

AN AVNSVVERE *Rob. Foulke*
BY THE REVEREND FATHER
in God *Thomas* Archbyshop of Canterbury,

Primate of all England and Metropolitane,
Vnto a craftie and Sophisticall cauillation, deuised by
Stephen Gardiner Doctour of Law, late Byshop of Winchester
agaynst the true and godly doctrine of the most holy
Sacrament, of the body and bloud of our
Saulour *IESV CHRIST.*

wherein is also, as occasion serueth, answered such places
of the booke of Doct. Richard Smith, as may seeme
any thyng worthy the answering.

Here is also the true Copy of the booke written, and in open Court deli-
uered, by D. Stephen Gardiner, not one word added or diminished,
but faithfully in all pointes agreeing with the Originall.

Reuised, and corrected by the sayd Archbyshop at Oxford befoze his Martyrdome:
Wherein hee hath beautified Gardiners doynge, with as much diligence as might
be, by applying Notes in the Margent, and markes to the Doctours saying: which
befoze wanted in the first Impression.

Herunto is prefixed the discourse of the sayd Archbishops lyfe, and Martyrdome,
briefly collected out of his Byshop of the Actes and Monuments, and in
the end is added certayne Notes, wherein Gardiner varied, both from
him selfe, and other Papistes, gathered by the sayd Archbyshop.

Read with Iudgement, and confesse with diligence, laying aside all affection on either partie, and
thou shalt easily perceaue (good Reader) how slender and weake the allegations and perswasions
of the Papistes are, wherewith they goe about to defende their erroneous and false doctrine, and
to impugn the truth. Anno. M. D. LI.

AT LONDON

Printed by Iohn Daye, dwelling ouer Ald-
ersgate beneath S. Martines.

Anno. 1580.

Cum gratia & Privilegio,
Regie Maiestatis.

A PREFACE TO THE READER.



Thinke it good gentle Reader, here in the begynnyng to admonish thee of certaine wordes & kyndes of speaches, which I do vse sometyme in this myne aunswere to the late Byshop of Winchester's book, least in mistakyng, thou doe as it were stumble at them.

First this word (Sacrament) I doe sometymes vse (as it is many tymes taken among writers and holy Doctours) for the Sacramentall bread, water, or wine, as when they say, that *Sacramentum est sacra res signum*, a Sa-

crament is the signe of an holy thyng. But where I vse to speake sometymes (as the old Authours do) that Christ is in the Sacramentes, I mean the same as they did vnderstand the matter, that is to say, not of Christes carnall presence in the outward Sacrament, but sometymes of his Sacramentall presence. And sometyme by this word (Sacrament) I meane the whole ministracion and receiuyng of the Sacramentes, either of Baptisme, or of the Lordes Supper, and so the old writers many tymes doe say, that Christ and the holy Ghost be present in the Sacramentes, not meanyng by that maner of speach, that Christ and the holy Ghost be present in the water, bread, or wine (which be onely the outward visibill Sacramentes) (but that in the due ministracion of the Sacramentes accordyng to Christes ordinaunce and institution, Christ and his holy spirite be truly and in deede present by their mightie and sanctifyng power, vertue and grace, in all them that worthely receiue the same.

Moreouer, when I say and repeat many tymes in my book, & the body of Christ is present in them that worthely receaue the Sacrament, least any man should mystake my woordes, and thinke that I meane, that although Christ be not corporally in the outward visibill signes, yet hee is corporally in the persons that duely receiue them, this is to aduertise the Reader, that I meane no such thyng, but my meanyng is, that the force, the grace, the vertue and benefite of Christes body that was Crucified for vs, and of his blood that was shed for vs, be really, and effectually present with all them that duely receaue the Sacramentes, but all this I vnderstand of his spirituall presence, of the which he sayth, I will be with you vntill the worldes ende. And wheresoeuer two or three be gathered together in my name, there am I in the myddest of them. And hee that eateth my fleshe and drinketh my blood, dwelleth in me, and I in him. For no more truly is he corporally or really present in the due ministracion of the Lordes Supper, than hee is in the due ministracion of Baptisme: That is to say, in both spirituallly by grace. And wheresoeuer in the Scripture it is sayd that Christ, God or the holy Ghost is in any man, the same is vnderstand spirituallly by grace.

The thyrde thyng to admonish the Reader of is this, that when I name

Christes presence in the godly receiuer.

Math. 6.
Math. 18.

John. 6.

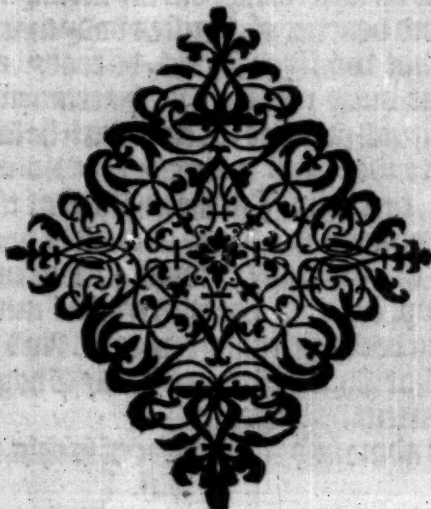
The Preface.

The naming of
the late Bishop
of Winchester.

Doctour Stephen Gardiner Bysshop of Winchester, I meane not that he is so now, but forasmuch as he was Bysshop of Winchester at the tyme when he wrote his booke agaynst me, therfore I aunswere his booke as written by the Bysshop of Winchester, whiche els needed greatly none aunswere for any great learning or substaunce of matter that is in it.

The real pre-
sence of Christ
should proue no
Transubstan-
tiation of the
bread and wine.

The last admonition to the Reader is this, where the sayd late Bysshop thinketh that he hath sufficiently proued Transubstantiation, (that is to say, that the substaunce of bread and wine can not be in the Sacrament, if the body and bloud of Christ were there) bycause two bodyes can not be togethers in one place, although the truth be, that in the Sacrament of Christes bodye, there is corporallye but the substaunce of bread onelye, and in the Sacrament of the bloud, the substaunce of wine onelye, yet how farre hee is deceiued, and doth vary from the doctrine of other Papistes, and also from the principles of Philosophy (whiche he taketh for the foundation of his doctrine in this point) the Reader hereby may easily perceiue. For if we speake of Gods power, the Papistes affirme, that by Gods power, two bodyes may be together in one place, and then why may not Christes bloud be with the wyne in the cup, and his fleshe in the same place where the substaunce of the bread is? And if we consider the cause wherfore two bodyes can not be together in one place by the rules of nature, it shall evidently appeare, that the body of Christ may rather be in one place with the substaunce of the bread, the with the accidents thereof, and so likewise his bloud with the wyne. For the naturall cause wherfore two bodyes can not be together in one place (as the Philosophers say) is their accidentes, their bignes, and thicknes, and not their substaunces. And then by the very order of nature it repugneth more that the body of Christ should be present to the accidentes of bread, and his bloud with the accidentes of wyne, then with the substaunces either of bread or wyne. This shall suffice for the admonition to the Reader, ioyning thereto the Preface in my first booke, whiche is this:



A PREFACE TO THE READER.



Our Sauour Christ Iesus, according to the will of his eternall Father, when the time thereto was fully complished, taking our nature vpon him came into this world from the high throne of hys Father, to declare vnto miserable sinners, good newes, to heale them that were sicke, to make the blinde to see, the deafe to heare, and the dumbe to speake, to set prisoners at liberty, to shew that the time of grace and mercy was come, to giue light to them that were in darknes and in the shadow of death, and to preach and geue pardon and full remission of sinne to all his elected. And to performe the same he made a sacrifice and oblation of his owne body vpon the crosse, which was a full redemption, satisfaction and propitiation for the sinnes of the whole world. And to commend this his sacrifice vnto all his saythfull people, and to confirme their sayth and hope of eternall saluation in the same, he hath ordayned a perpetual memory of his sayd sacrifice, dayly to be vsed in the Church to his perpetual laud and prayse, and to our synguler comfort and consolation, That is to say the celebration of his holy supper, wherein he doth not cease to geue himselfe, with all his benefites to all those that duely receiue the same supper, according to his blessed ordinaunce. But the Romish Antichrist, to deface this great benefite of Christ, hath that his sacrifice vpon the crosse is not sufficient hereunto, without any other sacrifice deuised by him, and made by the priest, or els without Indulgences, Beades, Pardons, Pilgrimages, and such other Pelfray, to supply Christes imperfection. And that Christen people cannot applye to themselues the benefytes of Christes passion, but that the same is in the distribution of the Byshop of Rome, or els that by Christ we haue no full remission but be deliuered onely from sinne, and yet remaineth temporall payne in Purgatory due for the same, to be remitted after this life by the Romish Antichrist and his ministers, who take vpon them to do for vs that thing, which Christ either would not, or could not do. O haynous blasphemy & most detestable iniury against Christ. O wicked abomination in the temple of God. O pride intolerable of Antechrist, and most manifest token of the sonne of perdition, extolling himselfe aboue God, and with Lucifer exalting his seat and power aboue the throne of God. For he that taketh vpon him to supply that thing which he pretendeth to be vnperfect in Christ, must nedes make himselfe aboue Christ, & so vety Antichrist. For what is this els, but to be agaynst Christ, and to bring him in contempt, as one that either for lack of charity would not, or for lack of power he could not, with all his bloudshedding and death, cleerely deliuer his saythfull, and geue them full remission of their sinnes, but that the full perfection thereof must be had at the handes of Antichrist of Rome and his ministers? What man of knowledge and zeale to Gods honour can with dry eyes see this iniury to Christ, and look vpon the estate of religion brought in by the Papists, perceiuing the true sence of Gods wordes subuerted by false gloses of mans deuising, the true christen religion turned into certayne hypocriticall and superstitious sectes, the people praying with their mouthes, and hearing with theyr eares, they wist not what, and so ignoraunt in Gods word, that they could not

The great merit & benefites of God towards vs.

The erronious doctrine of the papists obscuring the same.

The state of religion brought in by the papists.

A Preface.

discerne hypocrisy and superstition from true and sincere religion? This was of late yeares the face of religion within this realme of England, and yet remayneth in diuers realmes. But thanks be to almighty God and to the Kinges Maiesty, with his father a Prince of most famous memory, the superstitious sectes of Monks and fryers (that were in this realme) be cleane taken away, the scripture is restored vnto the proper and true vnderstanding, the people may daylye read and heare Gods heauenly word, and pray in their owne language which they vnderstand, so that their hartes and mouthes may goe together, and be none of those people whome Christ complayned saying: These people honour me with their lips, but their hartes be farre from me. Thanks be to God, many corrupt weedes be plucked vp, which were wont to rot the flock of Christ, and to let the growing of the Lords haruest.

Math. 15.

The chiefe
rootes of all
errours.

what moued
the author to
write.

But what auayleth it to take away beades, pardons, pilgrimages, and such other like Popery, so long as two chiefe rootes remayne vnplucked vp? whereof so long as they remayne, will spring agayne all former impediments of the Lords haruest, and corruption of his flocke. The rest is but braunches and leaues, the cutting away wherof, is but like topping & lopping of a tree, or cutting downe of weedes, leauing the body standing, and the rootes in the ground, but the very body of the tree, or rather the rootes of the weedes, is the Popish doctrine of Transubstantiation, of the reall presence of Christes flesh and bloud in the sacrament of the altuler, (as they call it) and of the sacrifice and oblation of Chryste made by the priest, for the saluation of the quicke and the dead. Which rootes if they be suffered to grow in the Lordes vineyard, they will ouerspread all the ground agayne, with the old errors and superstitions. These iniuries to Chryst be so intollerable, that no christen hart can willingly beare them. Wherefore seeing that many haue set to their hands, & whetted their tooles, to plucke vp the weedes, and to cut downe the tree of error, I not knowing otherwise how to excuse my selfe at the last day, haue in this booke set to my hand and axe with the rest, to cut downe this tree, and to pluck vp the weedes and plants by the roots which our heauenly father neuer planted, but were grafted and sown in his vineyard by his aduersary the deuil, & Antichrist his minister. The lord graunt, that this my trauaile and labour in his vineyard be not in vayne, but that it may prosper and bring forth good fruites to his honor and glory. For when I see his vineyard ouergrown with thornes, brambles and weedes, I know that euerlasting woe appertayneth vnto me, if I hold my peace, and put not to my handes and tounge, to labour in purging his vineyard. God I take to witnes (who seeth the hartes of all men thorowly vnto the bottome) that I take this labour for none other consideration, but for the glory of hys name, and the discharge of my duty, and the zeale that I beare toward the flocke of Christ. I know in what office God hath placed me, and to what purpose, that is to say, to set forth hys word truely vnto his people, to the vttermost of my power, without respect of person, or regard of thing in the world, but of him alone. I know what account I shall make to him hereof at the last day, when euery man shall aunswere for his vocation, and receiue for the same good or ill, according as he hath done. I know how Antichrist hath obscured the glory of god, & the true knowledge of his word, ouercasting the same with mistes and cloudes of error and ignorance, through false gloses and interpretations. It pittie me to see the simple and hungry flock of Christ led into corrupt pastures, to be caried blindfold they know not whether, & to be fed with poiso in the stead of holesome meats.

And

A Preface.

And moued by the duty, office and place, whereunto it hath pleased God to call me, I geue warning in his name vnto all that professe Christ, that they flee far from Babilon, if they will saue their soules, and to beware of that great harlot, that is to say, the pestiferous sea of Rome, that she make you not drunke with her pleasaunt wine. Trust not her sweet promises, nor banquet not with her for in stead of wine she wil geue you sower dregs, and for meat she wil feed you with ranke poyson: But come to our redeemer and Sauour Christ, who refresheth all that truely come vnto him, be their anguish and heauinesse neuer so great. Geue credite vnto him, in whose mouth was neuer found guile, nor vnto truth. By him you shall be clearly deliuered from all your diseases, of him you shall haue full remission *A pæna & a culpa*. He it is that feedeth continually all that belong vnto him, with his owne flesh that hanged vpon the Crosse, and geueth them drinke of the blood, flowing out of his owne side, and maketh to spring within them, water that floweth vnto euerlasting life. Listen not to the false incantatiōs, sweet whisperinges, and crafty iugling of the subtile Papistes, wherewith they haue this many yeares deluded and bewitched the world, but harken to Christ, geue eare vnto his wordes, which leade you the right way vnto euerlasting life, there with him to liue euer as heires of his kyngdome.

AMEN.

A warning geuen by the Author.

Jerem. 51.

Apoc. 14. 17. 18

Matt. 11.

1. Pet. 2.

Esay. 53.

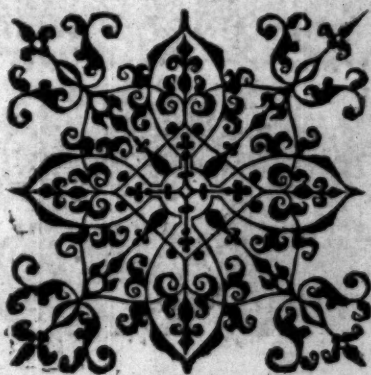
John. 4.

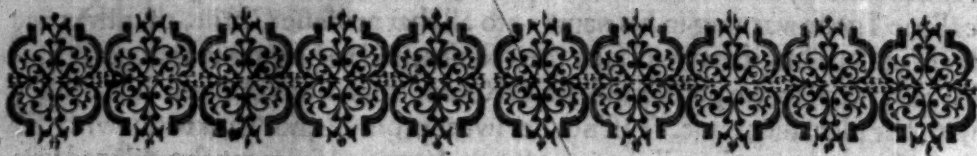
IOHN. VI.

It is the spirite that giueth lyfe, the fleshe profiteth nothyng.

A.iiii.

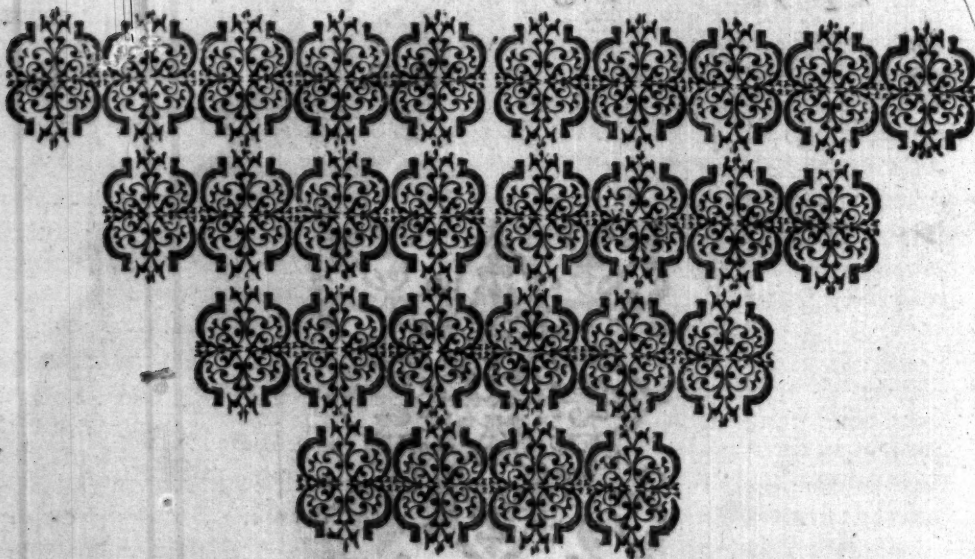
I.





I. Parkhursti.

*Accipe præclarum Lector studiose libellum,
Quem tibi Cranmerus scripserat ante rogos.
Hic docta sanctam tractat ratione synaxin,
Insistens, Patres quas docuere, vijs.
Hic Gardnere tuas Phaleratas detegit artes,
Detrahit & laruam sine tyranne tuam.
Atq̃ tuo ipsius iugulum transuerberat ense,
Ut iaceas veluti sensibus absq̃ fera.
Deniq̃ rixosis hic obstruit ora Papistis,
Rixandi posset si tamen esse modus.
Solvitur in cineres corpus, mens scandit ad astra,
Fama superstes erit tempus in omne memor.*



**The life, state, and story of the Reuerend pastour
and Prelate Thomas Cranmer Archbishop of Caunter-
bury Martyr, burned at Oxford for the confession of
Christes true doctrine. An. 1556. March. 21.**



E As much as the life and estate of the most Reuerend
Father in God and worthy Prelate of godly memory Thomas
Cranmer late Archb. of Cant. together with the originall cause &
occasion of his preferment to the dignitie Archiepiscopall, wher-
unto he was aduanced immediately vpon the death of Bishop
Warham Archb. of the same, beyond all expectation with-
out support of money or frendes, by the onely well liking of the
most renowned kyng of famous memory Henry the eight, who

Thomas Cran-
mer Archb. of
Canterbury.

Doct. Cranmer
made Archb. of
Cant. by kyng
Henry.

Doct. Cranmer
alwayes defen-
ded by kyng
Henry.

Looke for the
story at large in
the booke of the
Actes and Mo-
numentes in the
last Edition,
pag. 1752.

with a fatherly care mainteyned his countenance, and defended his innocent life, un-
dermined sundry tymes by the manifold attēptes of the horrible Arche enemy of Christ
and his Gospell Stephen Gardiner and other his complices, with diuers other circum-
stances of his most commendable conuersation, charitable consideration of the poore,
constant care in reformation of corrupt Religion, his vndaunted courage in continuall
defence of the same, and the perseuerance therein to the losse of his lyfe, be already des-
cribed at large in the booke of Actes and Monumentes of Martyrs. It may seme neede-
lesse to make a thorough discourse therof agayne at this present. Neuerthelesse partly
to stoppe the mouthes of slanderous Sycophants, & partly for the ease of such as would
happely be desirous vpon the view of the title of this booke, to be acquainted with the life
of the Authour beyng otherwise not able to haue recourse to the story at large, as also
because his vertuous life and glorious death was such, as can neuer be commended suffi-
ciently I haue thought it not altogether amisse to renew the remembraunce therof by
certaine brief Notes, referring them that bee desirous to know the whole to the story
thereof at large.

It is first therfore to be noted and considered, that the same Thomas Cranmer com-
ming of auncient parentage, from the Conquest to be deduced, and continuing liuing
in the name & familie of a Gentleman, was bozne in a Village called Arselacton in Po-
tynghā shyre. Of whose sayd name and familie there remaineth at these dayes one Ma-
nour and mansion house in Lincolne shyre called Cranmer Hall, &c. some tymes of heri-
tage of the sayd stocke and familie. Who beyng from his infancie kept at Schole, and
brought vp not without much good ciuilitie, came in proesse of tyme vnto the Vniuersi-
tie of Cambridge, and there prospering in right god knowledge amongst the better sort
of Students, was chosen fellow of Jesus Colledge in Cambridge. And so beyng Maister
of Arte, and fellow of the same Colledge, it chaunced him to marry a Gentlemans daugh-
ter: by meanes wherof he lost and gaue ouer his fellowship there, and became the Rea-
der in Buckingham Colledge; and for that he would with more diligence apply that his
office of Reading, placed his sayd wife in an Inne called the Dolphin in Cambridge, the
wife of the house beyng of affinitie vnto her. By meanes of whose abode in that Inne, &
his often repayre vnto her, arose a certaine slanderous report, after he was preferred to
be Archb. of Caunterbury, bruted abroad by the malicious disdaine of certaine Sy-
cophanticall Papistes that he was but an Hosteler, and altogether deuoyde of learning,
which how falsly was forged vpon him, may easely appeare hereby: That the Maisters &
Fellowes of Jesus Colledge notyng the vertuous disposition of the man, & the great tra-
uaile he toke, not withstanding his marriage, whiles he continued Reader in Buckingham
Colledge, immediately vpon the death of his wife (who not long, after their enter ma-
riage was in Childbed surprised by death) resigned him into their Fellowship agayne:
where he so behaued him selfe that in few yeares, after he became the Reader of the Di-
uinitie Lecture in the same Colledge, and in such speciall estimatio & reputatio with the
whole Vniuersitie, that beyng Doctor of Diuinitie he was commonly appointed one of
the heades (which are two or thre of the chiefest learned men) to examine such as yeare-
ly professe in Commencement, either Bachelers, or Doctors of Diuinitie, by whose ap-
probation the whole Vniuersitie licceth them to procede vnto their degree: and agayne

Thomas Cran-
mer a Gentle-
man bozne.

Thom. Cranmer
first commyng
to Cambridge:
Thomas Cran-
mer fellow of
Jesus colledge.

Thom. Cranmer
after the decease
of his wife,
chosen agayne
fellow into Je-
sus Colledge.

Thom. Cranmer
made Reader &
Doct. of Diui-
nity in Jesus
Colledge.

The life of D. Cranmer late Archb. of Cant.

by whose disallowance the Uniuersitie also reiecteth them for a tyme to procede vntill they be better furnished with moze knowledge.

Doct. Cranmer
publike exami-
ner in Cam-
bridge, of them
that were to
proceede.

Friers in ha-
tred with Doct.
Cranmer.

Doct. Barret.

Doct. Cranmer
solicited to be
fellow of the
Cardinalles
Colledge in
Oxford, refused
it.

Question of the
kynge's diuorice
with Katherine
Dowager.

Doct. Stephens
and Doct. Foxe
chief furtherers
of the kynge's
diuorice.

Doct. Stephens,
D. Foxe, Doct.
Cranmer consi-
dering together
of the kynge's
cause.

Doct. Cranmers
answers in the
question of the
kynge's diuorice.

Doct. Cranmers
deuise well be-
ked of.

Now, Doct. Cranmer euer much fauouring the knowledge of the Scripture, would neuer admit any to procede in Diuinitie, vnlesse they were substantiallyl scene in the story of the Bible: by meanes wherof certaine Friers and other Religious persons, who were principally brought vp in the study of Schoole Authours without regard had to the authoritie of Scriptures, were commonly reiecteth by him, so that he was greatly so; that his seuerer examination of the Religious sort, much bated and had in great indignation: and yet it came to passe in the end that diuers of them being thus compelled to study the Scriptures, became afterwarde very well learned and well affected, in so much, that when they proceeded Doctours of Diuinitie, could not ouermuch extoll and commend Pauller Doct. Cranmers godnes towardes them, who had so; a tyme put them backe, to aspire vnto better knowledge and perfection. Amongest whom Doct. Barret a white Frier who afterwarde dwelt at Rozych was after that sort handled, giuing him no lesse commendation for his happy reiecting of him for a better amendement. Thus much I repeate that our Apish and Popish sorte of ignorant Priestes may well vnderstand that this his exercise, kynde of life, and vocation was not altogether Hostelerlike.

I omit here how Cardinall Wolsey after the foundation of his Colledge in Oxfozd, hearyng the fame of his learning bled all meanes possible to place him in y same: which he refused with great daunger of indignation, contētyng him selfe with his former Fellowship in Cambridge. Vntill vpon occasion of the plague being in Cambridge he resorted to Waltham Abbey and sojourned with one M. Cressley there, whose wife was Doct. Cranmers niece, and two of her children his pupilles in Cambridge. During this tyme the great and weightie cause of kyng Henry the viij. his diuorice, with the Lady Katherine Dowager of Spayne was in questiō. Wherein two Cardinals Campeius & Wolsey were appointed in Commission from the Pope to heare and determine the controuerisie betwene the Kyng and the Quene, who by many dilatozies dallyng & delaying the whole sommer vntill the moneth of August, taking occasiō to finish their Commission, so moued the patience of the kyng, that in all hast he remoued from London to Waltham for a night or twaine, whyles the Dukes of Northfolke and Suffolke dispatched Cardinall Campeius home agayne to Rome. By meanes wherof it chanced that the kynge's herbergers lodged Doct. Stephens Secretary and Doct. Foxe Almoner (who were the chief furtherers, preferrers & defenders of the foresayd cause in the kynge's behalfe) in the house of the sayd M. Cressley, where Doct. Cranmer was also resiaunt as before. When Supper tyme came, and all thze Doctours mette together, being of old acquaintance, they entertayned eche other familiarly: and the sayd Doct. Stephens and Doct. Foxe taking occasion of their happy meetyng together, began to conferre with Doct. Cranmer concerning the kynge's cause, requestyng him to declare his opinion therein.

Whereunto Doct. Cranmer answered that he could say litle in the matter, so; that he had not studied nor looked for it. Notwithstandyng he sayd to them, that in his opiniō they made moze adde in prosecuting the lawes Ecclesiasticall, then needed. It were better as I suppose (quoth Doct. Cranmer) that the question, whether a man may marry his brothers wife or no, were decided and discussed by the Diuines, and by the authoritie of the word of God, whereby the conscience of the Prince might be better satisfied and quieted, then thus from yeare to yeare by frustratozies delays to prolong the tyme, leauing the very truth of the matter vnbulted out by the word of God. There is but one truth in it, which the Scripture will some declare, make open, & manifest beyng by learned men well handled, & that may be aswell done in England in the Uniuersities here, as at Rome or els where in any soeime nation, the authoritie wherof will compell any Judge some to come to a diffinitive sentence: & therfore as I take it, you might this way haue made an end of this matter long sithens. When Doct. Cranmer had thus ended his tale, the other two wel liked of his deuise, and wished that they had so; proceeded afoze tyme, and thereupon conceined some matter of that deuise to instruct the kyng Wm. all, who then was mynded to send to Rome agayne for a new Commission.

Now the next day when the kyng remoued to Grenewich, like as he toke him selfe
not

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not well handled by the Cardinals in thus differring his cause, so his mynde being troubled & desirous of an end of his long & tedious sute, he called to him this his iij. principall doers of his sayd cause, namely the said Doct. Stephens and D. Foxe, saying vnto the: What now my Maisters (quoth the kyng) shall we do in this infinite cause of mine: I see by it there must be a new Commission procured from Rome, and when we shall have an end God knoweth and not I. When the kyng had sayd somewhat his mynde herein, the Almosiner Doct. Foxe sayd vnto the kyng agayne: we trust that there shalbe better wayes deuised for your Maiestie, then to make trauaile so farre to Rome any moze in your highnes cause, which by chaunce was put into our heades this other night being at Waltham, and so discovered to the kyng their meeting and conference with Doct. Cranmer at M. Cresseys house.

Whereupon Doct. Cranmer was sent for in post being as then removed from Waltham towarde his frendes in Lincolne shyre and so brought to the Court to the kyng. Whom the noble Prince benignely acceptyng demaunded his name, and sayd vnto him: Were you not at Waltham such a tyme, in the company of my Secretary and my Almosiner: Doct. Cranmer affirmyng the same, the kyng sayd agayne: had you not conference with them concernyng our matter of diuorze now in question after this sort, repeatyng the maner and order therof: That is right true, if it please your highnes, quoth Doct. Cranmer. Well sayd the kyng, I well perceiue that you haue the right scope of this matter. You must vnderstand quoth the kyng, that I haue bene long troubled in conscience, and now I perceiue that by this meanes I might haue bene long agoe releued one way or other, from the same, if we had this way proceeded. And therfore Maister Doctour I pray you, and neuertheles because you are a subiect I charge and commaunde you (all your other busines & affaires set apart) to take some paynes to see this my cause to be furthered accordyng to your deuise, asmuch as it may lye in you, with many other wordes in commendation of the Quenes Maiestie.

Doct. Cranmer much disabling him selfe to medle in so weightie a matter, besought the kynges highnes to commit the triall and examinyng of this matter by the word of God, vnto the best learned me of both his Vniuersities Cambridge and Oxford. You say well, sayd the kyng, and I am content therewith. But yet neuertheles, I will haue you specially to write your mynde therein. And so callyng the Earle of Wiltshyre to hym, sayd: I pray you my Lord, let D. Cranmer haue intertaynement in your house at Durham place for a tyme, to the entent he may be there quiet to accomplish my request, & let him lacke neither booke ne any thing requisite for his study. And thus after the kynges departure, Doct. Cranmer went with my Lord of Wiltshyre vnto his house, where he incontinent wrote his mynde concernyng the kynges question, addyng to the same besides, the authorities of Scriptures, of generall Councils, and of auncient writers: also his opinion, which was this: that the Bysshop of Rome had no such authoritie, as whereby he might dispence with the word of God and the Scriptures. When Doct. Cranmer had made this booke, and committed it to the kyng, the kyng sayd to him: will you abide by this, that you haue here written befoze the Bysshop of Rome: What will I do, by Gods grace, quoth Doct. Cranmer, if your Maiestie do send me thether. Hary quoth the kyng, I will send you euen to him in a sure Ambassage.

And thus by meanes of Doct. Cranmers handlyng of this matter with the kyng, not onely certayne learned men were sent abroad to the most part of the Vniuersities in Christendome to dispute the question, but also the same being by Commission disputed by the Diuines in both the Vniuersities of Cambridge and Oxford, it was there concluded that no such Patrimony was by the word of God lawfull. Whereupon a solene Ambassage was prepared and sent to the Bysshop of Rome then being at Bonony, wherein went the Earle of Wiltshyre, Doct. Cranmer, Doct. Stokesly, Doct. Carne, Doct. Bener, and diuers other learned men and Gentlemen. And when the tyme came that they should come befoze the Bysshop of Rome to declare the cause of their Ambassage, the Bysshop sittynge on high in his cloth of estate, and in his rich apparell, with his sandales on his fete, offeryng, as it were, his fote to be kissed of 4 Ambassadors, the Earle of Wiltshyre with the rest of the Ambassadors disdainyng thereat, stode still, & made no countenance

The king troubled about the cause of his diuorze.

Doct. Cranmer sent for to the kyng in post.

Talk betwene the kyng and Doct. Cranmer.

The king troubled in conscience.

Doct. Cranmer excusing and disabling himselfe to the kyng.

Doct. Cranmer assigned by the kyng to searche the Scriptures in the cause of his diuorze.

The kyng first geuen to vnderstand that the Pope hath no authoritie to dispence with the word of God.

The kynges matter removed from the popes Canon law, to the triall of the Scriptures.

The kynges Marriage founde by Gods word vnlawfull.

Doct. Cranmer with other sent to Rome Ambassadors to the Pope.

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nauunce thereunto, and so kept them selues from that Idolatry. In fine the Pontificall Bysshop seying their constancie without any farther ceremonie gaue eare to the Ambassadors.

Arguing to the popes face, that contrary to the word of God he had no power to dispense.

Who entryng there befoze the Bysshop, offered on the kynges behalfe to be defended, that no man *Inter diuina* could or ought to mary his brothers wife: and that the Bysshop of Rome by no meanes ought to dispence to the contrary. Diuers promises were made, and sundry dayes appointed, wherein the question should haue bene disputed, and when our part was ready to aunswere, no mā there appeared to dispute in that behalfe. So in the end the Bysshop making to our Ambassadors good countenance, and gratifying Doctour Cranmer with the Office of the Penitentiaryshyp, dismissed them vndisputed withall.

Doct. Cranmer made the popes Penitentiary.

Doct. Cranmer Ambassadour to the Emperour.

Conference betwene Bysshop Cranmer and Cornelius Agrippa.

Wherupon the Earle of Wiltshyre and other Commissioners, sauyng Doct. Cranmer, returned home agayne into England. And forthwith Doct. Cranmer went to the Emperour beyng in his iourney towardes Vienna in expedition agaynst the Turke, there to aunswere such learned men of the Emperours Counsaile, as would or could say any thyng to the contrary part. Where, amongst the rest at the same tyme, was Cornelius Agrippa an high Officer in the Emperours Court, who hauyng priuate conference with Doct. Cranmer in the question, was so fully resoluēd and satisfied in the matter, that afterwarde there was neuer disputation openly offered to Doct. Cranmer in that behalfe. For through the perswasion of Agrippa, all other learned men there were much discouraged.

Doct. Cranmer made Archbysshop of Cant.

This matter thus prospering on D. Cranmers behalfe, aswell touchyng the kynges questio, as concernyng the inualiditie of the Bysshop of Romes authozitie, Bysshop Warham then Archbysshop of Caunterbury departed this transitorie lyfe, whereby that dignitie then beyng in the kynges gift and disposition, was immediatly giuen to Doct. Cranmer as woorthy for his trauaile, of such a promotio. Thus much touchyng the preferment of Doct. Cranmer vnto his dignitie, and by what meanes he atchiued vnto the same: not by flattery, nor by bribes, nor by none other vnlawfull meanes: whiche thyng I haue moze at large discoursed, to stoppe the raylyng mouthes of such, who beyng them selues obscure and vnlearned, shame not so to detract a learned mā most ignominiously with the surname of an Hostler, whom for his godly zeale vnto sincere Religion, they ought with much humilitie to haue had in regard and reputation.

1. Tim. 3. Titus. 1.

The order of Doct. Cranmers Study.

Now as concernyng his behaviour and trade of lyfe towarde God and the world, beyng entered into his sayd dignitie: True it is, that he was so thoroughly furnished withall properties, qualities, and conditions belongyng to a true Bysshop, as that it shalbe very hard in these straunge dayes to finde many, that so nearely resemble that liuely exemplar described by S. Paule the Apostle in his seuerall Epistles to Titus and Timothee. So farre he swarued from the common course of common Bysshops in his tyme. But because the same is very well decyphred in the story at large, it shall not be so needfull to discourse all the partes thereof in this place. Yet may not this be forgotten. That notwithstanding the great charge now comitted vnto him: The woorthy Prelate gaue him selfe euermoze to continuall study, not breakyng the order that he vsed commonly in the Vniuersitie. To wit by v. of the clocke in the mornyng in his study, and so vntill ix. continuynge in prayer and study. From thence vntill dyner tyme to heare suters (if the Princes affaires did not call him away) committynge his tempoꝝall affaires aswell of household as other fozeine busines to his officers. For the most part hee would occupy him selfe in reformatio of corrupt Religion, and settynge forth true and sincere doctrine, wherein he would associate him selfe alwayes with learned men, for the sittyng & bowntyng out one matter or other for the commoditie and profite of the Church of England. After dyner if any suters were, he would diligently heare them and dispatch them: in such sort as euery man commended his lenitie and gentlenes. What done to his ordinary study agayne vntill siue of the clocke, whiche houre hee bestowed in hearyng common prayer. After Supper he would consume an houre at the least in some godly conference, and then agayne vntill ix. of the clocke at one kynde of study or other. So that no houre of the day was spent in vayne, but was bestowed as tended to Gods glory, the

ser.

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service of his Prince, or the commoditie of the Church.

As touching his affabilitie & easines to be entreated it was such, as that in all honest causes wherein his letter, counsell, or speach might gratifie either nobleman Gentlemā, meane man or poore man, no mā could be moze tractable or soner wonne to yeld. Onely in causes appertaining to God and his Prince, no man moze stout, moze constant, or moze hard to be wonne: as in that part his earnest defence in the Parlamēt house aboue thre dayes together in disputing agaynst the vi. Articles of Gardiners deuise, cā testifie. And though the kyng would needs haue them vpon some politicke consideration to goe forward, yet he so handled him selfe as well in the Parlament house as afterwards by writing, so obediently & with such humble behaviour in wordes towards his Prince, protesting the cause not to be his but almightie Gods, who was the authoꝝ of all truth, that the kyng did not onely well like his defence, willing him to depart out of the Parlamēt house into the Counsaile chāber, whilest the Acte should passe & be graunted, for safegard of his conscience, which he with humble protestatiō refused, hoppyng that his Paetie in processe of time would renoue them agayne: but also after the Parlament was finished, the kyng perceiuyng the zealous affectiō that the Archb. bare towards the defence of his cause, which many wayes by Scriptures and manifold authorities and reasons he had substantially confirmed and defended, sent the Lord Cromwell then Vicegerent, with the two Dukes of Northfolke and Suffolke & all the Lordes of the Parlament, to dyne with him at Lambeth: Where it was declared by the Vicegerent, and the two Dukes, that it was the kynges pleasure, that they all should in his highnes behalfe, cherish, comfort and animate him, as one that for his trauaile in that Parlament, had shewed him selfe both greatly learned, and also discret and wise, and therfore they willed him not to be discouraged for any thing that was passed contrary to his allegations. He most humbly thanked the kynges Paetie of his great goodnesse towards him, and them all for their paynes, saying: I hope in God, that hereafter my allegations & authorities shall take place to the gloꝝy of God and the commoditie of the Realme, in the meane tyme I will satisfie my selfe with the honozable consent of your honours and the whole Parlament.

Here is to be noted, that this mans stout and godly defence of the truth herein, so bound the Princes conscience, that he would not permit the truth in that man to be cleane ouerthrowen with authoritie and power, and therfore this way God woꝝking in the Princes mynde, a playne token was declared hereby that all thyngs were not so sincerely handled in the confirmation of the sayd vi. Articles, as it ought to haue bene, for els the Prince might haue had iust cause to haue bozne his great indignation towards the Archbyschop. Let vs pray that both the like stoutnes may be perceiued in all Ecclesiasticall and learned men where the truth ought to be defended, and also the like relentyng and flexibilitie may take place in Princes and Noble men, when they shall haue occasion offered them to maintaine the same, so that they bitterly ouerwhelme not the truth by selfe will, power, and authoritie. Now in the end this Archbyschops constancie was such towards Gods cause, that he confirmed all his doynge by bitter death in the fire, with out respect of any woꝝldly treasure or pleasure. And as touching his stoutnesse in his Princes cause, the contrary resistance of the Duke of Northumberland agaynst him proued right well his good minde that way: which chaunced by reason that he would not consent to the dissoluyng of Chauntreys vntill the kyng came of age, to the intent that they might then better serue to furnish his royall estate, then to haue so great treasure consumed in his noneage. Which his stoutnes ioyned with such simplicitie, surely was thought to diuers of the Counsaile, a thyng incredible, specially in such sort to contend with him who was so accounted in this Realme, as few or none would or durst gaigne stand hym.

So deare was to him the cause of God, and of his Prince, that for the one he would not keepe his conscience clogged, nor for the other lurke or hide his head. Otherwise (as it is sayd) his very enemies might easely intreate him in any cause reasonable: and such thyngs as he graunted, he did without any suspicion of rebaydyng or made therfore: So that he was altogether voyde of the vice of the stubburnes, and rather culpable of ouer much facilitie and gentlenes. Surely if ouermuch patience may be a vice, this mā may

The gentle nature of Doctour Cranmer.

Doct. Cranmer stout and constant in Gods cause.

Doct. Cranmer a stout enemy agaynst the five Articles.

Of this coming of the L. Cromwell, and the two Dukes to the Archbyschop.

Exāple for Ecclesiasticall Pastours.

Archb. Crāmer in displeasure about the imploring of Chauntrey landes.

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The singular
patience of this
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same peradventure to offend rather on this part then on the contrary. Albeit for all his doynges I can not say: for the most part, such was his mortification that way, that few we shall finde in who the saying of our Saviour Christ so much prevailed as with him, who would not onely have a man to forgive his enemies, but also to pray for them: that lesson never went out of his memory. For it was known that he had many cruell enemies, not for his owne desertes, but onely for his Religion sake: and yet what soever he was that either sought his hinderance, either in goodes, estimation, or life, and upon conference would same never so slenderly any thyng to relent or excuse him selfe, he would both forget the offence committed, and also evermore afterwarde frendly entertayne him, and shew such pleasure to him, as by any meanes possible he might performe or declare: In somuch that it came into a common proverbe: Do unto my Lord of Canterbury displeasure or a shewed turne, and then you may be sure to have him your frend whyles he liueth. Of which his gentle disposition in absteyning from reuengement, amongest many examples therof I will repeate here one.

A story between
the Archb. of
Caunterbury &
a popish Priest
his enemy.

It chaunced an ignoraunt Priest & Parson in the North parts, the Towne is not now in remembrance, but he was a kinsman of one Chersey a Grocer dwelling within London (being one of those Priests that use more to study at the Alehouse than in his chamber or in his study) to sit on a time with his honest neighbours at the Alehouse within his own Parish, where was communicatio ministered in commendation of my Lord Crámer Archb. of Cant. This sayd Parson envying his name onely for Religio sake, sayd to his neighbours: what make you of him (quoth he) he was but an Hostler, and hath no more learning than the goslings that goeth yonder on the greene, with such like sclaunderous & uncomely wordes. These honest neighbours of his not well bearyng those his unseemly wordes, Articled against him, & sent their complaint unto the Lord Cromwell, the Vicegerent in causes Ecclesiasticall, who sent for the Priest and committed him to the Fleet, minding to have had him recant those his sclaunderous wordes at Pauls Crosse. Howbeit the Lord Cromwell having great affaires of the Prince then in hand, forgot his prisoner in the Fleet: So that this Chersey the Grocer understanding that his kinsman was in duraunce in the Fleet, onely for speaking wordes against my Lord of Canterbury consulted with the Priest, and betwene them devised to make sute rather unto the Archb. for his deliuerance, then to the Lord Cromwell, before whom he was accused: understanding right well that there was great diversitie of natures betwene those two estates, the one gentle and full of clemency, and the other severe and somewhat intractable, namely against a Papist: So that Chersey took upon him first to try my Lord of Canterburys benignitie, namely for that his cousins accusatio touched onely the offence against him and none other. Whereupon the sayd Chersey came to one of the Archbishops Gentlemen (whose father bought yearly all his spices and frute of the sayd Chersey, and so thereby of familiar acquaintance with the Gentleman) who opening to him the trouble wherein his kinsman was, requested that he would be a meanes to my Lord his Paister to heare his sute in the behalfe of his kinsman.

Chersey saying
for his kinsman,
to the Archb.

The matter was moved. The Archb. like as he was of nature gentle, and of much clemencie, so would he never shew him selfe strange unto suiters, but incontinently sent for the said Chersey. When he came before him, Chersey declared, that there was a kinsman of his in the Fleet, a Priest of the North countrey, & as I may tell your grace the truth (quoth Chersey) a man of small civillitie and of lesse learning. And yet he hath a personage there, which now (by reason that my Lord Cromwell hath layd him in prison being in his cure) is unserved, and hee hath continued in duraunce above two monethes, and is called to no answer, and knoweth not when hee shall come to any end, so that this his imprisonment consumeth his substance, will utterly undoe him, unless your Grace be his good Lord. I know not the man (sayd the Archb.) nor what he hath done why he should be thus in trouble.

Sayd Chersey againe, he onely hath offended against your Grace, and against no man els, as may well be perceived by the Articles objected against him: the Copy whereof the sayd Chersey then exhibited unto the sayd Archb. of Caunterbury. Who well perusing the sayd Articles, sayd: This is the common talke of all the ignoraunt Papists.

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ficall Priestes in England agaynst me. Surely, sayd he, I was neuer made priuey vnto this accusation, nor of his indurance I neuer heard before this tyme. Not withstanding if there be nothing els to charge him withal, against the Prince or any of the Counsaile, I will at your request take order with him, and send him home againe to his Cure to do his duetie: and so therupon sent his ring to the Warden of the Fleete; willing him to send the prisoner vnto him with his keeper at after none.

The Priest
sent for, to the
Archbishop.

When the keeper had brought the prisoner at the houre appointed, and Chersey had well instructed his Cousin in any wise to submit him selfe vnto the Archbishop, confessing his fault, whereby that way he should most easely haue an end and winne his fauour: thus the Parson being brought into the garden at Lambeth, and there sitting vnder the vyne, the Archbishop demaunded of the Parson what was the cause of his indurance, and who committed him to the Fleete? The Parson answered and sayd: that the Lord Cromwell sent him thither, for that certaine malicious Parishioners of his Parish, had wrongfully accused him of wordes whiche he neuer spake nor ment. Chersey hearing his foolish Cousin so farre out of the way from his former instruction, sayd: Thou datterest dolt and varlet, is this thy promise that thou madest to me? Is there not a great number of thy honest neighbours haues agaynst thee to proue thee a lyer? Surely my Lord (quoth Chersey) it is pitie to doe him good. I am soye that I haue troubled your Grace thus farre with him.

The Priest
sent for, to the
Archbishop.

The Priest
sent for, to the
Archbishop.

Well, sayd the Archbishop vnto the Parson, if you haue not offended me, I can do you no good, for I am intreated to helpe one out of trouble that hath offended agaynst me. If my Lord Cromwell hath committed you to prison wrongfully, that lyeth in him selfe to amend and not in me. If your offence onely touche me, I will be bold to doe somewhat for your frendes sake here. If you haue not offended agaynst me, the haue I nothing to do with you, but that you may go & remaine from whence you came. Lord what add his kinsman Chersey made with him, calling him all kinde of opprobrious names. In the end my Lord of Canterburie seemyng to rise and go his wayes, the fond Priest fell downe on his knees, and sayd: I beseech your Grace to forgive me this offence: assuring your Grace that I spake those wordes being drunk and not well aduised. Ah, sayd my Lord, this is somewhat, and yet it is no good excuse, for drunkenness euermore uttereth that whiche lyeth hid in the hart of man when hee is sober, alledgyng a text or twayne out of the Scriptures concernyng the vyce of drunkenness, whiche cometh not now to remembrance.

The Archb.
shops wordes
vnto the Par-
son.

The Priest ad-
dressed his fault
to the Archb.

Now therfore (sayd the Archbishop) that you acknowledge somewhat your fault, I am content to common with you, hoppyng that you are at this present of an indifferet sobrietie. Tell me then, quoth he, did you euer see me, or were you euer acquainted with me before this day? The Priest answered and sayd, that neuer in his life, he saw his Grace. Why then (sayd the Archbishop) what occasion had you to call me an Hostler: and that I had not so much learning as the gossinges which then went on the greene before your face? If I haue no learnyng, you may now try it, and be out of doubt thereof: therfore I pray you appose me, either in Grammer or in other liberall sciences, for I haue at one tyme or other tasted partly of them. Welles if you are a Diuine, say some what that way.

The rather
counsaile of men
scanderously
speaking will
by me who they
neuer knew,
nor saw before.

The Priest being amazed at my Lordes familiar talke, made answer and sayd: I beseech your Grace to pardon me. I am altogether vnlearned, and vnderstand not the Latin tounge but very simply. My onely study hath bene to say my seruice and Masse saye and deliberate, which I can do as well as any Priest in the countrey where I dwell, I thanke God. Well, sayd the other, if you will not appose me, I will be so bold to appose you, & yet as easly as I can deuise, & that onely in the Copie of the Bible now in English, in which I suppose that you are daily exercised. Tell me therfore who was kyng Dauids father, sayd my Lord? The Priest stode still pausing a while and sayd: In god sayth my Lord, I haue forgotten his name. Then sayd the other agayne to him: if you can not tell that, I pray you tell me then who was Salomons father? The fond foolish Priest without any consideration what was demaunded of him before, made answer: God my Lord beare with me, I am not further sene in the Bible, then is daily read in

The Priestes
answere.

The Masse
Priest igno-
raunt in the
Scripture.

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our seruice in the Church.

The Archbyschop then aunsweryng sayd: this my question may be found well answered in your seruice. But I now well perceiue, howsoeuer you haue iudged heretofore of my learning, sure I am that you haue none at all. But this is the common praise of all you, which are ignoraunt and superstitious Priestes, to slander, backbite, and hate all such as are learned and well affected towarde Gods word and sincere Religion. Common reason might haue taught you, what an unlikely thyng it was, and contrary to all maner of reason, that a Prince hauing two Vniuersities within his realme of well learned men, and desirous to be resolved of as doubtfull a questiō as in these many yeares, was not moued the like within Ch�istēdome, should be giuen to that necessitie for the defence of his cause, to send out of his Realme an Hostler, beyng a man of no better knowledge then is a godlyng, in an Ambassade to aunswere all learned men, both in the Court of Rome, and in the Emperours Court, in so difficult a question as toucheth the kynges Patrimony, and the diuorce thereof. I say, if you were men of any reasonable consideration, you might thinke it both vnseemely and vncomefly for a Prince so to. But loke where malice raigneth in men, there reason can take no place: and therefore I see by it, that you all are at a point with me, that no reason or authoritie can persuade you to fauour my name, who neuer ment euill to you, but your both commoditie and profite. Howbeit God amend you all, forgive you, and send you better myndes.

With these wordes the Priest seemed to waape, and desired his Grace to pardon his fault and frayltie, so that by his meanes he might returne to his Cure agayne, and he would sure recant those his foliſhe wordes before his Parishioners so soone as he came home, and would become a new man. Well, sayd the Archbyschop, so had you neede. And geuyng him a godly admonition to refuse the haunting of the Alehouse, and to bestow his tyme better in the continuall readyng of the Scriptures, hee dismissed him from the Place.

How little this Prelate we speake of, was infected with filthy desire of lucre, and how he was no niggard, all kynde of people that knew him, as well learned beyond the Seas and on this side, to whom yearly he gaue in exhibition no small summes of money, as other, both Gentlemen, meane men, and poore men, who had in their necessitie that which he could conveniently spare, lende, or make, can well testifie. And albeit such was his liberalitie to all sortes of men, that no man did lacke whom he could do for, either in giuyng or lendyng: yet neuertheles such was agayne his circumspection, that when he was apprehended & committed by Quene Mary to the Tower, he ought no mā liuyng a peny that could or would demaunde any duetie of him, but satisfied euery man to the bittermost: where els no small summes of money were owyng to him of diuers persons, which by breakyng their billes and obligations hee freely forgauē and suppressed before his attainter: In somuch that when he perceined the sad fall end of kyng Edward should worke to him no good successe touchyng his body and goodes, he incontinently called his Officers, his Steward and other, commaundyng them in any wise to pay, where any peny was owyng, which was out of hand dispatched.

In which Archbyschop this mozeouer is to be noted, with a memorandum, touchyng the reliefe of the poore, impotent, sicke, and such as then came from the warres at Bullein, and other partes beyond the seas, lame, wounded, and destitute, for whom he prouided, besides his mansion house at Beckisborne in Kent, the Personage barne well furnished with certaine lodgynges for the sicke and maymed Souloiors. To whom were also appointed the Almosiner, a Physicion, and Surgion, to attend vpon them, and to bress and cure such as were not able to resort to their countreys, hauyng dayly from the Byschops kitchin boate broth and meate, for otherwise the common Almes of the household was bestowed vpon the poore neighbours of the house. And when any of the impotent did reconer, and were able to trauaile, they had conuenient money deliuered to bear their charges, accordyng to the number of myles from that place distant. And this good example of mercy and liberrall benignitie, I thought here good not in silence to bee suppressed, wherby other may be moued, accordyng to their vocation, to walke in the steps of no lesse liberalitie, then in him in this behalfe appeared.

Amongest

The gife of
pious Priestes
when they fa-
mour not the
Religion of a
man: they slau-
der his person.

Euill will ne-
uer sayd well.

The Archbys-
chop forgiveth
and dismisseth
the Priest.

The liberrall
boynges of this
Archbyschop.

The Archbys-
chop clearing
all his debtes
before his at-
tainder.

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Amongest all other his vertues his constancy, in Christs cause and setting forth the Gospell purely and sincerely was such that he would neither for dread or meede, affection or fauour to swarne at any tyme or in any poynt from the truth, as appeared by his sundry trials: wherein neither fauour of his Prince, nor feare of the indignatio of the same, nor any other worldly respect could alienate or chaunge his purpose grounded vpon that infallible doctrine of the Gospell: notwithstanding, his constant defence of Gods truth was euer ioyned with such mekenesse toward the kyng, that he neuer took occasion of offence agaynst him.

The Archb. Cranmer euer constant in defence of Christs truth and Gospell.

At the setting forth of the vi. Articles, mention was made befoze in the Reioy of kyng Henries tyme, how aduenturously this Archbysshop Thomas Cranmer did oppose himselfe, standyng, as it were, post alone agaynst the whole Parliament, disputyng and replying thre dayes together agaynst the sayd Articles: in somuch that the kyng, when neither he could mislike his reasons, and yet would nedes haue these Articles to passe, required him to absent him selfe for the tyme out of the chamber, while the Acte should passe, as is already declared befoze: And this was done duryng yet the state and tyme of the Lord Cromwells authoritie. And now that it may appeare likewise that after the decay of the Lord Cromwell, yet his constancie in Christs cause did not decay, you shall heare what followed after.

For after the apprehension of the Lord Cromwell, when the aduersaries of the Gospell thought all thynges sure now on their side, it was so appointed amongest them, that x. or xi. Bysshops and other learned men ioyned together in Commission, came to the said Archb. of Canterbury for the establisshyng of certaine Articles of our Religion, whiche the Papistes then thought to winne to their purpose agaynst the sayd Archbysshop. For hauyng now the Lord Cromwell fast and sure, they thought all had bene safe and sure for euer: As in deede to all mens reasonable consideration, that tyme appeared so dangerous, that there was no maner hope that Religion reformed should any one weeke longer stand, such accompt was then made of the kings vntowardnes thereunto: in somuch that of all those Commissioners, there was not one left to stay on the Archbysshops part, but he alone agaynst them all stood in defence of the truth: those that he most trusted to, namely Bysshop Heath, and Bysshop Skippe left him in the playne field: who then furnished agaynst him, that they took vpon them to perswade him to their purpose: and hauyng him downe from the rest of the Commissioners into his garden at Lambeth, there by all maner of effectuell perswasions entreated him to leaue of his ouermuch constancie, and to encline vnto the kinges intent, who was fully set to haue it otherwise then he then had penned or ment to haue set abroad. When those two his familiars, with one or two others his frendes, had vsed all their eloquence & policie, he little regardyng their inconstancie and remisnes in Gods cause or quarell, sayd vnto them right notably:

The Archb. alone standeth in defence of the truth.

Bysshop Heath, and Bysshop Skippe forsake the Archb. in the playne field. The Archb. incensed by B. Heath and B. Skippe to geue ouer the defence of the Gospell.

You make much aboe to haue me come to your purpose, alledging that it is the kynge pleasure to haue the Articles in that sort you haue deuised them to procede, & now that you doe perceiue his highnesse by sinister information to be bent that way, you thinke it a conuenient thyng to apply vnto his highnesse mynde. You be my frendes both, especially the one of you I did put to his Maiestie as of trust. Beware I say, what you doe. There is but one truth in our Articles to be concluded vpon, which if you doe hide from his highnes by consentyng vnto a contrary doctrine, and then after in proceesse of tyme when the truth can not be hidden from him, his highnes shall perceiue how that you haue dealt colourably with him, I know his Graces nature so well (quoth the Archbysshop) that he will neuer after trust and credite you, or put any good confidence in you. And as you are both my frendes, so therfore I will you to beware therof in tyme, and discharge your consciences in mainteinaunce of the truth. But all this would not serue, for they still swarued: and in the end by dischargyng of his conscience, and declaryng the truth vnto the kyng, God so wrought with the kyng, that his highnesse ioyned with him agaynst the rest, so that the booke of Articles passing on his side, he wanne the gale from them all, contrary to all their expectations, when many wagers would haue bene layd in London, that he should haue bene layd by with Cromwell at that tyme in the Towler, for his stiffe standyng to his tackle. After that day there could neither Counsellor, Bysshop,

The aunswere of the Archb. to Doct. Heath, & Skippe.

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*The Papistes
busie to bying
the Archb. out
of credit with
the kyng.*

*The Archbys-
shop agayne ac-
cused to the
kyng.*

02 Papist winne him out of the kynges fauour.

Notwithstanding not long after that, certaine of the Counsaile, whose names neede not to be repeated, by the entisement and prouocation of his auncient enemy the Bishop of Winchester and other of the same sect, attempted the kyng agaynst him, declaring playnly, that the Realme was so infected with heresies and heretickes, that it was dangerous for his highnes farther to permit it vnreformed, lest peradventure by long suffering, such contention should arise & ensue in the Realme among his subiectes, that thereby might spring horrible commotions and byrozses, like as in some partes of Germany it did not long ago: the enozmitie wherof they could not impute to any so much, as to the Archbysshop of Canterbury, who by his owne preaching and his Chapleines, had filled the whole Realme full of diuers pernicious heresies. The kyng would needes know his accusers. They answered, that for asmuch as he was a Counsellor, no man durst take vpon him to accuse him: but if it please his highnes to comit him to the Tower for a tyme, there would be accusations & proues inough agaynst him, for other wise iust testimonyes and witnes agaynst him would not appeare, and therefore your highnes (sayd they) must needes geue vs the Counsaile libertie and leaue to commit him to durauce.

*The kyng sent
Syr Antony
Deny at mid-
night for the
Archb.*

*The kynges
wordes and ad-
uise for the sup-
portation of the
Archbysshop.*

The kyng perceiuyng their importune sute agaynst the Archbysshop (but yet meaning not to haue him wronged and vtterly geuen ouer vnto their handes) graunted to them, that they should the next day comit him to the Tower for his triall. When night came, the kyng sent Syr Antony Deny about midnight to Lambeth to the Archbysshop, willing him forthwith to resort vnto him at the Court. The message done, the Archbysshop speedely addressed him selfe to the Court, and commyng into the Gallery where the kyng walked and taried for him, his highnes sayd: Ah my Lord of Canterbury, I can tell you newes. For diuers waightie considerations it is determined by me and the Counsaile, that you to morrow at ir. of the clocke shall be committed to the Tower, for that you and your Chaplaines (as information is geuen vs) haue taught and preached, and thereby sowen within the Realme, such a number of execrable heresies, that it is feared, the whole Realme beyng infected with them, no small contentions and commotions will rise thereby amongest my subiectes, as of late dayes the like was in diuers parts of Germany: and therefore the Counsaile haue requested me for the triall of this matter, to suffer them to commit you to the Tower, or els no man dare come forth as witnes in these matters, you beyng a Counsellor.

*The Archbys-
shops answers
to the kyng.*

When the kyng had sayd his mynde, the Archbysshop kneeled downe, and sayd: I am content if it please your Grace, with all may hart, to goe thether at your highnes commaundement, and I most humbly thanke your Maiestie, that I may come to my triall, for there be that haue many wayes sclaundered me, and now this way I hope to try my selfe not woorthy of such a reprozt.

*The kyngs fa-
uourable care &
consideration
towards the
Archb. of Cant.*

The kyng perceiuyng the mans byzightnesse, ioyned with such simplicitie, sayd: Oh Lord, what maner a man be you: what simplicity is in you: I had thought that you would rather haue sued to vs to haue taken the paynes to haue heard you and your accusers together for your triall without any such indurance. Doe not you know what state you be in with the whole world, and how many great enemyes you haue: Doe you not consider what an easie thyng it is to procure thre or foure false knaues to witness agaynst you: Thinke you to haue better lucke that way, then your maister Christ had: I see it, you will runne headlong to your vndoing, if I would suffer you. Your enemyes shall not so preuaile agaynst you, for I haue other wise deuised with my selfe to keepe you out of their handes. Yet notwithstanding, to morrow when the Counsaile shall sit and send for you, resort vnto them, and if in charging you with this matter, they do commit you to the Tower: require of them, because you are one of them, a Counsellor, that you may haue your accusers brought befoze them, and that you may aunswere their accusations befoze them, without any further indurance, and vse for you selfe as good perswasions that way as you may deuise, and if no intreatie or reasonable request will serue, then deliuer vnto them this my ryng (whiche then the kyng deliuered vnto the Archbysshop) and say vnto them, if there be no remedie my Lordes, but that I must needes goe to the Tower, then I reuoke my cause from you and appeale to the kynges owne

*The kyng sen-
deth his signet
in the behalfe of
the Archb. of
Canterbury.*

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owne person by this his token vnto you all, for (sayd the kyng then vnto the Archbysshop) so sone as they shall see this my ryng, they know it so well, that they shall vnderstand, that I haue resumed the whole cause into myne owne handes and determination, and that I haue discharged them therof.

The Archbishop perceiuyng the kyngs benignitie somuch to him wardes, had much ado to forbeare teares. Well, sayd the king, goe your wayes my Lord, and doe as I haue bydden you. My Lord humblyng him selfe with thanks, toke his leaue of the kynges highnesse for that night.

On the morow about ix. of the clocke before none the Counsaile sent a Gentleman hither for the Archbishop, who when he came to the Counsaile chamber doore, could not be let in, but of purpose (as it seemed) was compelled there to waite among the pages, lackeys, and seruyngmen all alone. Doct. Buttes the kynges Physicion resolyng that way, and espying how my Lord of Canterbury was handled, went to the kynges highnes and sayd: My Lord of Canterbury if it please your Grace, is well promoted: for now he is become a lackey or a seruyngman, for yonder he standeth this halfe houre without the Counsaile chamber doore amongst them. It is not so, quoth the kyng, I trow, nor the Counsaile hath not so litle discretion as to vse the Metropolitane of the Realme in that sorte, specially beyng one of their owne number: but let them alone (sayd the kyng) and we shall here more sone.

Anone the Archbishop was called into the Counsaile Chamber: to whom was alledged, as before is rehearsed. The Archbishop answered in like sort as the kyng had aduised him: and in the ende when he perceiued that no maner of perswasion or intreatie could serue, he deliuered to them the kyngs ryng, renokynge his cause into the kynges handes. The whole Counsaile beyng thereat somewhat amased: the Earle of Bedford with a loude voyce confirmyng his wordes with a solemne oth, sayd: When you first began this matter my Lordes, I told you what would come of it. Do you thinke that the kyng will suffer this mans finger to ake: much more (I warrant you) will he defend his life agaynst bzablynge varlets. You do but comber your selues to heare tales and fables agaynst him. And so incontinently vpon the receipt of the kynges token, they all rose and caried to the kyng his ryng, surrenderyng that matter as the order and vse was, into his owne handes.

When they were all come to the kynges presence, his highnesse with a seuer countenance, sayd vnto the: Ah my Lordes, I thought I had had wiser men of my Counsaile then now I finde you. What discretion was this in you, thus to make the Primate of the Realme & one of you in office, to waite at the Counsaile Chamber doore amongst seruyngmen: You might haue considered that he was a Counseller as well as you, and you had no such Comission of me so to handle him. I was content that you should try him as a Counseller, & not as a meane subiect. But now I well perceiue that things be done agaynst him maliciously, & if some of you might haue had your myndes, you would haue tried him to the vttermost. But I doe you all to witte, & protest, that if a Prince may be beholdyng vnto his subiect (and so solemly laying his had vpon his brest) sayd: by the sayth I owe to God, I take this man here my Lord of Caunterbury, to bee of all other a most saythfull subiect vnto vs, and one to whom we are much beholdyng, giuyng him great commendations otherwise. And with that one or two of the chiefe of the Counsaile, makynge their excuse, declared, that in requestyng his indurance, it was rather ment for his triall and his purgation agaynst the common fame and sleaunder of the world, then for any malice conceiued agaynst him. Well, well my Lordes, quoth the king, take him and well vse him, as he is worthy to be, and make no more ado. And with that euery man caught him by the hand, and made saye wether of altogethers, whiche might easely be done with that man.

And it was much to bee marueiled that they would goe so farre with him, thus to seeke his vndoynge, this well vnderstandyng before, that the kyng most entirely loued him, and alwayes would stand in his defence who soeuer spake agaynst him: as many other tymes the kynges patience was by sinisser informations, agaynst him tryed: In so much that the Lord Cromwell was euermore wont to say vnto him: My Lord of Can-

The Archbysshop beyng one of the Counsell, made to stand at the Counsell chamber doore waityng. Doct. Buttes the kyngs Physicion, a friend of the Archb.

The Archbysshop called before the Counsell.

The Counsell beyng set agaynst the Archb. hee sheweth the kyngs Ryng & appealeth from them.

The kynges wordes to the Counsell in defence of the Archbysshop.

The Lordes of the Counsell glad to be freed againe with the Archbysshop.

The kyng a great supporter of Cranmer.

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The Lord Cr^o
wels wordes
to the Archb-
shop.

terbury, you are most happy of all men: for you may do and speake what you like, and say what all men can agaynst you, the kyng will neuer beleue one word, to your detri-
ment or hinderaunce.

After the death of kyng Henry, immediately succeeded his sonne kyng Edward, un-
der whose gouernement and protection the state of this Archbysshop, beyng his Godfa-
ther, was nothyng appaired, but rather moze aduanced.

Durynge all this meane tyme of kyng Henry aforesayd, vntill the entryng of kyng
Edward, it seemeth that Cranmer was scarcely yet thynghly perswaded in the right
knowledge of the Sacrament, or at least, was not yet fully rpyened in the same: where-
in shortly after he beyng moze groundly confirmed by conference with Bysshop Ridley,
in proccesse of tyme did so profite in moze rpyer knowledge, that at last he toke vpon him
the defence of that whole doctrine, that is, to refute and throw downe first the cozpozall
presence: secondly the phantastickall transubstantiation: thirdly the Idolatrous adora-
tion: fourthly the false error of the Papistes, that wicked men do eate the naturall bo-
dy of Christ: and lastly the blasphemous sacrifice of the Masse. Whereupon in conclu-
sion he wrote fine booke, for the publicke instructiō of the Church of England, which in-
struction yet to this day standeth and is receaued in this Church of England.

The true and
godly doctrine
of the Sacra-
ment in fine
bookes set forth
by the Archb.
of Canterbury.

Agaynst these fine booke of the Archbysshop, Stephen Gardiner, the Archenemy to
Christ and his Gospell, beyng then in the Tower, stubbereth by a certayne aunswere
such as it was, which he in open Court exhibited by at Lambeth, beyng there examined
by the Archbysshop aforesayd, and other the kynges Commissioners in kyng Edwardes
dayes, whiche boke was intituled: An Explication and assertion of the true Catholike
sayth, touchyng the blessed Sacrament of the altar, with a confutation of a booke writ-
ten agaynst the same.

An explication
of Steph^e Gar-
diner agaynst
Cranmer Arch-
bysshop of Cant.

Agaynst this Explication, or rather a canillyng Sophistication of Stephens Gardi-
ner Doctour of Law, the sayd Archbysshop of Canterbury learnedly and copiously reply-
ing agayne, maketh aunswere, as by the discourse thereof renewed in Print, is euident
to be sene to all such as with indifferent eye will read and peruse the same.

Besides these booke aboue recited, of this Archbishop diuers other things there were
also of his doing, as the booke of Reformation, with the booke of Homelies, whereof part
was by him contrined, part by his procurement approued and published. Whereunto al-
so may be adioyned an other writing or confutation of his agaynst 88. Articles by the Co-
uocation devised and propounded, but yet not ratified nor receaued, in the reigne and
time of king Henry.

And thus much hether to concernyng the doynges and trauailes of this Archbysshop
of Caunterbury durynge the lines both of kyng Henry, and of kyng Edward his sonne.
Which two kynges so long as they continued, this Archbysshop lacked no stay of main-
tenaunce agaynst all his maligners.

After the death of king Edward, Quene Mary comynge now to the Crowne, and
being established in the possession of the Realine, not long after came to London, and af-
ter she had caused first the two Dukes of Northumberland and Suffolke, and their two
childzen, the Lady Iane, and the Lord Guilford, both in age tender and innocent of that
crime to be executed: She put the rest of the Nobilitie to their fines, and sozgaue them
the Archbishop of Canterbury onely except. Who though he desired pardon by meane
of frendes, could obtaine none: in so much that the Quene would not once bouchfate
to see hym: For as yet the old grudges agaynst the Archbishop for the diuorcement
of her mother, remained hid in the bottome of her hart. Besides this diuorce, she re-
membred the state of Religion chaunged: all which was reputed to the Archbishop, as
the chief cause thereof.

Manet altamēte
repositum Iudi-
cium paradisi,
spræque inu-
ria matris. Virg.
Æneid. i.

This Doctour
Thornton was
after the Bys-
shop of Wouer,
a cruell & wit-
hed persecuter.

While these things were in doing, a rumoz was in all mens mouthes, that the
Archbishop, to curry fauour with the Quene, had promised to say a *Dirige* Masse after
the old custome, for the funerall of king Edward her brother. Neither wanted there
some, which reported that he had already said Masse at Caunterbury: whiche Masse in
deede was sayd by Doct. Thornton. This rumoz Cranmer thinkyng speedely to stay,
gaue forth a writing in his purgation: the tenour whereof being set out at large in the
booke

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booke of Actes and Monuments. I neede not here againe to recite.

This Bill being thus written, and lying openly a window in his chamber, cometh in by chaunce Maister Scory, Bishop then of Rochester, who after he had read and perused the same, required of the Archbishop to haue a Copie of the Bill. The Archbishop when he had graunted and permitted the same to Maister Scory, by the occasion therof M. Scory lending it to some friend of his, there were diuers Copies take out therof, & the thing published abroad among the common people; in so much that euery Scriueners shop almost, was occupied in writing and copying out the same, and so at length some of those Copies comming to the Bishops handes, & so brought to the Counsell, & they sending it to the Commissioners, the matter was knowne, & so he commaunded to appeare.

Whereupon Doct. Cranmer at his day prefixed, appeared befoze the sayd Commissioners, bringing a true Inuentorie, as he was commaunded, of all his goodes. That done, a Bishop of the Quenes priuie Counsell, being one of the sayd Commissioners, after the Inuentorie was receaued, bringing in mention of the Bill: My Lord (said he) there is a Bill put forth in your name, wherein you seeme to be agreed with setting vp the Masse againe: we doubt not but you are soze that it is gone abroad.

To whom the Archbishop aunswering againe, saying: as I doe not deny my selfe to be the very Authour of that Bill or Letter, so must I confesse here vnto you, concerning the same Bill, that I am soze that the sayd Bill went from me in such sort as it did. For when I had written it, M. Scory got the Copie of me, and is now come abroad, and as I vnderstand, the Citie is full of it. For whiche I am soze, that it so passed my handes: so I had intended otherwise to haue made it in a moze large and ample maner, & mynded to haue set it on Paules Church doze, and on the dozes of all the Churches in London, with mine owne seale ioyned thereto.

At whiche wordes when they saw the constantnesse of the man, they dismissed him, affirming they had no moze at that present to say vnto him, but that shortly hee should heare further. The said Bishop declared afterward to one of Doct. Cranmers frendes, that notwithstanding his attainer of treason, the Quenes determination at that time was, that Cranmer should onely haue bene depriued of his Archbishopricke, and haue had a sufficient living assigned him, vpon his exhibiting of a true Inuentorie, with commaundement to keepe his house without medlyng in matters of Religion. But how that was true, I haue not to say. This is certaine, that not long after this, he was sent vnto the Tower, and sone after condemned of treason. Notwithstanding, the Quene whē she could not honestly denie him his pardon, seeing all the rest were discharged, and specially seeing he last of all other subscribed to king Edwardes request, & that against his owne will, released to him his action of treason, and accused him onely of heresie: which liked the Archbishop right well, and came to passe as he wished, because the cause was not now his owne, but Christs, not the Quenes, but the Churches. Thus stode the cause of Cranmer, till at length it was determined by the Quene and the Counsel, that he should be removed from the Tower where he was prisoner, to Oxfozd, there to dispute with the Doctours and Diuines. And pziuely word was sent befoze to them of Oxfozd to prepare them selues, and make them ready to dispute. And although the Quene and the Bishops had concluded befoze what should become of him, yet it pleased them that the matter should be debated with Argumentes, that vnder some honest shew of disputation, the murder of the man might be couered. Neither could their hazzie spede of reuengement abide any long delay: and therfoze in all hast he was caried to Oxfozd.

What this disputation was, and how it was handled, what were the questions, and reasons on both sides, and also touching his condemnation by the Vniuersitie & the Prolocutor, because sufficiently it hath bene declared in the storie at large, we mynde now therfoze to procede to his small iudgement and order of condemnation, whiche was the xii. day of September. an. 1556. and seuen dayes befoze the condemnation of Bishop Ridley and Maister Latimer.

After the disputations done and finished in Oxfozd betwene the Doctours of both Vniuersities and the thye worthy Bishops, Doct. Cranmer, Ridley, and Latimer, sentence condemnatoze immediatly vpo the same was ministred against them by Doct. Weston

This Bpshp
was Doctour
Heath, Bpshp
after of York.

Cranmer con-
demned of trea-
son.

Cranmer relea-
sed of treason,
and accused of
heresie.

Cranmer had to
Oxfozd.

Of this conde-
nation, read in
the last Edition,
pag. 1554.

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and other of the Vniuersitie: whereby they were iudged to be heretickes, and so committed to the Maior and Sheriffes of Orford, by whom hee was caried to Bocardo their common Gaile in Orford.

In this meane tyme, while the Archbishop was thus remainyng in duraunce (whō they had kept now in priso almost the space of thre yeares) the Doctours and Diuines of Orford, busied them selues all that euer they could about Maister Cranmer, to haue him recant, assaying by all craftie practises and allurementes they might deuise, how to bring their purpose to passe. And to the intent they might winne him easely, they had him to the Deanes house of Chyistes Church in the sayd Vniuersitie, where he lacked no delicate fare, played at the bowles, had his pleasure for walking, and all other thinges that might bring him from Chyist. Duer and besides all this, secretly and sleightly, they suborned certaine men, whiche when they could not expugne him by argumentes and disputation, should by entreatie and saye promises, or any other meanes allure him to recantation: perceiuyng otherwise what a great wound they should receiue, if the Archbishop had stood stedfast in his sentence: and againe on the other side, how great profite they should get, if he as the principall standerd bearer, should be ouerthrowen. By reason wherof the wylle Papistes flocked about him, with threating, flattering, intreating and promising, and all other meanes: especially Henry Sydall, and Frier Iohn a Spaniard, De villa Garcina, to the end to bring him to the vttermoſt of their possibilitie, from his former sentence, to recantation: whose force his manly constancie did a great while resist: but at last when they made no end of calling and crying vpon him, the Archbishop being overcome, whether through their importunitie, or by his owne imbecillitie, or of what mynde I can not tell, at length gaue his hand.

The Archb-
shop contented
to recant.

Causes mo-
uyng the Arch-
bishop to geue
with the tyme.

It might be supposed that it was done for the hope of life, and better dayes to come. But as we may since perceauē by a Letter of his sent to a Lawyer, the most cause why he desired his tyme to be delayed, was that he would make an end of Marcus Antonius, which he had already begon: but howsoever it was he recanted, though playne agaynst his conscience.

The Quene
hart set agaynst
Cranmer.

The Quene
conferreth with
Doct. Cole a-
bout Cranmers
burnyng.

L. William of
Thame, L. Shā-
doys, Syr Tho-
mas Bridges,
Syr Iohn
Browne, appoin-
ted to be at
Cranmers exe-
cution.

Mary the Quene hauing now gotten a time to reuenge her old grief, receaued his recantation very gladly: but of her purpose to put him to death, she would nothing relent. But taking secret Counsell, how to dispatch Cranmer out of the way (who as yet knew nothing of her secret hate, & looked for nothing lesse then death) appointed Doct. Cole, & secretly gaue him in commaundement, that agaynst the 21. of March, he should prepare a funerall Sermon for Cranmers burning, and so instructing him orderly and diligently of her will and pleasure in that behalfe, sendeth him away.

Some after, the Lord Williams of Tame, and the Lord Shādoys Sir Thomas Bridges, and Sir Iohn Browne were sent for, with other worshipfull men and Iustices, commaunded in the Quenes name, to be at Orford at the same day, with their seruantes and retinue, lest Cranmers death should raise there any tumult.

Cole the Doctour hauing his lesson geuen him before, and charged by her commaundement, returned to Orford ready to play his part, who as the day of execution drew neare, the day before came into the prison to Cranmer, to try whether he abode in the Catholicke sayth, wherein before he had left him. To whom whē Cranmer had answered, that by Gods grace, he would dayly be more confirmed in the Catholicke sayth: Cole departing for that tyme, the next day following repayed to the Archbishop agayne, geuing no signification as yet of his death that was prepared: And therefore in the morning, which was the 21. day of March appointed for Cranmers execution, the sayd Cole commyng to him asked, if he had any money. To whom when he answered that he had none, he deliuered him 15. Crownes to geue the poore to whō he would: and so exhorting him so much as he could to constancie in sayth, departed thence about his businesse, as to his Sermon appertained.

By this partly, and other like argumentes, the Archbishop began more and more to surmise what they went about. Whē, because the day was not farre past, and the Lordes and Knightes that were looked for, were not yet come, there came to him the Spanissh Frier, witnesse of his recantation, bringyng a paper with Articles, whiche Cranmer should

The life of D. Cranmer late Archb. of Cant.

should openly professe in his recantation befoze the people, earnestly desiring that hee would write the sayd instrument with the Articles with his owne hand, & signe it with his name: which when he had done, the sayd Frier desired that hee would write an other Copie therof, which should remaine with him, and that he did also. But yet the Archb. shoy beynge not ignoraunt whereunto their secret deuises tended, and thinking that the tyme was at hand, in which he could no longer dissemble the profession of his sayth with Christs people, he put secretly in his bosome his Prayer with his exhortation, written in an other paper, which he mynded to recite to the people, befoze he should make the last profession of his sayth, fearyng lest if they had heard the Confession of his sayth first, they would not afterward haue suffered him to exhort the people.

Cranmer wrote
teeth a subscri-
beth the Arti-
cles with his
owne handes.

Some after, about ix. of the clocke, the Lord Williams, Sir Thomas Bridges, Syr John Browne, and the other Iustices with certaine other Noble men, that were sent of the Quenes Counsell, came to Oxford with a great trayne of wayting men. Also of the other multitude on euery side (as is wont in such a matter) was made a great concourse and greater expectation.

In this so great frequence and expectation, Cranmer at length cometh from the prison Bocardo, vnto S. Maries Church (because it was a soule and a raynie day) the chief Church in the Uniuersitie, in this order. The Maioz went befoze, next him the Aldermen in their place and degre: after them was Cranmer brought, betwene two Friers, which moumbling to and fro certaine Psalmes in the streets, answered one an other vntill they came to the Church doze, and there they began the song of Simeon, *Nunc dimittis*: and entring into the Church, the Psalmes saying Friers brought him to his standyng, and there left him. There was a stage set vp ouer agaynst the Pulpit, of a meane height from the ground, Cranmer had his standyng, waytyng vntill Cole made him ready to his Sermon.

Doct. Cranmer
brought to D.
Coles Sermon.

Doct. Cranmer
set vpo a stage.

The lamentable case and sight of that man gaue a sorrowfull spectacle to all Christs eyes that beheld him. He that late was Archbishop, Metropolitane, and Primate of England, and the kynges priue Counsellour, beyng now in a bare and ragged gotone, and ill fauorably clothed, with an old square cap, exposed to the contempt of all men, did admonish me not onely of his owne calamitie, but also of their state and fortune. For who would not pitie his case, and bewaile his fortune, and might not feare his own chaunce, to see such a Prelate, so graue a Counsellour, and of so long continued honour, after so many dignities, in his old yeares to be depriued of his estate, adiudged to dye, and in so paynfull a death to end his life, and now presently from such fresh ornaments, to descende to such vile and ragged apparell?

In this habite when hee had stode a good space vpon the stage, turnyng to a pillar neare adioynning thereunto, he lifted vp his handes to heauen, and prayed to God once or twice: till at the length Doct. Cole comyng into the Pulpit, and begynnyng his Sermon, entred first into mention of Tobias and Zachary. Whom after that he had praised in the begynnyng of his Sermon, for their perseuerance in the true worshippyng of God, he then deuided his whole Sermon into thre partes (accordyng to the solempne custome of the Schooles) entendyng to speake first of the mercy of God, secondly of his Justice to be shewed: and last of all, how the Princes secretes are not to be opened. And procedyng a litle from the begynnyng, hee tooke occasion by and by to turne his tale to Cranmer, and with many hote wordes reproued him, that once he beyng endued with the fauour and feelyng of wholesome and Catholicke doctrine, fell into the contrary opinio of pernicious error, which he had onely defended by witynges, and all his power: but also allured other men to the like, with great liberalitie of giftes, as it were, appointyng rewardes for error: and after he had allured them, by all meanes did cherish them.

Doct. Coles
Sermon deu-
ded into thre
partes.

The summe &
effect of Doct.
Coles Sermon
at Oxford.

It were to long to repeate all thyngs, that in long order were then pronounced. The summe of this tripartite declamation was, that hee sayd Gods mercy was so tempered with his Justice, that he did not altogether require punishment accordyng to the merites of offenders, noz yet sometymes suffered the same altogether to goe unpunished, yea though they had repented. As in Dauid, who whē he was bidden chuse of thre kyndes of punishments which he would, & he had chosen Pestilence for thre dayes: the Lord for

If Cole gaue
this iudgement
vpon Cranmer
whē hee had re-
pented, what
iudgement is
then to be gene

The life of D. Cranmer late Archb. of Cant.

of Cole which
always hath
perished in er-
ror, and never
yet repented.

gave him halfe the tyme, but did not release all: And that the same thing came to passe in hym also, to whom although pardon and reconciliation was due accordyng to the Canons, seying hee repented from his errorrs: yet there were causes, why the Quene and the Counsell at this tyme iudged hym to death: of whiche, lest hee should maruell to much, he should heare some.

First, that beyng a traytour, he had dissolued the lawfull Patrimonie betwene the kyng her father and mother: besides the dzyng out of the Popes authoritie, while he was Metropolitane.

At all here-
tickes in Eng-
land should be
burned, where
should Doct.
Cole have bene
ere now.

Secondly, that he had bene an hereticke, from whom as from an Authour and onely fountaine, all hereticall doctrine and schismaticall opinions, that so many yeares haue preuailed in England, did first rise and spryng: of which he had not bene a secret fauourer onely, but also a most earnest defender euen to the end of his life, soluyng them abroad by wytynges and Argumentes, pziuatly and openly, not without great ruine and decay of the Catholicke Church.

Lex non aqua-
litatis, sed ini-
quitatis.

And further, it seemed mete, accordyng to the law of equalitie, that as the death of the Duke of Northumberland of late, made euen with Thomas More Chauncellour that dyed for the Church, so there should be one that should make euen with Fisher of Rochester: and because that Ridley, Hoper, Farrar, were not able to make euen with that man, it seemed mete, that Cranmer should be ioyned to them to fill up this part of equalitie.

Beside these, there were other lust & weightie causes, which seemed to the Quene & the Counsell, whiche was not mete at that tyme to be opened to the common people.

Postate in this
earth so hye not
so sure, but it
may fall.

After this, turnyng his tale to the hearers, he bad all men beware by this mans example, that among men nothyng is so high, that can promise it selfe safetie on the earth, and that Gods vengeance is equally stretched agaynst all men, & spareth none: therfore they should beware and learne to feare their Prince. And seying the Quenes Maiestie would not spare so notable a man as this, much lesse in the like cause she would spare other men, that no man should thinke to make thereby any defence of his error, either in riches or any kynde of authoritie. They had now an example to teach them all, by whose calamitie every man might consider his owne fortune: who from the top of dignitie, none being moze honozable then he in the whole Realme, and next the kyng, was fallen into so great miserie, as they might now see, beyng a man of so high degre, some tyme one of the chiefest Prelates in the Church and an Archbishop, the chief of the Counsell, the second person in the Realme of long tyme, a man thought in greatest assurance, hauyng a kyng on his side: not withstanding all his authoritie and defence to be debased from high estate, to a low degre, of a Counsellour to become a castiffe, and to be set in so wretched a state, that the poorest wretch would not chaunge condition with him: byesly so heaped with miserie on all sides, that neither was left in him any hope of better fortune, nor place for worse.

Doct. Cole en-
courageth the
Archb. to take
his death pati-
ently.

1. Cor. 10.

The latter part of his Sermon he conuerted to the Archbishop: whom he comforted and encouraged to take his death well, by many places of Scripture, as with these and such like: bidding him not mistrust, but he should incontinently receiue that the theefe did, to whom Christ sayd: *Hodie mecum eris in Paradiso*, that is, This day thou shalt be with me in Paradise. And out of S. Paule he armed him agaynst the terrour of the fire, by this: *Dominus fidelis est, non sinet vos tentari ultra quam ferre potestis*, that is, The Lord is faythful which will not suffer you to be tempted aboue your strength, by the example of the thre children, to whom God made the flame to same like a pleasaunt dew, ad- dyng also the reioysing of S. Andrew in his Crosse, the patience of S. Laurence on the fire, assuryng him, that God, if he called on him, and to such as dye in his sayth, either would abate the furie of the flame, or geue him strength to abide it.

Doct. Cole re-
ioyseth in the
Archbishops
conuerſion, but
that reioysing
lasted not long.

He glorified God much in his conuerſion, because it appeared to be onely his worke, declaring what frauell and conference had bene with him to conuert him, and all pre- uayled not till that it pleased God of his mercy to reclayne him, and call him home. In discoursing of which place, he much commended Cranmer, and qualified his former do- ynges, thus temperyng his iudgement and talke of him, that while the tyme (sayd he) he flowed

The prayer and confession of D. Crāmer before his death.

flowed in riches and honour, he was unworthy of his life: and now that he might not live, he was unworthy of death. But lest he should carry with him no comfort, he would diligently labour (hee sayd) and also hee did promise in the name of all the Priestes that were present, immediately after his death, there should be Diriges, Passes, and funerals executed for him in all the Churches of Oxford for the succour of his soule.

*Diriges and
Passes promi-
sed for Cran-
mers soule.*

Cranmer in all this meane tyme with what great grief of mynde he stode hearyng this Sermon, the outward shewes of his body and countenance did better expresse, the any man can declare: one while liffing vp his handes and eyes vnto heauen, and then agayne for shame lettynge the downe to the earth. A mā might haue sene the very image and shape of perfitte sorrow liuely in him expressed. Poze then twentie seuerall tymes the teares gushed out abundantly, dyopped downe marueilously from his fatherly face. They which were present doe testifie, that they neuer saw in any child moze teares, the bcast out from him at that tyme, all the Sermon while: but specially when hee recited his Prayer before the people. It is marueilous what commiseration and pitie moued all mens hartes, that beheld so heauie a countenance and such aboundaunce of teares in an old man of so reuerend dignitie.

*The teares of
the Archb.*

Cole after he had ended his Sermon, called backe the people that were ready to depart, to Prayers. Bzethzen (sayd hee) lest any man should doubt of this mans earnest conuersion and repentaunce, you shall heare him speake before you, and therfore I pray you Paister Cranmer, that you will now performe that you promised not long agoe, namely that you would openly expresse the true and vndoubted profession of your sayth, that you may take away all suspicion from men, and that all men may vnderstand that you are a Catholicke in dede. I will do it (sayd the Archbyschop) and with a good will: who by and by rising vp, and putting of his cap, began to speake thus vnto the people.

*Cranmer requi-
red to declare
his sayth.*

*Cranmer willing
to declare his
sayth.*

I desire you wellbeloued bzethzen in the Lord, that you will pray to God for me, to forgiue me my sinnes, which aboue all men both in number and greatnes, I haue committed: but among all the rest, there is one offence whiche of all at this tyme doth vex and trouble me, wherof in proceesse of my talke you shall heare moze in his proper place, and then putting his hand into his bosome, he drew forth his Prayer, whiche he recited to the people in this sence.

*The wordes of
the Archb. to
the people.*

¶ The Prayer of Doct. Cranmer Archb. of Cant. at his death.

God Chyisten people, my dearely beloued bzethzen and sisters in Chyist, I beseech you most hartely to pray for me to almighty God, that he will forgiue me all my sinnes and offences, which be many, without number, and great aboue measure. But yet one thyng graeueth my conscience moze then all the rest, wherof God willyng, I entend to speake moze hereafter. But how great and how many soeuer my sinnes be, I beseech you to pray God of his mercy to pardon and forgiue them all. And here knelyng downe, he sayd: O Father of heauen: O Sonne of God redeemer of the world: O holy Ghost three persons and one God, haue mercy vpon me most wretched caitiffe and miserable sinner. I haue offended both against heauen and earth more then my tounge can expresse. Whether then may I goe, or whether should I flye? To heauen I may be ashamed to lift vp myne eyes, and in earth I finde no place of refuge or succour. To thee therefore (O Lord) do I runne: to thee do I humble my selfe, saying: O Lord my God, my sinnes be great, but yet haue mercy vpon me for thy great mercy. The great mistery that God became mā, was not wrought for litle or few offences. Thou diddest not geue thy sonne (O heauenly Father) vnto death for small sinnes onely, but for all the greatest sinnes of the world, so that the sinner returne to thee with his whole hart, as I do here at this present. Wherefore haue mercy on me O God, whose property is alwayes to haue mercy: haue mercy vpon me O Lord, for thy great mercy. I craue nothyng O Lord, for myne owne merites, but for thy names sake, that it may be halowed thereby, and for thy deare sonne Iesus Chyist sake: And now therefore, our Father of heauen, halowed be thy name. &c. And then he rising, sayd:

*The Prayer of
the Archb.*

¶ Every man (good people) desireth at that tyme of their death to geue

The prayer and confession of D. Crāmer before his death.

The last words
of exhortation of
the Archb. to
the people.

Some good exhortation, that other may remember the same before their death, and be the better thereby: so I beseech God graunt me grace, that I may speake some thyng at this my departyng, whereby God may bee glorified, and you edified.

Exhortation to
contempt of the
world.

First, it is an heauie case to see that so many folke be so much doted vpon the loue of this false world, and so carefull for it, that of the loue of God, or the world to come, they seeme to care very litle or nothyng. Therefore this shalbe my first exhortation, that you set not your myndes ouer much vpon this glosyng world, but vpon God and vpon the world to come: and to learne to know what this lesson meaneth, whiche S. John teacheth, That the loue of this world is hatred agaynst God.

Exhortation to
obedience.

The second exhortation is, that next vnder God you obey your Kyng and Queene willingly and gladly, without murmurynge or grudgyng: not for feare of them onely, but much more for the feare of God: knowyng that they be Gods Ministers, appointed by God to rule and gouerne you: and therefore who soeuer resisteth them, resisteth the ordinaunce of GOD.

Exhortation to
brotherly loue.

The third exhortation is, that you loue altogether lyke brethren and sisters. For alas, pitie it is to see what contention and hatred one Chriſten man beareth to an other, not takyng ech other as brother and sister, but rather as straungers and mortall enemyes. But I pray you learne and beare well away this one lesson, to doe good vnto all men, as much as in you lyeth, & to hurt no man, no more then you would hurt your owne naturall louyng brother or sister. For this you may be sure of, that who soeuer hateth any person and goeth about maliciously to hinder or hurt him, surely and without all doubt, God is not with that mā, although he thinke him selfe neuer so much in Gods fauour.

Exhortation to
rich mē of this
world, mouyng
them to chari-
table almes.
Luce. 18.

The fourth exhortation shalbe to them that haue great substance and riches of this world, that they will well consider and wey three sayinges of the Scripture.

One is of our Sauour Christ him selfe, who sayth: It is hard for a rich man to enter into the kingdome of heauen. A soze saying, and yet spoken of him that knoweth the truth.

1. Iohn. 3.

The second is of S. John, whose saying is this: He that hath the substance of this world, and seeth his brother in necessitie, and shutteth vp his mercy from him, how can he say that he loueth God?

Iacob. 5.

The thyrds is of S. James, who speaketh to the couetous rich mā after this maner: Weepe you and howle for the miserie that shall come vppon you: your riches doe rotte, your clothes be moth eaten, your gold and siluer doth canker and rust, and their rust shall beare witnesse agaynst you, and consume you like fire: you gather a horde or treasure of Gods indignation agaynst the last day. Let them that be rich, ponder well these three sentences: for if euer they had occasion to shew their charitie, they haue it now at this present, the poore people beyng so many, and victuals so deare.

And now, for as much as I am come to the last end of my life, whereupon hangeth all my life past, and all my life to come, either to liue with my Paister Christ for euer in ioye, or els to bee in payne for euer with wicked devils in hell; and see befoze myne eyes presently either heauen ready to receiue me, or els hell ready to swallow me vp: I shall therefore declare vnto you my very sayth how I beleue, without any colour or

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The prayer and cōfession of D. Crāmer before his death.

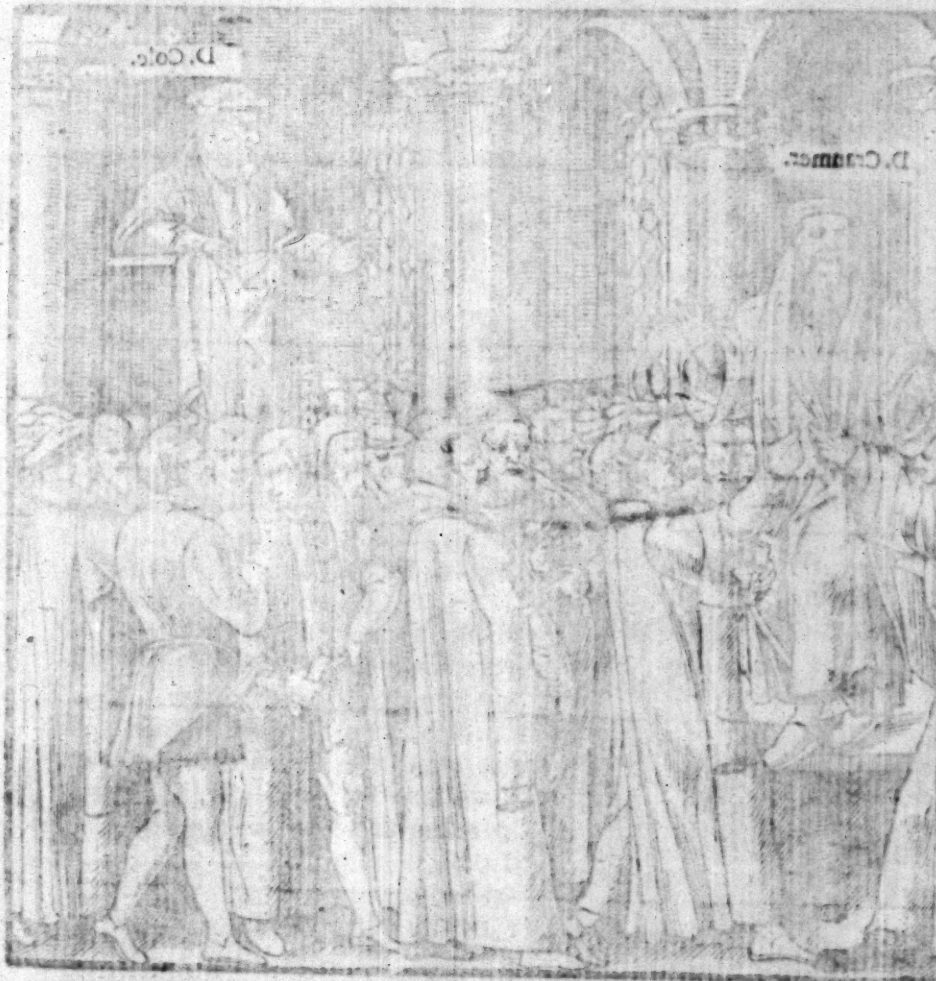
disimulation: for now is no tyme to dissemble, what soeuer I haue sayd or wrytten in tyme past.

First, I beleue in God the Father almightie, maker of heauen and earth. &c. And I beleue euery Article of the Catholicke sayth, euery word and sentence taught by our Saniour Iesus Chyist, his Apostles and Prophetes, in the new and old Testament.

The Archb. declareth the true cōfession of his sayth without all colour or dissembling. The Archb. renoketh his former recantation and repenteth the same.

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The Archb. refuseth the Pope as Charles enemy, and Antichrist. The Archb. standeth to his booke wrytten agaynst Winchester. The expectation of the Papistes deceived.

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Cranmers answer to the Papistes.

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Cranmer pulled downe from the stage. Cranmer led to the fire.

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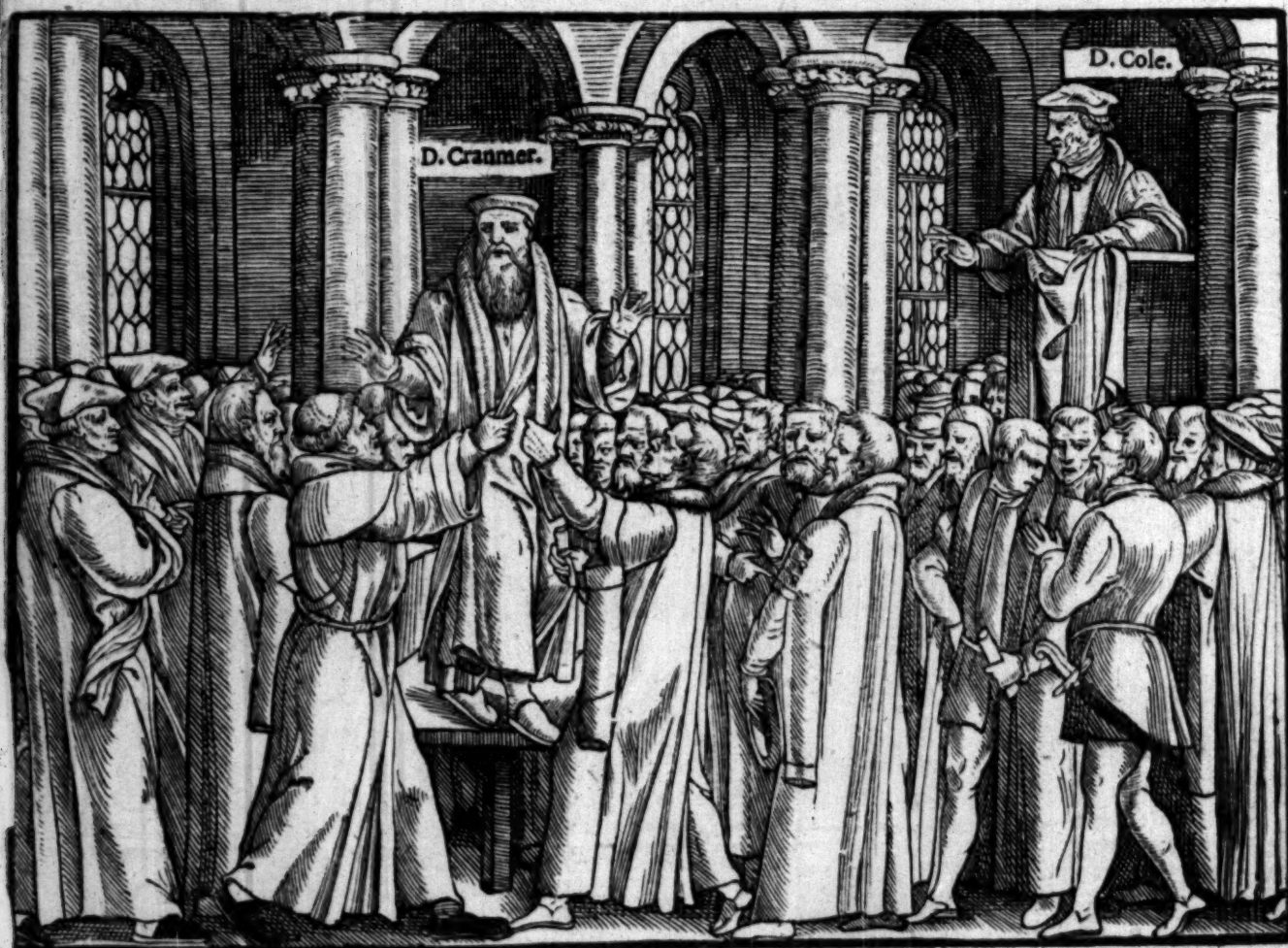
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The Archb. brought to the place of execution.

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¶ The description of Doct. Cranmer, how he was plucked downe
from the stage by Friers and Papistes, for the true Confession of his Fayth.



The prayer and cōfession of D. Crāmer before his death.

disimulation: for now is no tyme to dissemble, what soeuer I haue sayd or wrytten in tyme past.

First, I beleue in God the Father almightie, maker of heauen and earth. &c. And I beleue euery Article of the Catholicke sayth, euery word and sentence taught by our Sauour Iesus Chyist, his Apostles and Prophetes, in the new and old Testament.

And now I come to the great thyng that so much troubleth my conscience moze the any thyng that euer I did or sayd in my whole life, and that is the setting abroad of a wrytyng contrary to the truth: which now here I renounce and refuse as thynges wrytten with my hand, contrary to the truth which I thought in my hart, & wrytten for feare of death, and to saue my life if it might be, and that is, all such Billes and papers, which I haue wrytten or signed with my hand since my degradation: wherein I haue wrytten many thynges vnttrue. And for as much as my hand offended, wrytten contrary to my hart, my hand shall first bee punished therefoze: for may I come to the fire, it shalbe first burned.

And as for the Pope, I refuse him as Chyistes enemy and Antichyist, with all his false doctrine.

And as for the Sacrament, I beleue as I haue taught in my booke agaynst the Bysshop of Winchester, the whiche my booke teacheth so true a doctrine of the Sacrament, that it shal stand at the last day befoze the Iudgement of God, where the Papistlicall doctrine contrary thereto, shalbe ashamed to shew her face.

Here the standers by were all astonyed, maruailed, were amased, did loke one vpon an other, whose expectation he had so notably deceiued. Some began to admonish him of his recantation, and to accuse him of falshode.

Briefly, it was a woeld to see the Doctours begailed of so great an hope. I thinke there was neuer crueltie moze notably or better in tyme deluded and deceiued. For it is not to bee doubted but they looked for a glorious victorie and a perpetuall triumph by this mans retraction. Who as soone as they heard these thynges, began to let downe their eares, to rage, fret, and fume: and so much the moze, because they could not renuege their grief: for they could now no longer threaten or hurt him. For the most miserable man in the woeld can dye but once: & where as of necessitie he must needs dye that day, though the Papistes had bene neuer so well pleased: now beyng neuer so much offended with him, yet could he not be twise killed of them. And so whe they could do nothing els vnto him, yet lest they should say nothyng, they ceased not to obiect vnto him his falshode and dissimulation.

Vnto which accusation he answered: Ah my Paistres (quoth he) do not you take it so. Alwayes since I liued hether to, I haue bene a hater of falshode, and a louer of simplicitie, and neuer befoze this tyme haue I dissembled: and in saying this, all the feares that remained in his body, appeared in his eyes. And when hee began to speake moze of the Sacrament and of the Papacie, some of them began to cry out, palpe, and baule, and and specially Cole cried out vpon him: stop the heretickes mouth, and take him away.

And then Cranmer beyng pulled downe from the stage, was led to the fire, accompanied with those Fryers, vering, troubling, and theatnyng him most cruellie. What madnes (say they) hath brought thee agayne into this error, by which thou wilt draw innumerable soules with thee into hell: To whom he answered nothyng, but directed all his talke to the people, sayng that so one troubling him in the way, he spake and exhorted him to get him home to his study, and apply his booke diligently, saying if he did diligently call vpon God, by reading moze he should get knowledge. But the other Spanish barker, ragyng and somyng was almost out of his wittes, alwayes hauyng this in his mouth: *Non fecisti? diddest thou it not?*

But when he came to the place where the holy Bysshops and Partyes of God, Hugh Lattimer & Ridley, were burnt befoze him for the confessio of the truth: kneeling down, he prayed to God, and not long taryng in Prayers, puttyng of his garmentes to his shirt, hee prepared him selfe to death. His shirt was made long downe to his fete. His fete were bare. Likewise his head, when both his cappes were of, was so bare, that not one beare could bee sene vpon it. His beard was long and thicke, coueryng his face

The Archb. declareth the true confession of his sayth without all colour or dissembling. The Archb. renoueth his former recantation and repenteth the same.

The Archb. refuseth the Pope as Chyistes enemy, and Antichyist. The Archb. standeth to his booke wrytten agaynst Winchester.

The expectation of the Papistes deceiued.

The Papistes in a great chaffe agaynst the Archbysshop.

Cranmers answer to the Papistes.

Cranmer pulled downe from the stage. Cranmer led to the fire.

The Archb. brought to the place of execution.

D. Cranmer brought and tyed to the stake, to be burned.

with marueilous grauitie. Such a countenance of grauitie moued the hartes, both of his frendes and of his enemies.

Then the Spanisch Friers, Iohn and Richard, of whom mention was made befoze, began to exhort him and play their partes with him a fressh, but with bayne and lost labour, Cranmer with stedfast purpose abiding in the profession of his doctrine, gaue his hand to certaine old men, and other that stode by, bidding them farewell. And when he had thought to haue done so likewise to Ely, the sayd Ely drew backe his hand and refused, saying: it was not lawfull to salute heretickes, and specially such a one as falsely returned vnto the opinions that he had forsworne. And if hee had knowen befoze that he would haue done so, he would neuer haue vsed his companie so familiarly, and chid those Sergeantes and Citizens, which had not refused to geue him their handes. This Ely was a Priest lately made, and Student in Diuinitie, beyng then one of the fel- lowes of Brasennose.

**The Archb.
tyed to the
stake.
Cranmer put-
teth his right
hand which sub-
scribed first into
the fire.**

Then was an yron chayne tyed about Cranmer, whom when they perceiued to be moze stedfast then that he could be moued from his sentence, they commaunded the fire to be set vnto him. And when the wood was kindled, and the fire began to burne neare him, stretchyng out his arme, he put his right hand into the flame: whiche he held so stedfast and immouable (saying that once with the same hand he wiped his face) that all men might see his hand burned befoze his body was touched. His body did so abide the burning of the flame, with such constancie and stedfastnesse, that standyng alwayes in one place without mouyng of his body, hee seemed to moue no moze then the stake to whiche he was bound: his eyes were lifted vp into heauen, and often tymes he repeated, his vnworthy right hand, so long as his voyce would suffer him: and vsing often the wordes of Stephen, Lord Iesus receiue my spirite, in the greatnesse of the flame, he gaue vp the Ghost.

**The last words
of Cranmer at
his death.**

**The Friers
lying report of
Cranmer.**

This fortitude of mynde, whiche perchance is rare and not vsed among the Spaniards, when Frier Iohn saw, thinkyng it came not of fortitude but of desperation (although such maner examples whiche are of the like constancie haue bene common here in England) ran to the Lord Williams of Tame, crying that the Archbyschop was be- red in mynde, and dyed in great desperation. But he whiche was not ignorant of the Archbyschops constancie, beyng vnknewen to the Spaniards, smiled onely, and (as it were) by silence rebuked the Friers follie. And this was the end of this learned Arch- byschop, whom, lest by euill subscribyng he should haue perished, by well recanting God preserued: and lest he should haue liued longer with shame and reprove, it pleased God rather to take him away, to the glory of his name and profite of his Church. So god was the Lord both to his Church in fortifying the same, with the testimonie & blood of such a Party: and so god also to the man, with this Crosse of tribulation to purge his offences in this world, not onely of his recantatio, but also of his standyng a- gainst Iohn Lambert, and M. Allen, or if there were any other with whose burning and blood his handes had bene befoze any thyng polluted. But especially he had to reioyce, that dying in such a cause, hee was to be numbred amongst Christes Partys, much moze worthy the name of S. Thomas of Caunterbury then he whom the Pope falsely befoze did Canonise.

The end of Cranmers lyfe Archb. of Cant.

The burnyng of the Archbyshop of Canterbury Doct. Cranmer,
in the Townedich at Oxford, thrustyng his hand first into the fire
flame, wherewith he had subscribed.



D. Cranmer brought and tyed to the stake, to be burned.

with marvellous gravitie. Such a countenance of gravitie moved the hartes, both of his frendes and of

Then the Spa began to exhort him, Cranmer in hand to certaine ol had thought to ha sed, saying: it wa returned unto the he would haue don those Sergeauntes Ely was a Priest l lowes of Basenna

The Archb.
tyed to the
stake.
Cranmer put
teth his right
hand which sub
scribed first into
the fire.

The last words
of Cranmer at
his death.

The Priests
living report of
Cranmer.

Then was an moze steadfast then to be set vnto him. him, stretchyng a steadfast and immo men might see his burnyng of the flat one place without whiche he was bo ted, his vnworthy the wordes of Ste he gaue vp the Ob

This fortitude niardes, when Fri though such maner in England) ran t red in mynde, and Archbishops const were) by silence ri byshop, whom, lest pferued: and lest rather to take him was the Lord both such a Party: a his offences in gaynst John L burnyng and especially numt the



The end of Cranmer's life.

A craftie and Sophisticall

cauillation deuised by M. Steuen Gardiner Doctor
of Law, late Bishop of Winchester, against the true and
godly doctrine of the most holy sacrament of the body and bloud
of our sauour Christ (called by him *An explication & assertion therof*)
with an aunswer vnto the same, made by the most reuerend father in
God, Thomas Archbishop of Caunterbury, Primate of all Eng-
land and Metropolitane.

The title of the booke of Steuen Gardiner
late Bishop of Winchester.

*An Explication and assertion of the true catholike fayth, touch-
ing the most blessed Sacrament of the altar, with con-
firmation of a booke written against the same.*

The aunswer of Thomas Archbishop of Caunterbury, &c.



BEFORE the beginning of your
booke, you haue prefixed a goodly title, but
it agreeth with the arguement and matter
therof, as water agreeth with the fire. For
your booke is so farre from an explication
and assertion of the true catholike fayth in
the matter of the sacrament, that it is but a
crafty cauillation and subtile sophisticatio;
to obscure the truth therof, and to hyde the
same, that it should not appeare. And in
your whole booke, the reader (if he marke
it wel) shal easily perceiue, how little learning is shewed therein and how
few authors you haue alleadged, other then such as I brought forth in
my booke, and made aunswer vnto: but there is shewed what may be
done by fine wit, and new deuises, to deceiue the reader, and by false in-
terpretations to auoyde the plain wordes of scripture and of the old au-
thors.

wherefore in as much as I purpose God willing, in this defence of my for-
mer booke, not only to aunswer you, but by þ way also to touch D. Smith
two things I would wish in you both: The one is truth w simplicity: the
other is, þ either of you both had so much learning as you think you haue,
or els þ you thought of your selfe no more then you haue in dede: but to an-
swer both your booke in few wordes: þ one sheweth nothing els, but what
rayling without reason or learning: the other what forwardnes armed
with wit and eloquence, be able to do against the truth. And Smith be-
cause he would be vehement, and shew his heat in the manner of speech,
where the matter is cold, hath framed in a manner all his sentences through-
out his whole booke, by interrogations. But if the reader of both your
bookes do no more, but Diligently read ouer my booke once agayn, he shal
fynde the same not so slenderly made, but that I haue foresene all that

could be sayd to the contrary: and that I haue fully answered before hand all that you both haue sayd, or is able to say.

Winchester.



Henceasmuch as amonge other myne allegations for defence of my selfe in this matter, moued against me by occasion of my Sermon made before the kinges most excellent maiestie, touching partly the catholike sayth of the most precious sacrament of the aulter, which I see now impugned, by a booke set forth vnder the name of my lord of Canterburies grace: I haue thought expedient for the better opening of the matter, and considering I am by name touched in the sayd booke, the rather to utter partly that I haue to say by confutation of that booke, wherin I thinke neuerthelesse not requisite to direct any speech by speciall name to the person of him that is entituled author, because it may possible be that his name is abused, wherewith to set forth the matter beyng himselfe of such dignitie and authoritie in the common wealth, as for that respect should be inuolable. For which consideration, I shal in my speech of such repaiose as the vnt ruth of the matter necessarily requireth, omitting the speciall title of the author of the booke, speake onely of the author in generall, beyng a thing to me greatly to be meruayled at, if such matter should now be published out of my lord of Canterburies pen, but because he is a man, I will not wonder, and because he is such a man, I will reuerently vse him, and forbearing further to name him, talke only of the author by that general name.

Camterbury.

The first entrie of your booke sheweth to them that be wise, what they may looke for in the rest of the same, except the beginning vary from all that followeth. Now the beginning is framed with such sleight & subtiltie, that it may deceiue the reader notably in two thinges. The one, that he should thinke you were called into iudgement before the kinges maiesties commissioners at Lambith for your catholike faith in the Sacrament: The other, that you made your booke for your defence therein, which be both utterly vnt true. For your booke was made or euer ye were called before the said commissioners, and after you were called, then you altered only two lines in the beginning of your booke, and made that beginning which it hath now. This am I able to proue, as well otherwise, as by a booke which I haue of your owne hand writing, wherin appeareth plainly the alteration of the beginning.

And as concerning the cause wherfore ye were called before the Commissioners, wheras by your owne importune sute and procurement, and as it were enforcing the matter, you were called to iustice for your manifest contempt and continuall disobedience from tyme to tyme, or rather rebellion against the kinges maiestie, and were iustly depriued of your estate for the same, you would turne it now to a matter of the sacrament, that the world should thinke your trouble rose for your sayth in the sacrament, which was no matter nor occasion therof, nor no such matter was objected against you, wherfore you nede to make any such defence. And where you would make that matter the occasion of your worthy depriuation and punishment, (which was no cause therof) and cloke your wilfull obstinacie and disobedience (which was the onely cause therof) all men of iudgement may well perceiue, that you could meane no goodnes thereby, neither to the kinges maiestie, nor to his realme.

But as touching the matter now in controuersie, I impugn not the true catholike faith which was taught by Christ and his Apostles (as you say

I would as much as may be do my due to the matter and him also.

The craft of Winchester in the beginning.

I do) but I impugne the false Papistcall faith, inuented, deuised, and imagined by Antichrist and his ministers.

And as for further forbearing of my name, and talking of the Author in generall (after that you haue named me once, and your whole booke is directed against my booke, openly set out in my name) all men may iudge that your doing herein, is not for reuerence to be vsed vnto me, but that by suppressing of my name, you may the more vnreuerently and vnseemely vse your scoffing, taunting, rayling, and defaming of the author in generall, and yet shall euery man vnderstand, that your speech is directed to me in especiall, as wel as if you had appointed me with your finger. And your reuerent bling of your selfe, before the kings highnes commissioners of late, doth plainly declare, what reuerent respect you haue to them that be in dignitie and authoritie in the common wealth.

Winchester.

This author denieth the reall presence of Christs most precious body and blood in the Sacrament.

This author denieth Transubstantiation.

This author denieth euill men to eate and drinke the body and blood of Christ in the Sacrament.

These thre denials only impugne and tend to destroy that faith which this author ferreth the Popish to erre in, calling now all popish that beleue either of these thre articles by him denied, the truth wherof shall hereafter be opened.

Now because faith affirmeth some certaintie: if we aske this author what is his faith which he calleth true and catholike; it is onely this, as we may learne by his booke, that in our Lordes supper he consecrate bread and wyne, and deliuered as tokens only to signifye Christs body and blood, he calleth them holy tokens; but yet noteth that the bread and wyne be neuer the holier, he sayth neuertheless they be not bare tokens, and yetcludeth, Christ not to be spiritually present in them, but only as a thing is present in that which signifieth it (which is the nature of a bare token) saying in another place; there is nothing to be worshipped, for there is nothing present, but in figure & in a signe: which who so euer saith, calleth the thing in a way absent. And yet the author sayth: Christ is in the man that worthely receiueth, spiritually present, who eateth of Christs flesh and his blood reigning in heauen, whether the god beleuing man ascendeth by his faith. And as our body is nourished with the bread and wyne receiued in the supper: so the true beleuing man is fed with the body and blood of Christ. And this is the summe of the doctrine of that faith, which this author calleth the true catholike faith.

Caunterbury.

I Desire the Reader to iudge my faith not by this short, enuious, and untrue collection and reporte, but by mine owne booke, as it is at length set out in the first part, from the 8. vnto the 16. chapter.

And as concerning holynes of bread and wyne (wherunto I may adde the water into baptism) how can a dombe or an insensible and liuelesse creature receiue into it selfe any foode, and feede therupon? No more is it possible that a spiritlesse creature should receiue any spirituall sanctification or holynes. And yet do I not utterly deuide the outward sacraments of the name of holy thinges, because of the holy vse wherunto they serue, & not because of any holynes they haue hid in the insensible creature. which although they haue no holynes in them, yet they be signes and tokens of the meruailous workes and holy effects, which god worketh in vs by his omnipotent power.

The summe of the booke.

Because the author pretendeth a defence of the catholike faith, it were reason to know what it is. The effect of that this author calleth his faith. A true report.

Bread, wyne, & water be not holy, but holy tokens.

They be not
bare tokens.

And they be no bayne or bare tokens, as you would perswade (for a bare token is that which betokeneth only and geneth nothing, as a painted fire, which geneth neither light nor heate) but in the due ministracion of the Sacramentes God is present, working with his worde and Sacramentes.

And although (to speake properly) in the bread and wine be nothing in dede to be worshipped, yet in them that duely receiue the sacramentes is Christ himself inhabiting, and is of all creatures to be worshipped.

Christ is present
in his sacra-
ments.

And therefore you gather of my sayings vniustly, that Christ is in dede absent, for I say (according to Gods worde and the doctrine of the olde writers) that Christ is present in his sacramentes, as they teach also that he is present in his worde, when he worketh mightely by the same, in the hartes of the hearers. By which maner of speach it is not ment that Christ is corporally present in the voyce or sound of the speaker (which sound perisbeth as soone as the wordes be spoken) but this speach meaneth that he worketh with his word, vsing the voyce of the speaker, as his instrument to worke by, as he vseth also his sacramentes wherby he worketh, & therefore is said to be present in them.

Winchester.

A catholike
sayth.

This autho-
r sayth hath no
point of a catho-
like sayth.
Scripture in
letter fauoureth
not this autho-
r sayth.

Now a catholike faith, is an vniuersall faith taught and preached through all; and so receiued and beleued, agreeable and consonant to the scriptures, testified by such as by all ages haue in their writings geuen knowledge therof; which be the tokens and markes of a true catholike faith, wherof no one can be found in the faith this autho: calleth catholike.

First there is no scripture that in letter mainteineth the doctrine of this autho: booke. For Christ sayth not that the bread doth onely signifie his body absent, nor St. Paul sayth not so in any place, ne any other Canonically scripture declareth Christes wordes so. As for the sence and vnderstanding of Christes wordes, there hath not bene in any age any one approued and knowen learned man, that hath so declared and expounded Christes wordes in his supper, that the bread doth onely signifie Christes body, and the wyne his blood as thinges absent.

Caunterbury.

My doctrine is
catholike by
your owne de-
scription.

The first part of your description of a catholike faith, is crafty and full of subtiltie, for what you meane by (all) you do not expresse. The second part is very true, and agreeth fully with my doctrine in euery thing, as wel in the matter of transubstantiation, of the presence of Christ in the sacrament, and of the eating and drinking of him, as in the sacrifice propitiatory. For as I haue taught in these 4 matters of controuerisie, so learned I the same of the holy scripture, so is it testified by all olde writers & learned men of all ages, so was it vniuersally taught and preached, receiued & beleued, vntill the sea of Rome, the chiefe aduersary vnto Christ, corrupted all together, and by hypocrisie and simulation, in the stede of Christ, erected Antichrist, who being the sonne of perdition, hath extolled and aduanced himselfe, and sitteth in the temple of God, as he were God himselfe, losing and bynding at his pleasure, in heauen, hell, and earth: condemning, absoluing, canonising & damning, as to his iudgement he thinketh good. But as concerning your doctrine of Transubstantiation, of the reall, corporall and naturall presence of Christes body in the bread, and blood in the wyne: that ill men do eate his flesh and drinke his blood: that Christ is many

many tymes offred, there is no scripture that in letter mainteyneth any of them (as you require in a catholike faith) but the scripture in y^e letter doth mainteine this my doctrine plainly, that the bread remaineth, Panis quem frangimus, nonne communicatio corporis Christi est? Is not y^e bread which we breake, the communion of Christes body? And that euill men do not eate Christe his fleshe, nor drinke his blood, for the scripture saith expressely: He that eateth my fleshe and drinketh my blood, dwelleth in me and I in him, which is not true of ill men. And for the corporall absence of Christ, what can be more plainly said in the letter, then he sayd of himself, that he forsooke the world: besides other scriptures which I haue alleaged in my 3. booke, the 4. chapter. And the scripture speaketh plainly in the Epistle to the Hebrewes, that Christ was neuer more offred then once.

1. Cor. 10.

Joh. 6.

Joh. 16.

Heb. 7. 9. & 10.

But here you take such a large scope that you flee from the foure proper matters that be in controuersie, vnto a new scope deuised by you, that I should absolutely deny the presence of Christ, and say: That the bread doth only signifie Christes body absent, which thing I neuer said nor thought. And as Christ sayth not so, nor Paule sayth not so, even so likewise I say not so, and my booke in diuers places saith cleane contrary, that Christ is with vs spiritually present, is eaten & drunken of vs, and dwelleth within vs, although corporally he be departed out of this world, and is ascended by into heauen.

Christ is spiritually present.

Winchester.

And to the intent every notable disagreement from the truth may the more evidently appeare, I will here in this place (as I will hereafter likewise when the case occurreth) ioyne as it were an issue with this author, that is to say, to make a stay with him in this point triable (as they say) by euidence and some tried. For in this point the scriptures be already by the author brought forth, the letter wherof proueth not his sayth. And albeit he traualleth & bringeth forth the saying of many approued writers, yet is there no one of them that worketh in expresse wordes the doctrine of that faith, which this author calleth the faith catholike. And to make the issue playne, and to ioyne it directly, thus I say.

In issue.

No author knowen and approued, that is to say, Ignatius, Polycarpe, Iustine, Irene, Tertullian, Cyprian, Chrysostome, Hilary, Gregory Nazianzene, Basil, Emilian, Ambrose, Cyrill, Hierome, Augustine, Damascene, Theophilact, none of these hath this doctrine in playne termes, that the bread onely signifieth Christes body absent, nor this sentence, that the bread and wyne be neuer the holier after consecration, nor that Christes body is none other wyse present in the Sacrament, but in a signification: nor this sentence, that the Sacrament is not to be worshipped, because there is nothing present but in a signe. And herein what the truth is, may some appeare, as it shall by their workes neuer appeare to haue ben taught and preached, receiued and beleued vniuersally, and therfore can be called no catholike faith (that is to say) allowed in the whole, through and in outward teaching, preached and beleued.

No writer approued, testifieth this authors faith. The summe of the issue.

Outward teaching.

Caunterbury.

In your issues you make me to say what you list, and take your issue where you list, and then if false varlets passe with you, what wonder is it? But I will ioyne with you this issue, that neither scripture nor asscient author writeth in expresse wordes the doctrine of your faith. And to make the issue playne, & to ioyne directly with you therein, thus I say: That no auncient and catholike authour hath your doctrine in playne termes. And because I will not take my issue in bye matters (as you do) I will make it in the foure principall pointes, wherein we vary, & wher-

Your doctrine is not catholike by your owne description.

upon my booke resteth.

My issue.

This therfore shalbe mine issue: That as no scripture, so no auncient author known and approued, hath in plaine termes your Transubstantiation: nor that the body and blood of Christ be really, corporally, naturally, and carnally vnder the formes of bread and wyne: nor that euil men do eate the very body and drinke the very blood of Christ: nor that Christ is offered euery day by the priest a sacrifice propitiatorie for sune. Therefore by your owne description and rule of a catholike faith, your doctrine and teaching in these 4. articles, cannot be good and catholike, except you can finde it in plaine termes, in the scripture and old catholike doctors, which when you do, I will hold by my hand at the barre, and say, guiltie: And if you cannot, then it is reason that you do the lyke, per legem Talionis.

Winchester.

If this author setting apart the worde (Catholike) would of his owne wit go about to proue, howsoever scripture hath bene vnderstanded hitherto, yet it should be vnderstanded in dede as he now teacheth, he hath herein diuers disadvantages and hindrances to the consideration, which I will particularly note.

A notable matter. a man to be condemned by his owne former writings, Bertram confessed to be of this opinion.

First, the preiudice and sentence, geuen as it were by his owne mouth against himself, now in the booke called the Catechisme in his name set forth.

Secondly, that about vii. C. yeres ago, one Bertram (if the booke set forth in his name be his) enterprised secretly the lyke, as appereth by the said booke, & yet preuailed not.

Thirdly, Berengarius beyng in dede but an Archdeaco, about v. C. yeres past, after he had openly attempted to set forth such like doctrine, recanted, & so sayled in his purpose.

Fourthly, Wickliffe not much aboue an C. yeres past, enterprised the same, whose teaching God prospered not.

This authors doctrine often rejected as false.

Fifthly, how Luther in his works, handled them that would haue in our tyme raised by the same doctrine in Germany, it is manifest by his & their writings, whereby appereth the enterprise that hath had so many overthrowes, so many rebuts, so ofte reproches, to be desperate, and such as God hath not prospered and fauoured to be receyued at any tyme openly, as his true teaching.

Actes. v.

Herein whether I say true or no, let the stories try me, and it is matter worthy to be noted, because Gamaliels obseruation written in the Actes of the Apostles is allowed to marke, how they prosper and go forward in their doctrine, that be authors of any newe teaching.

Caunterbury.

I haue not proued in my booke my iiii. assertions by mine owne wit, but by the collation of holy scripture, and the sayings of the old holy catholike authors. And as for your v. notes, you might haue noted the against your selfe, who by them haue much more disadvantage and hinderance, then I haue.

My Catechisme.

As concerning the Catechisme by me set forth, I haue answered in my fourth booke the 8. chapter, that ignorant men for lack of iudgement and exercise in olde authors, mistake my said Catechisme.

Bertrame.

And as for Bertrame, he did nothing els but at the request of king Charles, set out the true doctrine of the holy catholike church from Christ vnto his tyme, concerning the sacrament. And I neuer heard nor red any man that condemned Bertrame before this tyme, and therefore I can take no hinderance, but a great aduantage at his handes. For all men that hitherto haue written of Bertrame, haue much commended him. And seing that he wrote of the sacrament at king Charles request, it is not like that he

he would write against the receiued doctrine of y church in those daies. And if he had, it is without all doubt, that some learned man, either in his tyme or sithens, would haue written against him, or at the least not haue commended him so much as they haue done.

4 Berengarius of himselfe had a godly iudgement in this matter, but by the tyranny of Nicholas the 2. he was constrained to make a diuellshe recantation, as I haue declared in my first booke, the 17. chapter.

Berengarius.

5 And as for John Wickliffe he was a singuler instrument of God in his tyme to set forth the truth of christes gospel, but Antichrist that sitteth in gods temple, boasting himselfe as god, hath by gods sufferance preuailed against many holy men, and sucked the bloud of martirs these late peres.

Wickliffe.

6 And as touching Martin Luther, it semeth you be sore pressed, that be faine to pray aide of him, whom you haue hitherto euer detested. The fore is sore hunted that is faine to take his borow, and the wolfe that is fayne to take the lions den for a shift, or to run for succour vnto a beast which he most hateth. And no man condemneth your doctrine of Transubstantiation, and of the propiciatory sacrifice of the masse, more seuerely and earnestly, then doth Martin Luther.

Luther.

7 But it appeareth by your conclusion, that you haue waded so farre in rhetorike, that you haue forgotten your logike. For this is your argument: Bertrame taught this doctrine and preuailed not, Berengarius attempted the same, and failed in his purpose: Wickliffe enterprised the same, whose teaching god prospered not, therefore god hath not prospered & fauoured it to be receiued at any tyme openly as his true teaching. I will make the like reason. The Prophete Olee taught in Samaria to the ten tribes, the true doctrine of god, to bring them from their abhominable superstitions and idolatry: Joell, Amos, and Micheas attempted y same, whose doctrine preuailed not, god prospered not their teaching among those people, but they were condemned with their doctrine, therefore god hath not prospered and fauoured it to be receiued at any tyme openly as his true teaching.

The papistes haue bene the cause why the catholike doctrine hath bene hindered, and hath not had good successe these late peres.

8 If you will aunswer (as you must nedes do) that the cause why that among those people the true teaching preuailed not, was by reason of the aboundant superstition & idolatry that blinded their eyes, you haue fully answered your own argument, and haue plainly declared the cause, why the true doctrine in this matter hath not preuailed these 500. yeares, the church of Rome (which all that time hath borne the chiefe swinge) being ouerflownen and drowned in all kind of superstition and idolatry, & therefore might not abide to heare of the truth. And the true doctrine of the sacrament (which I haue set out plainly in my booke) was neuer condemned by no counsell, nor your false papisticall doctrine allowed, untill the deuill caused Antichrist his sonne and heire Pope Nicholas the second, with his monkes and friers, to condemn the truth, and confirme these your heresies.

9 And where of Gamaliels wordes you make an argument of prosperous successe in this matter, the scripture testifieth how Antichrist shall prosper and preuaile against saintes no short while, & persecute the truth. And yet the counsaile of Gamaliel was very discrete and wise. For he perceived that God went about the reformation of religion growen in those

Dayes to idolatry, hypocrisie and superstition, through traditions of Phariseis, and therefore he moued the rest of the Councell to beware, that they did not rashly and vnadvisedly condemne that doctrine & religion which was approued by God, least in so doing they should not onely resist the Apostles, but God himselfe. Which counsaile if you had marked & followed, you would not haue done so vnsoberly in many things as you haue done.

And as for the prosperitie of them that haue professed Christ & his true doctrine, they prospered with the Papistes, as S. John Baptist prospered with Herode, and our sauour Christ with Pilate, Annas and Caiaphas. Now which of these prospered best say you? Was the doctrine of Christ and S. John any whit the worse, because the cruell tirantes and Jewes put them to death for the same?

Winchester.

But all this set apart, and putting aside all testimonies of the olde church, and relying onely to the letter of the scripture, there to search out an vnderstanding, and in doing therof, to forget what hath bene taught hether to: How shall this author establish upon scripture that he would haue beleued? What other text is there in scripture that encountereth with these wordes of scripture (This is my body) whereby to alter the signification of them: There is no scripture sayth, Christ did not geue his body, but the figure of his body, nor the getting of Christes body in his supper, verily and really so vnderstanded, both not necessarily impugne and contrary any other speech of doing of Christ, expressed in scripture. For the great power and omnipotence of God, excludeth that repugnance, which mans reason would denie of Christes departing from this world, and placing his humanitie in the glory of his Father.

Caungerbury.

The Scripture is playne, and you confesse also, that it was bread that Christ spake of, when he sayd, This is my body. And what nede we any other scripture to encounter with these wordes, saying that all men knowe that bread is not Christes body, the one hauing sense and reason, the other none at all: Wherefore in that speech must nedes be sought an other sence & meaning, then the wordes of themselves do geue, which is (as all olde writers do teach, and the circumstances of the text declare) that the bread is a figure and sacrament of Christes body. And yet as he geueth the bread to be eaten with our mouthes, so geueth he his very body to be eaten with our faith. And therefore I say, Christ geueth himselfe truly to be eaten, chewed, and digested, but all is spiritually with faith, not with mouth. And yet you would beare me in hand, that I say that thing which I say not: that is to say, that Christ did not geue his body, but the figure of his body. And because you be not able to confute that I say, you would make me to say that you can confute.

As for the great power and omnipotency of God, it is no place here to dispute what God can do, but what he doth. I know that he can do what he will, both in heauen and in earth, & no man is able to resist his wil. But the question here is of his will, not of his power. And yet if you can ioine together these two, that one nature singuler shalbe here and not here, both at one time, and that it shalbe gone hence when it is here, you haue some stragglyment, and be a cunning Geometrician: but yet you shall neuer be good Logician, that would set together two contradictories. For that the scholemen say, God cannot do.

Win-

These wordes.
This is my body
agre in sence
with the rest of
the scripture.
A true report.
This author
hath no wordes
of scripture for
the ground of
his faith.

This is my
body, is no pro-
per speech.

Gods omni-
potencie.
Psal. 115.
Rom. 9.

Winchester.

1 If this author without force of necessitie would induce it, by the like speeches, as whē Christ sayd: I am the doore, I am the vine, he is Helias, and such other, and because it is a figurative speech in them, it may be so here, which maketh no kynd of p^{ro}ofe, that it is so here: But yet if by way of reasoning I would yeld to him therein, and call it a figurative speech as he doth, what other poynt of faith is there then in the matter, but to beleue the st^ory, that Christ did institute such a supper, wherin he gaue bread and wine for a token of his body and bloud, which is now after this vnderstanding no secret myserie at all, or any ordinaunce aboue reason. For commonly men vse to ordeyne in sensible thinges remembraunces of themselves when they dye or depart the countrey. So as in the ordinaunce of this supper, after this vnderstanding Christ shewed not his omnipotencie, but onely beneuolence, that he loved vs, and would be remembred of vs. For Christ did not say: Whosoever eateth this token, eateth my body, or eateth my flesh, or shall haue any profite of it in speciall, but do this in remembraunce of me.

An answer to the like speeches in apparance.

The sayth of this author is but to cleue a story.

The Lordes supper hath no miracle in it by this authors vnderstanding. No promise made to a token in the supper, or in y^e 6. of Iohn.

Canterbury.

1 I Make no such bayne inductions as you imagine me to do, but such as be establisshed by scripture, and the consent of all the olde writers. And yet both you and Smith vse such sonde inductions for your p^{ro}ofe of Trāsubstantiation, when you say, God can do this thing, and he cā make that thing, wherof you would conclude, that he doth clearely take away y^e substance of bread and wine, and putteth his flesh and bloud in their places: And that Christ maketh his body to be corporally in many places at one tyme, of which doctrine you haue not one iote in all the whole scripture.

2 And as concerning your argument made vpon the history, of the institution of Christes supper, like sonde reasoning might bngodly men make of the sacrament of Baptisme, and so scosse out both these high mysteries of Christ. For when Christ said these wordes after his resurrection, Goe into the whole world, and preach vnto all people, baptizing them in the name of the father, the Sonne, and the holy Ghost: Here might wicked blasphemers say: what point of faith is in these wordes, but to beleue the story, that Christ did institute such a sacrament, wherin he commaunded to geue water for a token: which is now after this vnderstanding, no secreete myserie at all, or any ordinaunce aboue reason: so as in the ordinaunce of this sacrament after this vnderstanding, Christ shewed not his omnipotency: For he sayd not then, whosoever receiueth this token of water, shall receiue remission of sinne, or the holy ghost, or shall haue any profite of it in especiall, but, Do this.

Injury to baptisme.

Math. v. 28.
Mark. viii.

Winchester.

7 And albeit this author would not haue them bare tokens, yet and they be only tokens, they haue no warrāt signed by scripture, for any apparell at all. For the vi. of Iohn speaketh not of any promise made, to the eating of a token of Christes flesh, but to the eating of Christes very flesh, wherof the bread (as this author would haue it) is but a figure in Christes wordes, when he sayd (This is my body.) And if it be but a figure in Christes wordes, it is but a figure in S. Pauls wordes, whē he said: The bread which we breake, is it not the communication of Christes body: that is to say, a figure of the communication of Christes body (if this authors doctrine be true) and not the communication in dede. Wherfore if the very body of Christ be not in the supper deliuered in dede, the eating there hath no speciall promise, but onely commandement to do it in remembrance. After which doctrine why should it be noted absolutely for a Sacrament and special myserie, that hath nothing hidden in it, but a playne open ordinaunce of a token for a remembraunce: to the eating of which token, is annexed no promise exp^{re}ssely, ne any holynes

Tokens be but tokens howsoever they be garnished with gay wordes without scripture.

For apparell pag. 30. numero. 9.

A true report.

Every speciall sacrament hath promise annexed and hath a secret hidde truth.

to be accompted to be in the bread or wyne (as this author teacheth) but to be called holy, because they be deputed to an holy vse. If I aske the vse, he declareth to signifie. If I should aske what to signifie: There must be a sort of good wordes framed without scripture. For scripture expretheth no matter of signification of speciall effect.

Caunterbury.

Bread is not a
bayne and bare
token.

If I graunted for your pleasure that the bare bread (hauyng no further respect) were but onely a bare figure of Christes body, or a bare token (because that terme liketh you better, as it may be thought for this consideration, that men should thinke that I take the bread in the holy mysterie to be but as it were a token of I recommend me vnto you) but if I graunt I say, that the bare bread, is but a bare token of Christes body, what haue you gayned therby? Is therfore the whole vse of the bread in the whole action and ministracion of the lordes holy supper, but a naked or nude & bare token? Is not one lofe being broken and distributed among faithful people in the lordes supper, taken and eaten of them, a token that y^e body of Christ was broken and crucified for them? and is to them spirituallly and effectually geuen, and of them spirituallly and fruitfully taken and eaten, to their spirituall and heauenly comfort, sustentation & nourishment of their soules, as the bread is of their bodies? And what would you require more? Can there be any greater comfort to a christian man then this? Is here nothing els but bare tokens?

But yet importune aduersaries, and such as be wilful and obstinate, will neuer be satisfied, but quarell further, saying: What of all this? Here be a great many of gay wordes framed together, but to what purpose? For all be but signes and tokens as concerning the bread. But how can he be taken for a good christian man that thinketh that Christ did ordaine his sacramentall signes and tokens in bayne, without effectuall grace and operation? For so might we as well say, that the water in baptism is a bare token, and hath no warrant signed by scripture for any apparell at all: for the scripture speaketh not of any promise made to the receiuing of a token or figure onely. And so may be concluded after your maner of reasoning, that in baptism is no spirituall operation in dede, because that washing in water in it selfe, is but a token.

But to expresse the true effect of the sacramentes: As the washing outwardly in water is not a bayne token, but teacheth such a washing as god worketh inwardly, in them that duely receiue the same: So likewise is not the bread a bayne token, but sheweth and preacheth to the godly receiuer, what God worketh in him by his almighty power secretly and inuisibly. And therfore as the bread is outwardly eaten in dede in the lordes supper, so is the very body of Christ inwardly by faith eaten in dede of al them that come therto in such sort as they ought to do, which eating nourisheth them vnto euerlasting lyfe.

I warrant.
John.

And this eating hath a warrant signed by Christ himselfe in the vi. of John, where Christ saith: He that eateth my flesh and drinketh my blood, hath lyfe euerlasting. But they that to the outward eating of the breade, ioyne not therto an inward eating of Christ by faith, they haue no warrant by scripture at all, but the bread and wyne to them be bayne, nude, and bare tokens.

And where you say that scripture expretheth no matter of signification speciall

special effect in the sacramentes of bread and wine, if your eyes were not blynded with popish ertours, frowardnes and felfelone, ye might see in the 22. of Luke, where Christ himselfe expresseth a matter of signification, saying: Hoc facite in mei commemorationem. Do this in remembrance of me. And S. Paule likewise 1. Cor. 11. hath the very same thing, which is a plain and direct answer to that same your last question, wherupon you triumph at your pleasure, as though y victorie were all yours. For ye say, when this question is demaunded of me what to signifie: Here must be a sort of good wordes framed without scripture. But here S. Paule answereth your question in expresse wordes, that it is the lordes death that shall be signified, represented and preached in these holy mysteries, untill his coming againe. And this remembraunce, representation and preaching of Christes death, cannot be without special effect, except you will say that Christ worketh not effectually with his worde and sacramentes. And S. Paule expresseth the effect, when he saith: The bread which we breake, is the communion of Christes body. But by this place and such like in your booke, ye disclose your selfe to all men of iudgement, either how wilful in your opinion, or how slender in knowledge of the scriptures you be.

Winchester.

And therefore like as the teaching is new, to say it is an only figure, or only signified: so the matter of significatio must be newly devised, and new wyne haue new bottels, and be thoroughly new, after 1. Cor. 1. peres in the very yere of Jubiley (as they were wont to call it) to be newly created and builded in English mens hartes.

Caunterbury.

It seemeth that you be very desirous to abuse the peoples eares with this terme (New) and with the yere of Jubiley, as though the true doctrine of the sacrament by me taught, should be but a new doctrine and yours oib (as the Jewes slandered the doctrine of Christ by the name of newnesse) or els that in this yere of Jubiley, you would put the people in remembrance of the full remission of sinne, which they were wont to haue at Rome this yere, that they might long to returne to Rome for pardons againe, as the children of Israell longed to returne to Egypt for the flesh that they were wont to haue there.

But all men of learning and iudgement know well inough that this your doctrine is no elder then the bishop of Romes vsurped supremacy, which though it be of good age by nomber of yeres, yet is it new to Christ and his worde. If there were such darkenes in the world now, as hath ben in that world which you note for olde, the people might drinke new wyne of the whore of Babilons cup, until they were as dronke with hypocrisie and superstition, as they might well stand upon their legs, and no man once say, blacke is their eye. But now thanks be to God, the light of his worde so shineth in the world, that your dronkenness in this yere of Jubiley is espleed, so that you cannot erect and build your popish kingdome any longer in Englishmens hartes, without your owne scozne, shame and confusio. The old popish bottels must nedes brast, when y new wyne of Gods holy word is poured into them.

Winchester.

Which new teaching, whether it procedeth from the spirite of truth or no, shall more plainly

Thens how
to discern a truth
from falshood.

3. Reg. 3.

Lesson of Sa
lomons iudge-
ment.

Truth needeth
no ayde of lies.

Truth longeth
simplicitie and
playnesse.

The Church of
Rome is not the
true mother of
the catholick
faith.

Absurda &
falsa.

The speaking
of the true mo-
ther.

plainly appeare by such matter as this author uttereth wherewith to impugn the true
faith taught hereto. For among many other proofes, wherby truth after much travail
is contention, at the last prevaileth and hath victory, there is none more notable, then
when the very adversaries of truth (who pretend neuertheless to be truthes friends) do
by some evident untruth bewray them selues. According wherunto, when the two wo-
men contended before King Salomon for the child yet aliue. Salomon discerned the
true naturall mother from the other, by their speeches and sayings. Which in the very
mother were ever conformable vnto nature, and in the other, at the last evidently against
nature. The very true mother spake alwayes like her selfe, and neuer disagreed from
the truth of nature, but rather then the child should be killed (as Salomon threatned,
when he called for a sword) requir'd it to be given whole aliue to the other wo-
man. The other woman that was not the true mother, cared more for victory then for
the child, and therefore spake that was in nature, an euidence that she lyed callinge her
selfe mother, and saying let it be deuic'd, which no natural mother could say of her own
child. Wherupon proceedeth Salomons most wise iudgement, which hath this lesson in
it, ever where contention is, on that part to be the truth, where all sayings and doings
appeare vniuersally consonant to the truth pretended, and on what side a notable lyer ap-
peareth, the rest may be iudged to be after the same sort. For truth needeth no ayde of
lies, craft or sleight, wherewith to be supported or maintayned. So as in the intreating
of the truth of this high and ineffable mystery of the sacrament, on what part thou reader
seest craft, sleight, shift, obliquitie, or in any one point, an open manifest lyer, there thou
mayst consider what soeuer pretence be made of truth, yet the victory of truth not to be
there intended, which longeth simplicitie, playnesse, direct speech, without admition of
shift or colour.

Caunterbury.

If either diuision or confusion may try the true mother, the wicked church
of Rome (not in speech only, but in all other practises) hath long gone a-
bout to oppress, confound and deuide the true and lively faith of Christ,
showing her selfe not to be the true mother, but a most cruell stepmother, de-
uinding, confounding and counterfaying al thinges at her pleasure, not co-
trary to nature only, but chiefly against the playn wordes of scripture.

For here in this one matter of controuersy between you, Smith, and
me, you deuide against nature the accidentes of bread and wine, from their
substances, and the substance of Christ from his accidentes, and contray to
the scripture you deuide our eternall life, attributing vnto the sacrifice of
Christ vpon the crosse, only the beginning therof and the continuance ther-
of you ascribe vnto the sacrifice of popish priestes. And in the sacramentes
you separate Christes body from his spirite, affirming that in Baptisme
we receaue but his spirite, and in the communion but his flesh. And that
Christes spirit reneweth our life, but increaseth it not, and that his flesh incre-
aseth our life, but geueth it not. And agaynst all nature, reason and truth, you
confound the substance of bread and wine, with the substance of Christes
body and bloud, in such wise as you make but one nature and person of
them all. And against scripture and all conformity of nature, you confound
and iumble so together the natural members of Christes body in the sacra-
ment, that you leaue no distinction, proportion nor fashion of mannes bo-
dy at all.

And can your church be taken for the true naturall mother, of the true
doctrine of Christ, that thus vnaturally speaketh, deuiedeth and confoun-
deth Christes body?

If Salomon were aliue, he would surely geue iudgement that Christ
should

should be taken from that woman, that speaketh so unnaturally, and so unlike his mother, and be geuen to the true church of the faithful, that neuer digressed from the truth of Gods word, nor from the true speeche of Christes natural body, but speake according to the same that Christes body, although it be inseparable annexed vnto his Godhead, yet it hath all the naturall conditions and properties of a very mans body, occupying one place, and being of a certayne height and measure, hauing all members distinct and set in good order and proportion. And yet the same body ioyned vnto his diuinitie, is not only the beginning, but also the continuance and consummation of our eternall and celestially life. By him we be regenerated, by him we be fedde and nourished from time to time, as hee hath taught vs most certainly to beleeue by his holy word and sacraments which remaine in their former substance and nature, as Christ doth in his, without mixture or confusion. This is the true and naturall speaking in this matter like a true natural mother, and like a true and right beleeuing christian man.

As yet of that doctrine which you teach, I cannot deny but the church of Rome is the mother therof, which in scripture is called Babilon, because of commixtion or confusion. Which in all her doings and teachings so doth mixte and confound error with truth, superstition with religion, godlines with hypocrisie, scripture with traditions, that she sheweth her selfe alway vni forme and consonant, to confound all the doctrine of Christ, yea Christ him selfe, shewing her selfe to be Christes stepmother, and the true naturall mother of Antichrist.

Rome is the mother of the papistical faith.

And for the conclusion of your matter here, I doubt not but the indifferent reader shal easily perceiue what spirit moued you to write your booke. For seeing that your booke is so full of crafts, sleights, shifts, obliquities, & manifest vntuthes, it may be easily iudged, that what soeuer pretence be made of truth, yet nothing is lesse intended, then that truth should ether haue victory, or appeare and be seene at all.

Winchester.

And that then reader mightest by these markes iudge of that is here intreated by the author agaynst the most blessed sacrament, I shall note certayne euident and manifest vntuthes, which this author is not afraid to vtter, (a matter wonderfull considering his dignity, if he that is named be the author in dede) which should be a great stay of contradiction, if any thing were to be regarded agaynst the truth.

The name of the Author great, wherewith to put men to silence.

First, I will note vnto the reader, how this author ternieth the faith of the real and substantiall presence of Christes body and blood in the sacrament, to be the faith of papistes: which saying, what foundation it hath, thou mayest consider of that foloweth.

An impudent vntuth.

Luther that professed openly to abhorre al that might be noted papish, defended stoutly the presence of Christes body in the Sacrament, and to be present really and substantially, even with the same wordes and termes.

Bucer that is here in England, in a solemne worke that he wyrteth vpon the Gospels, professeth the same faith of the real and substantiall presence of Christes body in the Sacrament, which he affirmeth to haue ben beleeued of all the church of Christ from the beginning hetherto.

Iustus Jonas hath translated a Catechisme out of dutch into latin, taught in the citie of Roeremberge in Germany, where Hostander is chiefe preacher, in which Catechisme they be accounted for no true Christian men, that deny the presence of Christes body in the Sacrament. The wordes really and substantially, be not expessed as they be in Bucer, but the word (truly) is there, and as Bucer saith, that is substantially. Which Cate-

The birth of the Sacrament in the Catechisme improueth this Authors doctrine now;

The first Booke

chisme was translated into englishe in this authoꝝ name about two yeaeres past.

Phillip Melancton no papist noꝝ priest, writeth a very wise epistle in this matter to Decolampadius, and signifyng soberly his belæse of the pꝛesence of Chꝛistles very body in the Sacrament: and to pꝛoue the same to haue ben the sayth of the old church from y^e beginning, alleadgeth the saynges of Irene, Ciprian, Chꝛisostome, Hiliary, Cirill, Ambrose and Theophilacte, which authoꝝ he esteemeth both woꝛthy credite, and to affirme the pꝛesence of Chꝛistles body in the Sacrament plainly without ambiguity. He answereth to certain places of S. Augustine and saith, all Decolampadius enterpryse to depend vpon coniectures, and argumentes applausible to idle wittes, with much moꝛe wise matter as that epistle doth purport, which is set out in a booke of a godd volume among the oꝛther Epistles of Decolampadius, so as no man may suspecte any thing counterfayte in the matter.

One Hippinus, oꝛ Depinus of Hamborough, greatly esteemed among the Lutherians, hath written a booke to the Kinges Maiesty that now is, published abroad in pꝛinte, wherein much inueyng against the church of Rome, doth in the matter of the sacrament write as folloiweth: Encharistia is called by it selfe a sacrifice, because it is a remembrance of the true sacrifice offered vpon the crosse, and that in it is dispensed the true body & true bloud of Chꝛist, which is plainly the same in essence, that is to say substance, and the same bloud in essence signifyng, though the maner of pꝛesence be spirituall, yet the substance of that is pꝛesent, is the same with that in heauen.

Crasmus noted a man that durst and did speake of all abuses in the church liberallye, taken foꝛ no papist, & among vs so much esteemed, as his paraphrasis of the Gospell is ordered to be had in euery church of this Realme, declareth in diuers of his woꝛkes most manifestly his sayth of the pꝛesence of Chꝛistles body in y^e Sacrament, & by his Epistles, recommendeth to the woꝛlde the woꝛke of Algerus in that matter of the Sacrament, whom he noteth well exercised in the scriptures, and the olde doctozs, Ciprian, Hiliary, Ambrose, Hierome, Augustine, Basill, Chꝛisostom. And foꝛ Crasmus owne iudgement, he sayth we haue an inuolable foundation of Chꝛistles owne woꝛds (this is my body) rehearsed agayn by S. Paule: he sayth further, the body of Chꝛiste is hidden vnder those signes, and sheweth also vpon what occasions men haue erred in reading the old fathers, and wiseth that they which haue folowed Berengarius in erroꝛ, would also folow him in repentance. I will not (reader) encombe the with moꝛe woꝛdes of Crasmus.

Peter Martyr of Orford taken foꝛ no papist, in a treatise he made of late of the Sacrament, which is now translated into Englishe, sheweth how as touching the real pꝛesence of Chꝛistles body, it is not only the sentence of the papistes, but of other also, whom the sayd Peter neuerthelesse doth with as many shiftes and lyes as he may, impugne foꝛ that point, as well as he doth the papistes foꝛ transubstantiation, but yet he doth not as this authoꝛ doth impute, that sayth of the reall pꝛesence of Chꝛistles body and bloud to the only papistes. Whereupon Reader, here I ioyne with the authoꝛ an issue, that the faith of the reall and substantiall pꝛesence of Chꝛistles body and bloud in the sacrament, is not the denise of papistes oꝛ their faith only, as this authoꝛ doth considerately slander it to be, and desire therefore that according to Salomons iudgement this may serue foꝛ a note and marke, to geue sentence foꝛ the true mother of the child. Foꝛ what should this mean so without shame openly and vntruely to call this sayth papiste, but only with the enuious woꝛd of papist to ouermatche the truth.

Caunterbury.

This explication of the true catholicke sayth, noteth to the Reader certayn euident & manifest vntruthes vttered by me (as he sayth) which I also pray thee good reader to note foꝛ this intent, that thou mayst take y^e rest of my saynges foꝛ true, which he noteth not foꝛ false, & doubtles they should not haue escaped noting as wel as the other if they had bin vntrue, as he sayth the other be. And if I can pꝛoue these thinges also true, which he noteth foꝛ manifest and euident vntruthes, then mee thinketh it is reason that all my saynges should be allowed foꝛ true, if those be pꝛoued true
which

Crasmus commendeth to the world the woꝛk of Algerus vpon the Sacrament.

The body of Chꝛiste hidden vnder the signes.
Crasmus would all to repent, that folow Berengarius erroꝛ.

Peter Martyr doth with lyes impugne the faith of the Sacrament.

In issue.

This Authoꝛ would with the enuious woꝛd of papist oppress the truth.

which only be reiected as vntrue. But this vntruth is to be noted in him generally, that he either ignorantly mistaketh, or willingly misreporteth almost all that I say. But now note good Reader, the euident and manifest vntruthes which I vtter as he sayth. The first is, that the faith of the reall presence is the fayth of the papistes. An other is, that these wordes, my flesh is verely meate. I doe translate thus: My flesh is very meate. An other is, that I handle not sincerely the wordes of S. Augustine speaking of the eating of Christes body. The fourth is, that by these wordes, this is my body, Christ intēdeth not to make the bread his body, but to signifye such as receiue that worthely, be members of Christes body. These be the haynous and manifest errors which I haue vttered.

Four manifest vntruthes.

As touching the first, that the faith of the real and substantial presence of Christes body and bloud in the Sacrament is the faith of the papistes, this is no vntruth, but a most certain truth. For you confesse your selfe, and defend in this booke, that it is your faith: and so do likewise all the papistes. And here I will make an issue with you, that the papistes beleue the reall, corporall, and naturall presence of Christes body and bloud in the Sacrament. I will were me directly without colour, whether it be so or not. If they beleue not so, then they beleue as I doe, for I beleue not so: and then let them openly confesse that my belief is true. And if they beleue so, then say I true when I say that it is the papistes faith. And then is my saying no manifest vntruth, but a meere truth, & so the verdict in the issue passeth vpon my side by your own confession.

The first vntruth, that the faith of the reall presence is the faith of the papists.

An issue.

And here the Reader may note well that once again you be faine to flye for succor vnto M. Luther, Bucer, Jonas, Melancthon, & Aepinus, whose names were wonte to be so hatefull vnto you, that you coulde neuer with patience abide the hearing of them: & yet their sayinges helpe you nothing at all. For although these men in this & many other thinges, haue in times past, and yet peradventure some doe (the hayle of olde darcknes not cleerly in euery point remoued from their eyes) agree with the papistes in part of this matter, yet they agree not in the wholl: and therefore it is true neuertheless that this fayth which you teache is the Papistes faith. For if you would conclude, that this is not the Papistes faith because Luther, Bucer, & other, beleue in many thinges as the papists do, the by the same reason you may conclude that the papists beleue not that Christ was borne, crucified, dyed, rose again, & ascended into heauen, which thinges Luther, Bucer, & the other, constantly both taught, & beleued: and yet the faith of the real presence, may be called rather the fayth of the papists then of the other, not only because the papists do so beleue, but specially for that the papists were the first authors and inuentors of that faith, and haue been the chief spreaders abroad of it, and were the cause that other were blinded with the same error.

Luther.
Bucer.
Jonas.
Melancthon.
Aepinus.

But here may the Reader note one thing by the way, that it is a foule cloute that you would refuse to wipe your nose withal, when you take such men to proue your matter, whom you haue hether to accounted most vile, and filthy heretickes. And yet now you be glad to flye to them for succour, whom you take for Gods enemyes, and to whom you haue ener had a singular hatred. You pretende that you stay your selfe vpon ancient wyters: And why runne you now to such men for ayde, as be not onely new, but also as you thinke, be euill and corrupt in iudgement. And to such as thinke you, by your wytinges and dounges, as ranke a Papiste, as is any

at Rome.

And yet not one of these new men (whom you alleadge) doe throughlye agree with your doctrine, either in transubstantiation, or in carnall eating and drinking of Christes flesh and blood, or in the sacrifice of Christ in the masse, nor yet throughlye in the reall presence. For they affirme not suche a grosse presence of Christes body, as expelleth the substance of bread, and is made by conversion therof into the substance of Christes body, and is eaten with the mouth. And yet if they did, the ancient authors that were next vnto Christs time (whom I haue alleadged) may not geue place vnto these new men in this matter, although they were men of excellent learning and iudgement, how so euer it liketh you to accept them.

But I may conclude that your faith in the Sacrament is popish, vntill such time as you can proue that your doctrine of transubstantiation, and of the real presence, was vniuersally receaued and beleued, before the bishops of Rome defined and determined the same. And when you haue prooued that, then will I graunt that in your first note you haue conuincd me of an euident and manifest vnt ruth, and that I vntriely charge you with the eniuous name of a papisticall faith.

But in your issue you terme the wordes at your pleasure, and reporte mee otherwise then I doe say: for I doe not say that the doctrine of the reall presence is the papistes faith onely, but that it was the papists faith, for it was their deuise. And heretofore will I ioyne with you an issue: that the papisticall church is the mother of transubstantiation, and of all the foure principall errors which I impugne in my booke.

Whence issue.

Winchester.

It shalbe now to purpose to consider the scriptures touching the matter of the Sacrament, which the author pretending to bring forth faithfully as the maiesty therof requireth: in the rehearfall of the wordes of Christ out of the gospel of S. John: he beginneth a litle to low and passeth ouer that pertaineth to the matter, and therfore should haue begun a litle higher at this clause: and the bread which I shall geue you is my flesh, which I will geue for the life of the worlde. The Jewes therfore strided between themselves, saying: How can this man geue his flesh to be eaten: Iesus therfore sayd vnto the. Cleerely, verely, I say vnto you, except ye eat the flesh of the sonne of man, & drink his blood ye haue no life in you, who so eateth my flesh and drinketh my blood, hath eternall life, & I will rapse him vp at the last day. For my flesh is very meat, and my blood very drinke. He that eateth my flesh, and drinketh my blood, dwelleth in me and I in him. As the liuing father hath sent me, and I liue by the father: Euen so, he that eateth me, shall liue by me. This is the bread which came downe from heauen. Not as your fathers did eate Manna and are dead. He that eateth this bread, shall liue for euer.

Here is also a faulte in the translation of the text, which should be thus in one place. For my flesh is verely meate and my blood is verely drinke. In which speech, the verbe that coupeleth the wordes (flesh) and (meate) together, knitteth them together in their proper signification, so as the flesh of Christ is verely meate, and not figuratiuely meate, as the author would perswade. And in these wordes of Christ may appeare plainly, how Christ taught the mystery of the food of his humanity which he promised to geue for food, euen the same flesh that he sayd he would geue for the life of the worlde, and so expresseth the first sentence of this scripture here by me wholly brought forth, that is to say, and the bread which I shall geue you is my flesh which I shall geue for the life of the worlde, and so is it plain that Christ spake of flesh in the same sence that S. John speaketh in, saying: The word was made flesh, signifying by flesh the whol humanity. And so did Cyril agree to Pelagius, when he vpon these textes, reasoned how this eating is to be vnderstanded of Christes humanity, to which nature in Christes person, is properly attribute to be eaten

eaten as meat spiritually to nourish man, dispenced and geuen in the Sacrament. And betwene Nestorius and Cyrill was this diuersitie in vnderstanding the mysterye, that Nestorius esteeming of ech nature in Christ a seuerall person, as it was objected to him, and so dissoluinge the ineffable Unitie, did so repute the body of Christ to be eaten as the body of a man seperate. Cyrill maintayned the body of Christ to be eaten as a body inseperable, vnited to the Godhead, and for the ineffable mystery of that Union, the same to be a flesh that geueth life. And then as Christ sayth: If we eate not the fleshe of the Sonne of man, we haue not life in vs, because Christ hath ordered the Sacrament of his most precious body and blood, to nourish such as he by his holy Spirit regenerate. And as in Baptisme we receaue the Spirit of Christe, for the renuinge of our lyfe, so doe we in this Sacrament of Christes most precious body and blood, receaue Christes very flesh, and drinke his very blood, to continue and preserue, increase and augment; the life receaued.

Cyryll and Nestorius.

In baptisme we receaue Christes spirit to geue life, in the Lords Supper we receaue his flesh & blood to continue life.

And therefore in the same forme of wordes Christ spake to Nicodemus of baptisme, that he speaketh here of the eating of his body, and drinke of his blood, and in both Sacramentes geueth, dispenseth, and exhibiteth in orde, those celestiaall giftes in sensible elementes, as Christostome sayth. And because the true faithfull beleauing men doe only by faith knowe the sonne of man to be in unity of person the sonne of God, so as for the unitie of the two natures in Christ, in one person, the flesh of the Sonne of man, is the proper flesh of the sonne of God.

Saint Augustine sayd well when he noted these wordes of Christ: Merely, verely, vlesse ye eate the flesh of the sonne of man, &c. to be a figuratiue speech, because after y bare letter it seemeth impossible, considering that flesh profiteth nothing in it self, esteemed in the own nature alone, but as the same flesh in Christ is vnited to the diuine nature, so is it as Christ sayd (after Cyrilles exposition) spirit and life, not chaunged into the diuine nature of the spirit, but for the ineffable union in the person of Christ therunto: It is viuificatrix, (as Cyrill sayde) and as the holy Epheſine Councell decreed: A flesh geuing life, according to Christes wordes: Who eateth my flesh, and drinketh my blood, hath eternall life; and I will raise him vp at the later day. And then to declare vnto vs, how in geuinge this life to vs, Christe vseth the instrument of his very humane body; it followeth. For my flesh is verely meate, and my blood is verely drinke. So like as Christ sanctifieth by his godly spirit, so doth he sanctifie vs by his godly flesh, and therefore repeateth agayn, to inculcate the celestiaall thing of this mystery, and saith: He that eateth my flesh, and drinketh my blood, dwelleth in me and I in him, which is the naturall and corporall union, betwene vs and Christ. Whereupon followeth, that as Christ is naturally in his Father, and his Father in him, so he that eateth verely the fleshe of Christ, he is by nature in Christ, and Christ is naturally in him, and the woorthy receauer hath life increased, augmented, and confirmed by the participation of the flesh of Christ.

And because of the ineffable union of the two natures, Christ sayd: This is the food that came downe from heauen, because God (whose proper flesh it is) came downe from heauen, and hath an other vertue then Manna had, because this geueth life to them that woorthely receaue it: which Manna (being but a figure thereof) did not, but being in this fode Christes very flesh, inseparably vnited to the Godhead, the same is of such efficacye, as he that woorthely eateth of it, shall liue for euer. And thus I haue declared the sence of Christes wordes brought forth out of the Gospel of S. John. Whereby appeareth how evidently they set forth the doctrine of the mystery of the eating of Christes flesh, & drinking his blood in the sacrament, which must needs be vnderstanded of a corporall eating, as Christ did after order in the institution of the sayd Sacrament, according to his promise and doctrine here declared.

Caunterbury.

Here before you enter into my seconde buttruet (as you call it) you finde faulte by the way, that in the rehearsal of the wordes of Christ, out of the Gospell of S. John, I begine a little to lorde. But if the reader

E. iij.

con-

consider the matter for the which I alleadge S. Iohn, he shal wel perceiue that I began at þ right place where I ought to begin. For I doe not bring forth S. Iohn for the matter of the reall presence of Christ in the Sacrament, whereof is no mention made in that chapter, & as it would not haue serued me for that purpose, no more doth it serue you, although he cyted the whole Gospel. But I bring saynt Iohn for the matter of eating Christes flesh and drinking his bloud, wherein I passed ouer nothing that pertaineth to the matter, but rehearse the whole fully and faithfully. And because the Reader may the better vnderstand the matter, and iudge between vs both, I shall rehearse the wordes of my former booke, which be these.

Chap. i.

The abuse of
the Lords sup-
per.



He Supper of the Lord, otherwise called the holy communion or sacrament of the body and bloud of our Sauour Christ, hath been of many men, and by sundry wayes very much abused, but specially within these four or fūe hundreded yeares. Of some it hath beene vsed as a Sacrifice propiciatory for sinne: and otherwise superstitiouslye, far from the intent that Christ did first ordaine the same at the beginning, doing therein great wrong and iniury to his death and passion. And of other some it hath been very lightly esteemed, or rather contemned and despiced as a thing of smal or of none effect. And thus betweene both the parties hath been much variance and contention in diuers partes of Christendome. Therefore to the intent that this holy Sacrament or Lords Supper may hereafter neither of the one party be contemned or lightly esteemed, nor of the other party be abused to any other purpose then Christ himselfe did first appoint & ordain the same, and that so the contention on both parties may be quieted and ended the most sure and playn way is to cleaue vnto hōlye scripture. Wherein what soeuer is found, must be taken for a most sure ground, and an infallible truth, and what-soeuer cannot be grounded vpon the same, touching our faith, is mans deuise changeable and vncertain. And therefore here are set forth the very words that Christ him selfe and his Apostle S. Paule spake, both of the eating and drinking of Christes body & bloud, & also of the eating & drinking of the sacramēt of the same. First, as concerning the eating of the body, and drinking of the bloud of our Sauour Christ, hee speaketh him selfe in the sixte Chapter of Saynt Iohn in this wise.

Chap. 6.
The eating of
the body of
Christ.
Iohn. 6.

Verely, verely, I say vnto you, except ye eate the fleshe of the sonne of man and drink his blond, you haue no life in you. who so eateth my flesh and drinketh my bloud, hath eternall life, and I wil rayse him vp at the last day. For my flesh is very meate, and my blond is very drinke. Hee that eateth my fleshe, and drinketh my blond dwelleth in me and I in him. As the liuing father hath sent me, and I liue by the father: euen so he that eateth me, shall liue by me. This is the bread which came downe from heauen. Not as your fathers did eate Manna, and are dead: He that eateth this bread, shall liue for euer.

Here haue I rehearsed the wordes of Christ faithfully and fully, so much as pertaineth to the eating of Christes flesh, and drinking of his bloud. And I haue begun neither to high nor to low, but taking only so much as serued for the matter.

But

The second bñe
truth. for verely
ly meat, transla-
ting verely meat.

But here haue I committed a fault (say you) in the translation for (verely meate) translating (very meat.) And this is another of the euident and manifest vnttruthes by me vttered, as you esteeme it. whererein a man may see, how hard it is to escape & reproches of Homus. For what an horrible crime (trow you) is committed here, to call very meat, that which is verely meat? Als who should say, that very meat is not verely meate, or which is verely meate, were not very meate. The olde Althors say very meate, *αληθινός σῶμα*, verus cibus, in a hundred places.

Origenes in Leuit. hom. 7. Propterea ergo & caro eius verus est cibus, & sanguis eius verus est potus. Et in Math. hom. 12. Caro mea vera est esca, & sanguis meus verus est potus. Hierom. in Eccle. cap. 3. Caro enim verus est cibus, & sanguis eius verus est potus. August. in Psal. 33. Caro mea vera est esca, & sanguis meus vere potus est. Damasc. lib. 4. ca. 14. Caro mea verus est cibus, & sanguis meus verus est potus. Euthymius in Io. cap. 9. Caro mea verus est cibus, & sanguis meus verus est potus. The nature of a cuttill. Plin. lib. 9. ca. 19.

And what skilleth it for the diuersity of the wordes, where no diuersity is in the sence? And whether we say, very meat, or verely meate, it is a figuratine speache in this place, and the sence is all one. And if you will looke vpon the new testament lately set forth in Greeke by Robert Steuens, you shall see that he had three Greeke coppes, which in the said first chap. of John haue *αληθινός*, and not *αληθινός*. So that I may be bold to say, that you finde faulte here where none is.

And here in this place, you shew forth your olde condition (which you vse much in this booke) in following the nature of a cuttill. The property of the cuttill saith Pliny, is to cast out a blacke inke or color when soeuer she spieth her selfe in danger to be taken, that the water being troubled and darkened therewith, she may hide her selfe and so escape vntaken. After like maner do you throughout this wholl booke, for when you see no other way to flye and escape, then you cast out your blacke colors, & make your selfe to in cloudes, and darknes, that men should not discern whete you become; which is a manifest argument of vnttrue meaning: for he that meaneth plainly, speaketh plainly: Et qui sophisticè loquitur, odibilis est saith the wise man. For he that speaketh obscurely and darkly it is a token that he goeth about to cast mistes before mennes eyes that they should not see, rather then to open their eyes that they may cleerely see the truth.

Eccle. 37.

And therefore to answer you plainly, the same fleshe that was geuen in Christes last Supper, was geuen also vpon the crosse, and is geuen daylye in the ministracion of the Sacrament. But although it be one thinge, yet it was diuerslye geuen. For vpon the crosse, Christ was carnally geuen to suffer and to dye. At his last Supper he was spirituallly geuen in a promise of his death: and in the Sacrament he is daily geuen in remembraunce of his death. And yet it is all but one Christ that was promysed to die, that died in deede, and whose death is remembred, that is to say, the very same Christ, the eternall word that was made flesh. And the same flesh was also geuen to be spirituallly eaten, and was eaten in deede before his supper, yea and before his incarnation also. Of which eating, and not of Sacramental eating, he spake in the first of John. My flesh is very meat, and my blood is very druncke. He that eateth my flesh and drinketh my blood, dwelleth in me, and I in him.

Christ is verely
and truly geue
in the Sacra-
ment, but yet spi-
rituallly.

John. 6.

And Cyril (I graunt) agreed to Nestorius in the substance of the thing that was eaten (which is Christes very flesh,) but in the manner of eating, they varied. For Nestorius imagined a carnall eating (as the papistes do) with mouth, and tearing with teeth. But Cyril in the same place, saith: that Christ is eaten onely by a pure faith, and not that he is eaten corporally with our mouthes, as other meates be. Nor that he is eaten in the Sacrament onely.

Cyrril. anathe-
matismo. 11.

Hectorius.

And it seemeth you vnderstand not the matter of Nestorius, who did not esteeme Christ to be made of two seuerall natures and seuerall persons, (as you report of him,) but his errour was, that Christ had in hym naturallie, but one nature and one person, affirming that he was a pure man, and not God by nature, but that the Godhead by grace inhabited, as hee doth in other men.

Inuery to baptis-
me.

And where you say that in baptisme we receiue the Spirit of Christ, and in the Sacrament of his body and blood, wee receeue his very fleshe, and blood. This your saying is no small derogation to baptisme, wherein wee receaue not only the Spirit of Christ, but also Christ him selfe, whole body and soule, manhoode and Godhead, vnto euerlasting life, as well as in the holy communion. For S. Paule sayth. Quicumque in Christo baptizati estis, Christu induistis: as many as be baptized in Christ, put Christ vpon them: Neuerthelesse, this is done in diuers respectes, for in baptisme it is done in respect of regeneration: and in the holy communion, in respect of nourishment and augmentation.

Galat. 3.

In the first cha-
piter of John,
Christ spake not
of corporall ea-
ting.
John. 6:

But your vnderstanding of the sixt chapiter of John is such as neuer was vttered of any man before your time, and as declareth you to be vtterly ignorant of Gods misteries. For who ever sayd or taught before this time, that the Sacrament was the cause why Christ sayd: If we eate not the flesh of the sonne of man, we haue not life in vs. The spirituall eating of his flesh, and drincking of his blood by faith, by digesting his death in our mindes, as our onely price, ransome, and redemption from eternall damnation, is the cause wherefore Christ sayd: That if we eate not his flesh, and drinke not his blood, we haue not life in vs: and if we eate his fleshe, and drinke his blood, we haue euerlasting life. And if Christ had neuer ordayned the Sacrament, yet should we haue eaten his flesh, and droncken his blood, and haue had thereby euerlasting life, as al the faithfull did before the the Sacrament was ordeyned, and doe dayly when they receaue not the Sacrament. And so did the holy men that wandered in the wilderness, and in all their life time very seldome receaued the Sacrament, and many holy Martyres, either exyled, or kept in prison, did dayly feede of the foode of Christes body, and dranke dayly the blood that sprange out of his side, or els they could not haue had euerlasting life, as Christ him selfe sayd in the gospell of S. John, and yet they were not suffered with other Christen people to haue the vse of the Sacrament. And therefore your argument in this place, is but a fallax a non causa, vt causa, which is another tricke of the deuels sophistry.

John. 6.

And that in the sixt of John, Christ spake neither of corporall, nor sacramentall eating of his flesh, the time manifestly sheweth. For Christ spake of the same present time that was then, saying: The bread which I will geue is my flesh: And: He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him, and hath euerlasting life. At which time the sacramentall bread was not yet Christs flesh. For the Sacrament was not then yet ordeyned, and yet at that time all that beleued in Christ, did eate his flesh, and drinke his bloude, or els they could not haue dwelled in Christ, nor Christ in them.

John. 6.
John. 1.

Moreover, you say your selfe that in the sixt of S. Johns gospell, when Christ sayd, the bread is my flesh. By the word (flesh) he meant his wholl humanity,

manity, (as is ment in this sentence: The word was made flesh,) which he ment not in the word (body) when he said of bread, this is my body. Whereby he ment not his wholl humanite, but his flesh onely, & neither his bloud, nor his soule. And in the vi. of John, Christ made not bread his flesh, when he said, the bread is my flesh: but he expounded in those wordes, what bread it was that he ment of, when he promised them bread that should geue them eternall life. He declared in those wordes, that himselfe was the bread that should geue life, because they should not haue their fantasies of any bread made of corne. And so the eating of that heavenly bread could not be vnderstanded of the Sacrament, nor of corporall eating with the mouth: but of spirituall eating by faith, as all y^e olde autho^rs do most cleerely expound and declare. And seeing that there is no corporall eating, but chawing with the teeth or swallowing (as all men doe know) if we eate Christ corporally, the you must confesse that we either swallow by Christes flesh, or chaw & teare it with our teeth (as pope Nicholas constrained Berengarius to confesse,) which S. Augustine saith, is a wicked & hainous thing. But in few words to answere to this second euident & manifest vnt^ruth (as you object against me) I would wish you as truely to vnderstand these words of the sixt chap. of John, as I haue truely translated them.

Winchester.

Now where the autho^r to exclude the mistery of corporall manducatioⁿ, bringeth forth
 1 of S. Augustine such wordes as intreat of the effect and operation of the woorthy recea-
 2 uing of the Sacrament. The handling is not so sincere as this matter requireth. For as
 3 hereafter shalbe intreated, that is not woorthely and well done, may (because the princi-
 4 pall intent sayleth) be called not done, and so S. Augustine saith: Let him not thinke to
 5 eate the body of Christ, that dwelleth not in Christ, not because the body of Christ is not
 6 recreated, which by S. Augustines minde, euill men doe to their condemnation, but be-
 7 cause the effecte of life sayleth. And so the Autho^r by sleight, to exclude the corporall ma-
 8 nducation of Christes most precious body, uttereth such wordes, as might sound Christ to
 9 haue taught the dwelling in Christ to be an eating: which dwelling may be without this
 10 corporall manducation in him that cannot attayn the vse of it, and dwelling in Christ is
 11 an effect of the woorthy manducation, and not the manducation it selfe which Christ doth
 12 order to be practised in the most precious Sacrament institute in his supper. Here thou
 13 Reader mayst see how this doctrine of Christ (as I haue declared it) openeth the corporall
 14 manducation of his most holy flesh, and drincking of his most precious bloud, which he
 15 gaue in his supper vnder the formes of bread and wine.

Caunterbury.

1 **T**his is the third euident, and manifest vnt^ruth wherof you note me.
 And because you say that in citing of S. Augustin in this place, I han-
 dle not the matter so sincerely as it requireth, let here be an issue between you
 and me, which of vs both doth handle this matter more sincerely, and I will
 bring such manifest euident for me, that you shall not be able to open your
 mouth against it. For I alledge S. Augustine iustly as he speaketh, adding
 nothing of my selfe. The wordes in my booke be these.

Of these wordes of Christ it is plain and manifest, that the eating of Christs
 body, and drincking of his bloud, is not like to the eating and drincking of other
 meates and drinckes. For although without meat and drinke man cannot liue
 yet it followeth not that he that eateth and drincketh shall liue for euer. But as
 touching this meate and drinke of the body and bloud of Christ it is true, both

E.v:

he

The 3. vnt^ruth
 of the handling
 the wordes of
 S. Augustine.

Issue issue.

August. in 10am.
 Tractat. 16.

Eodem tract.
Aug. de Ciuit.
lib. 21. cap. 25.

he that eateth and drinketh them, hath euerlasting life. And also he that eateth and drinketh them not, hath not euerlasting life. For to eate that meate, and drinke that drink, is to dwell in Christ, and to haue Christ dwelling in him, and therefore no man can say or think that he eateth the body of Christ or drinketh his blood except he dwelleth in Christ, and haue Christ dwelling in him. Thus haue you heard of the eating and drinking of the very fleshe and blood of our Sauour Christ.

worthely.

Thus alleadg I S. Augustine truly, without adding any thing of mine own head, or taking any thing away. And what sleight I bled, is easy to iudge: for I cite directly the places that euery man may see whether I say true or noe. And if it be not true, quarrell not with me but with S. Augustine, whose wordes I onely rehearse. And that which S. Augustine sayeth, spake before him S. Ciprian, and Christ himselte also plainly enough, vpon whose wordes I thought I might be as bold to build a true doctrine for the setting forth of Gods glory, as you may be to peruert both the wordes of Ciprian, and of Christ him selfe, to stablisch a false doctrine to the high dishonor of God, and the corruption of his most true word. For you adde this word (worthely) wherby you gather such an vnworthy meaning of S. Augustines wordes as you list your self. And the same you doe to þ very wordes of Christ him selfe, who speaketh absolutely and plainly without adding of any such word as you put thereto. What sophistry this is, you know well enough. Now if this be permitted vnto you to adde what you list, and to expound how you list, then you may say what you list without controulment of any man, which it seemeth you looke for.

August. de doctrina Christiana
lib. 3. cap. 13.

How Christes
flesh is eaten.

And not of like sort, but of like euilnes doe you handle (in reprehending of my seconde vntuth as you call it) an other place of S. Augustine in his booke de doctrina Christiana, where he sayth, that the eating and drinkinge of Christes flesh and blood is a figuratiue speech: which place you expound so farre from S. Augustines meaning, that who soeuer looketh vpon his wordes, may by and by discern that you do not, or wil not vnderstand him. But it is most like (the wordes of him being so plain and easy) that purpose-ly you will not vnderstand him, nor nothing els that is against your will, rather then you will goe from any part of your will and receaued opinion. For it is plain and cleare that S. Augustine in that place speaketh not one worde of the separation of the two natures in Christ, and although Christes flesh be neuer so surely and inseparably vnited vnto his Godhead (without which vnion it could profite nothing) yet being so ioyned, it is a very mans flesh, the eating wherof (after the proper speech of eating) is horrible and abominable. Wherefore the eating of Christes flesh must needes be other wise vnderstanded, then after the proper and common eatinge of other meates with the mouth, which eating after such sort could auayle nothing. And therefore S. Augustine in that place declareth the eating of Christes fleshe to be onely a figuratiue speech. And he openeth the figure so, as the eatinge must be ment with the minde, not with the mouth: that is to say, by chaw- ing and digesting in our mindes, to our great consolation and profite, that Christ dyed for vs. Thus doth S. Augustine open the figure and meaning of Christ when he spake of the eating of his flesh, and drinking of his blood. And his flesh being thus eaten, it must also be ioyned vnto his diuinitie, or els it could not geue euerlasting life, as Cyrill and the councell Ephesin truly

ly de-

ly decreed. But S. Augustine declared the figurative speech of Christ to be in the eating, not in the vnion. And where as to shift of the playn words of Christ, spoken in the first of John, he that eateth my flesh, and drinketh my blood, dwelleth in me and I in him: you say that dwelling in Christ is not the manducation. You say herein directly against S. Cyprian, who saith: quod mansio nostra in ipso, sit manducatio, that our dwelling in him, is the eating. And also against S. Augustine, whose wordes be these: Hoc est ergo manducare escam illam, & illum bibere potum, in Christo manere, & illum manentem in se habere: This is to eat that meat, and drinke that drinke, to dwell in Christ, & to haue Christ dwelling in him. And although the eating and drinking of Christ, be here defined by the effect (for the very eating is the beleeuing) yet where so euer the eating is, the effect must be also, if the definition of S. Augustine be truely geuen. And therefore although good & bad eate carnally with their teeth bread, being the Sacrament of Christes body, yet no man eateth his very flesh, which is spiritually eaten, but he that dwelleth in Christ, and Christ in him.

John 6.

Cyprian, in sermone de cena Domini. August. in Ioan. tra. 26.

And where in the end you referre the Reader to the declaration of Christes wordes, it is an euill sequele, you declare Christes wordes thus: Ergo, they be so ment. For by like reason might Nestorius haue prenapled against Cyrill, Arius against Alexander, and the Pope against Christ. For they al proue their errors by the doctrine of Christ after their own declarations, as you doe here in your corporall manducation. But of the manducation of Christes flesh, I haue spoken more fully in my fourth booke, the second, third and fourth chapters.

Now before I answer to the fourth vnt ruth which I am appeached of, I will reherse what I haue said in the matter, and what fault you haue found: my booke hath thus:

Now as touching the Sacramentes of the same, our Saniour Christ did institute them in bread & wine at his last Supper which he had with his Apostles the night before his death, at which time as Mathew sayth: *When they were eating, Iesus tooke bread, and when he had geuen thanks, he brake it and gaue it to his disciples, and sayd: Take, eate, this is my body. And he tooke the cup, and when hee had geuen thanks he gaue it to them, saying: Drinke ye all of this, for this is my blood of the new testament, that is shed for many for the remission of sinnes. But I say vnto you, I will not drinke hence forth of this fruite of the vine, vntill that day, when I shall drinke it new with you in my fathers kingdome.*

Cap. 7.

The eating of the Sacrament of his body. Mat. 26.

& This thing is rehearsed also of S. Marke, in these wordes.

As they did eate, Iesus tooke bread, and when he had blessed, he brake it, and gaue it to them, and sayd: Take, eate, this is my body, and taking the cup, when he had geuen thanks, he gaue it to them, and they all dranke of it, and he sayd to them, This is my blood of the new testament, which is shed for many: verely, I say vnto you, I will drinke no more of the fruit of the vine, vntill that daye that I drinke it new in the kingdome of God.

March. 14.

& The Euangelist S. Luke, uttereth this matter on this wise.

When the houre was come, he sate down, and the twelue Apostles with hym. And he said vnto them. I haue greatly desired to eate this Pascha with you before I suffer. For I say vnto you, henceforth I will not eat of it any more vntill

Luke. 22.

until it be fulfilled in the kingdome of God. And he toke the cuppe and gaue thanks, and sayd: Take this and *deuide it among you*. For I say vnto you, I will not drinke of *the fruit of the vine*, vntill the kingdome of God come. And he toke bread and when hee had geuen thanks he *brake it* and gaue it vnto them, saying: This is my body, which is geuen for you. This doe in remembrance of me. Likewise also when he had supped, he toke *the cup* saying: *This cup is the new testament in my blood*, which is shedde for you.

Hitherto you haue herd all that the euangelistes declare, that Christ spake or did at his last supper, concerning the institutiō of the communion and sacramēt of his body and blood. Now you shal here what S. Paul sayth concerning the same, in the tenth chapter of the first to the Corinthians, where he writeth thus.

1. Cor. 10.

Is not *the cuppe* of blessing, which we blesse, a *communion* of the blood of Christ? Is not *the bread*, which we breake, a *communion* of the body of Christ? We being many, are one bread, & one body: For we al are partakers of one bread, and one cuppe.

And in the eleventh he speaketh on this manner.

1. Cor. 11.

That which I deliuered vnto you I receaued of the Lord. For the Lord Iesus the same night, in the which he was betrayed, toke bread, and when he had geuen thanks, he *brake it*, and sayd: Take, eat, this is my body which is broken for you: doe this in remembrance of me. Likewise also he tooke *the cuppe*, when Supper was done, saying: This cup is the new testament, in my blood. Doe this as often as ye drinke it, in remembrance of me, for as oft as you shal cate *this bread*, and drinke *this cup*, you shew forth the Lords death til he come. Wherefore who soeuer shall eat of *this bread*, or drinke of *this cuppe* vnworthely, shalbe guilty of the body & blood of the Lord. But let a man examine him selfe and so eat of *the bread*, and drinke of *the cuppe*. For he that *eateth and drinketh* vnworthely, eateth and drinketh his own damnation, because *he maketh no difference of the Lordes body*. For this cause many are weake and sicke among you, & many doe sleepe.

By these wordes of Christ, rehearsed of the Euangelistes, and by the doctrine also of Saint Paule, which he confesseth that he receaued of Christ, two thinges specially are to be noted.

Cap. 4.

Christ called the
materiall bread
his body.

1. Cor. 10.

Marck. vii.

First, that our Sauour Christ called the materiall bread which he brake, his body: & the wine which was the fruit of the vine, his blood. And yet he spake not this to the intent that men should thinke that the material bread is his very body, or that his very body is materiall bread: Neither that wine made of grapes is his very blood, or that his very blood is wine made of grapes. But to signifie vnto vs, as S. Paul sayth, that the cuppe is a communion of Christes blood that was shed for vs, and the bread is a communion of his flesh that was crucified for vs. So that although in the truth of his humain nature, Christ be in heauen, and sitteth on the right hand of God the Father, yet who soeuer eateth of the bread in the Supper of the Lord, according to Christes institution and ordinaunce, is assured of Christes own promise and testament, that he is a member of his body, and receaueth the benefites of his passion, which he suffered for vs vpon the crosse. And likewise he that drinketh of that holy cuppe in the Supper of the Lord, according to Christes institution, is certified by Christes legacy and testament, that he is made partaker of the blood of Christ

which

which was shed for vs. And this ment S. Paule, when he sayth, is not the cup of blessing which we blesse, a communion of the bloud of Christ: Is not the can bread, which we breake, a cōmunion of the body of Christ: so that no man contēne or lightly esteeme this holy cōmuniō, except he contēne also Christs body and bloud, and passe not whether he haue any felowship with him or no. And of those men S. Paule saith, that they eate and drink their own damnation, because they esteeme not the body of Christ.

1. Cor. 11.

The second thing which may be learned of the forsaide wordes of Christe and S. Paule is this: that although none eateth the body of Christ and drinketh hys bloud, but they haue eternall life (as apereth by the wordes before recited of S. Iohn) yet both the good and the bad doe eate and drynke the bread and wine, which be the Sacramentes of the same. But beside the Sacramentes, the good eate euerlasting life, the euill euerlasting death. Therefore S. Paule sayth: Who soeuer shall eate of the bread, or drinke of the cup of the Lord vnworthely, he shalbe guilty of the body and bloud of the Lord. Here S. Paul saith not, that he that eateth the bread, or drinketh the cup of the Lord vnworthely, eateth & drinketh the body & bloud of the Lord: but is guilty of the body & bloud of the Lord. But what he eateth & drynketh S. Paul declareth saying: he that eateth & drinketh vnworthely, eateth & drinketh his own dānatiō: thus is declared the sum of al that scripture spekerh of the eating & drinking, both of the body & bloud of Christ, & also of the sacramēt of the same.

Cap. 5.

Euill men do eat the Sacramēt, but not the body of Christ.

1. Cor. 11.

And as these things be most certaynly true, because they be spoken by Christ hym selfe, the auctor of all truth, and by hys holy Apostle S. Paule as he receaued them of Christ, so all doctrines contrary to the same, be moste certaynly false and vntrue, and of al Christen men to be eschued, because they be contrary to Gods word. And all doctrine concerning this matter, that is more then this, which is not grounded vpon Gods word, is of no necessity, neither ought the peoples heads to be busied, or their consciences troubled with the same. So that thinges spoken and done by Christ, and written by the holy Euangelists and S. Paule, ought to suffice the fayth of Christian people, as touching the doctrine of the Lordes Supper, and holy communion or sacrament of his body and bloud.

Cap. 6.

These thinges suffice for a christian mans faith concerning this Sacrament.

Which thing being well considered and wayed, shall be a iust occasion to pacific and agree both parties, as well them that hetherto haue contemned or lightly esteemed it, as also them which haue hetherto for lacke of knowledge or otherwise, vngodly abused it.

Christ ordeyned the Sacrament to moue and stirre all men to frendshippe, loue, and concord, and to put away all hatred, variance, and discord, and to testifie a brotherly and vnfaigned loue between all them that be the members of Christ: But the deuill, the enemy of Christ and of all his members, hath so craftely iugled herein, that of nothing riseth so much contention, as of this holy Sacrament.

Cap. 7.

The Sacramēt which was ordeyned to make loue and concord is turned into an occasion of variance and discord.

God graunt that al contention set aside, both the parties may come to this holy cōmuniō with such a liuely faith in Christ, and such an vnfaigned loue to all Christes members, that as they carnallye eate with their mouthes this Sacramentall bread, and drink the wine, so spiritually they may eate and drink the very flesh and bloud of Christ which is in heauen, and sitteth on the right hand of his father. And that finally by his meanes, they may enioy with him the glory and kingdome of heauen, Amen.

Now let vs consider the termes of the Euangelistes, and S. Paul, which be brought in by the Authoꝝ as followeth.

Math. 26.

When they were eating, Iesus toke bread, and when he had geuen thanks he brake it, gaue it to his disciples, and sayd: Take, eate, this is my body. And he toke the cuppe, and when he had geuen thanks, he gaue it to them, saying: Drinke ye all of this, for this is my blood of the new testament, that is shed for many for the remission of sinnes: But I say vnto you, I will not drinke hencefoꝛth of this fruite of the vine, vntill that day when I shall drinke it new with you in my fathers kingdome.

Mark. 14.

As they did eate, Iesus toke bread, and when he had blessed, he brake it, and gaue it to them, and said: Take, eate, this is my body. And taking the cup, when he had geuen thanks, he gaue it to them, and they all dranke of it, and he said vnto them: This is my blood of the new testament, which is shed for many. Merely, I say vnto you, I will drinke no moꝛe of the fruite of the vine, vntill that day, that I drinke it new in the kingdome of God.

Luke. 22.

When the houre was come, he sate downe and the twelue Apostles with him, and he sayd vnto them: I haue greatly desired to eate this Pascha with you, before I suffer: for I say vnto you, hencefoꝛth I wil not eate of it any moꝛe, vntill it be fulfilled in the kingdome of God. And he toke the cup, and gaue thanks, and sayd: Take this, and deuide it among you, for I say vnto you, I wil not drinke of the fruit of the vine, vntill the kingdome of God come. And he toke bread, and when he had geuen thanks, he brake it, and gaue it vnto them, saying: This is my body, which is geuen for you, this doe in remembrance of me. Likewise also when he had supped, he toke the cup, saying: This cuppe is the new testament in my blood, which is shed for you.

1. Cor. 10.

Is not the cup of blessing, which we blesse, a communion of the blood of Christ: Is not the bread which we break, a communion of the body of Christ: We being many, are one bread, and one body, for we are all partakers of one bread, and of one cup.

1. Cor. 11.

That which I deliuered vnto you, I receaued of the Lord. For the Lord Iesus, the same night in the which he was betrayed, toke bread, and when he had geuen thanks, he brake it, and sayd: Take, eate, this is my body, which is broken for you, doe this in remembrance of me. Likewise also he toke the cup when supper was done, saying: This cup is the new testament in my blood: Doe this as often as ye drinke it, in remembrance of me, for as often as you shall eate this bread, and drinke of this cup ye shew foꝛth the Lords death till he come: wherefoꝛe who soeuer shall eat of this bread, oꝛ drinke of this cup vnwoꝛthely, shall be guilty of the body and blood of the Lord. But let a man examine himselfe, and so eate of the bread, and drinke of the cup. For he that eateth and drinketh vnwoꝛthely, eateth and drinketh his owne damnation, because he maketh no difference of the Lords body: For this cause, many are weake and sicke among you, and many doe sleepe.

The 4. vnto that by these words, hoc est corpus meum, Christ ment not to make the bread his body.

After these termes brought in, the authoꝝ both in the 4. chap. begin to traueꝛs Christs intent, that he intended not by these wordes (this is my body) to make the bread his body but to signifie that such as receaue that woꝛthely, be members of Christs body. The catholick church acknowledging Christ to be very God and very man, hath from the beginning of these termes of scripture confessed truly Christs intent, and effectually miraculous woꝛke to make the bread his body, and the wine his blood, to be verely meate, and verely drinke, vsing therein his humanitie, whereunto to fede vs, as he vsed the same, whereunto to redeeme vs, and as he doth sanctifie vs by his holy spirite, so to sanctifie vs by his holy diuine flesh and blood, and as life is renewed in vs by the gift of Christs holy spirite, so life to be increased in vs by the gift of his holy flesh. So as he that belaueth in Christ, and receaueth the Sacrament of beliefe, which is Baptisme, receaueth really Christs spirite: And likewise he that hauing Christs spirite, receaueth also the Sacrament of Christs body and blood: Doth really receaue in the same, and also effectually, Christs very body and blood. And therfoꝛe Christ in the institution of this Sacrament sayd, deliuering that he consecrated: This is my body. &c. And likewise of the cuppe: This is my blood. &c. And although to mannes reason it seemeth straunge, that Christ standing, oꝛ sitting at the table, should deliuer them his body to be eaten: Yet when we remem-

remember Christ to be very God, we must graunt him omnipotent, and by reason thereof, repress in our thoughtes all imaginations how it might be, and consider Christes intent by his will, preached vnto vs by Scriptures, and beleued vniuersally in his church. But if it may now be thought seemely for vs to be so bold, in so high a mystery, to begin to discusse Christes intent: What should moue vs to thinke that Christ would vse so many wordes, without effectuall and reall signification, as he rehearsed touching the mystery of this Sacrament?

First, in the first of John, when Christ had taught of the eating of him, being the bread descended from heauen, and declaring that eating to signifie beleuing, whereat was no murmuring, that then he should enter to speak of geuing of his flesh to be eaten, and his blood to be dronken, and to say y he would geue a bread, that is, his flesh which he would geue for the life of the world. In which wordes Christ maketh mention of two giftes, and therefore as he is truth, must needs intend to fulfill them both. And therefore as we beleue the gift of his flesh to the Jewes to be crucified: so we must beleue the gift of his flesh to be eaten, and of that gifte, liuery, and seisme (as we say) to be made of him, that is in his promises faithfull (as Christ is) to be made in both. And therefore when he sayd in his Supper: Take, eate, this is my body, he must needs intend plainly as his wordes of promise required: And these wordes in his Supper purpote to geue as really then his body to be eaten of vs, as he gaue his body in deede to be crucified for vs, aptly neuertheless, and conueniently for ech effect, and therefore in maner of geuing diuersly, but in the substance of the same geuen, to be as his wordes beare witnes, the same, and therefore sayd: this is my body y shalbe betrayed for you, expressing also the vse, when he said: take, eate, which wordes, in deliuering of material bread, had ben superfluous: for what should men doe with bread when they take it, but eate it, specially when it is broken.

But as Cyrill sayth: Christ opened there vnto them the practise of that doctrine he spake of in the first of S. John, and because he sayd he would geue his flesh for food, which he would geue for the life of the world, he for fulfilling of his promise, sayd: Take, eate, this is my body, which wordes haue ben taught and beleued to be of effect, and operatory, and Christ vnder the forme of bread to haue ben his very body. According whereunto S. Paule noteth the receauer to be guilty, when he doth not esteeme it our Lordes body, wherewith it pleaseth Christ to feede such as he in him regenerate, to the intent that as man was redeemed by Christ, suffering in the nature of his humanitie: so to purchase for man the kingdome of heauen, lost by Adams fall. Euen likewise in the nature of the same humanitie, geuing it to be eaten, he ordayned it to nourish man, and make him strong to walke, and continue his iorney, to enjoy that kingdome. And therefore to set forth liuely vnto vs the communication of the substance of Christes most precious body in the Sacrament, and the same to be in deede deliuered, Christ vsed playn wordes, testified by the Euangelistes. Saint Paule also rehearsed the same wordes in the same plain termes in the eleuenth to the Corinthians, and in the tenth, geuing (as it were) an exposition of the effect, vseth the same proper wordes, declaring the effect to be the communication of Christes body and blood. And one thing is notable touching the Scripture, that in such notable speeches vttered by Christ, as might haue an ambiguity, the Euangelists by some circumstance declared it, or sometime opened it by playn interpretation: as when Christ sayd he would dissolve the temple, and within thre dayes build it agayne. The Euangelist by and by addeth for interpretation: This he sayd of the temple of his body. And when Christ sayd, he is Elias, and I am the true vine: The circumstances of the texte openeth the ambiguity.

But to shew that Christ should not mean of his very body when he so spake. Neither S. Paule after, ne the Euangelistes in the place, adde any wordes or circumstances, whereby to take away the proper signification of the wordes (body) and (blood) so as the same might seme not in deede geuen (as the catholicke faith teacheth) but in signification as the author would haue it. For as for the wordes of Christ (the Spirit geueth life, the flesh profiteth nothing) he so declare the two natures in Christ, ech in their property a part considered, but not as they be in Christs person vniited, the mystery of which vniō, such as beleued not Christ to be God, could not consider, and yet to insinuate that vnto them, Christ made mention of his descent from heauen, and after of his ascension ther

Neither Saint Paul, nor the Euangelistes, adde any wordes whereby to take away the signification of bread and wine.

ther agayn, whereby they might vnderstand him very God, whose flesh taken in the virgins wombe, and so geuen spiritually to be eaten of vs, is (as I haue before opened) viuislike, and geueth life.

And this shall suffice here to shew how Chykses intent was to geue verely (as he did in dede) his p̄cious body and blond to be eaten and dronken, according as he taught the to be verely meate and drinke, and yet gaue and geueth them so vnder forme of visibler creatures to vs, as we may conueniently and without horroz of our nature receaue them, Chyist therein condescending to our infirmity. As for such other w̄angling as is made in vnderstanding of the wordes of Chyist, shall after be spoken of by further occasion.

Caunterbury.

The fourth vn-
truth, & Chyist
intended not by
these wordes,
this is my body
to make & bread
his body.
The variance
between you, &
Smith.

Againt Smith

Chyist called
bread his body,

NOW we be come to the very pith of the matter, and the chiefe pointe wherupon the wholl controuersie hangeth, whether in these wordes, this is my body: Chyist called bread his body, wherin you and Smith agree like a man and a woman that dwelled in Lincolnsheire (as I haue heard reported) that what pleased the one misliked the other, sauing that they both agreed in wilfulnes. So do Smith and you agree both in this point, that Chyist made bread his body, but & it was bread which he called his body when he sayd: This is my body, this you graunt, but Smith denieth it. And because all Smithes buildinges cleerely fall downe, if this his chiefe foundation be ouerthrowen, therfore must I first proue against Smith, that Chyist called the materiall bread his body, & the wine which was the fruite of the vine, his blond. For why did you not prooue this my Lord (sayth Smith) would you that men should take you for a prophet, or for one that could not erre in his sayinges?

First I alleadge against Smithes negation, your affirmation, which, as it is more true in this point then his negation, so for your estimation it is able to counteruail his saying, if there were nothing els: & yet if Smith had well pondered what I haue written in the second chap. of my second booke, and in the 7. and 8. chapters of my third booke, he should haue found this matter so fully prooued, that he neither is, nor neuer shalbe able to answer thereto. For I haue alleadged the scripture, I haue alleadged the consent of the old writers, holy fathers, and martirs, to prooue that Chyist called bread his body, and wine his blond. For the Euangelistes speaking of the Lords supper, say, & he took bread, blessed it, brake it, & gaue it to his disciples, saying: This is my body: and of the wine he sayd: Take this, deuide it among you, & drinke it: this is my blond. I haue alleadged Irene, saying that Chyist confessed bread to be his body, and the cup to be his blond. I haue cyted Tertullia who sayth in many places, that Chyist called bread his body. I haue brought in for the same purpose Cyprian, who sayth that Chyist called such bread as is made of many cornes ioyned together, his body: and such wine he named his blond, as is pressed out of many grapes. I haue written the wordes of Epiphanius, which be these, that Chyist speakinge of a loafe which is round in fashion, and can neither see, heare, nor feele, said of it: This is my body. And S. Hierom writing *ad Hedibiam*, sayth that Chyist called the bread which he brake, his body. And S. Augustine sayth, that Iesus called meate, his body, and drinke his blond. And Cyrill sayth more plainly, that Chyist called the peeces of bread his body. And last of all I brought forth Theodorete, whose saying is this, that when Chyiste gaue the holy mysteries, he called bread his body, and the cuppe mixt with wine and water, he called

Mat. 26.
Mark. 14.
Luke. 22.

Ireneus.

Tertullianus.

Cyprianus.

Epiphanius.

Hieronymus.

Augustinus.

Cyrillus.

Theodorus.

he called his blood. All these Authors I alleadged, to prooue that Christ called bread his body, and wine his blood.

Which because they speak the thinge so plainly as nothing can be more, and Smith seeth that he can deuise nothinge to answere these Authors, like a wily fox, he stealeth away by them softly, as he had a flea in his eare saying nothing to all these authors, but that they proue not my purpose. If this be a sufficient answere let the Reader be iudge, for in such sort I could make a short answere to Smithes whol booke in this one sentence that nothing that he sayth proueth his purpose. And as for proofes of his saying, Smith hath utterly none but onely this fond reason: That if Christ had called bread his body, then should bread haue been crucified for vs, because Christ added these words: this is my body, which shalbe geue to death for you. If such wise reason shall take place, a man may not take a loafe in his hand made of wheate that came out of Danke, and say this is wheate that grew in Danke, but it must follow, that the loafe grew in Danke. And if the wife shall say: this is butter of my own cow, Smith shall proue by this speach that her mayd milked butter. But to this fantastick or rather frantike reason, I haue spoken more in mine answere to Smithes preface.

How be it, you haue taken a wiser way then this, granting that Christ called bread his body, and wine his blood: but adding thereto, that Christs calling was making. Yet here may they that be wise, learn by þ way how euil fauoredly you and Smith agree among your selues.

And forasmuch as Smith hath not made answere vnto the Authors by me alleadged in this parte, I may iustly requize that for lacke of answere in time and place where he ought to haue answered, he may be condemned as one that standeth mute. And being condemned in this his chiefe demur, he hath after nothing to answere at al. For this foundation being ouerthrowen all the rest falleth down withall.

Wherefore now will I retorne to answere you in this matter, which is the last of the euident, and manyfest vnttruthes, wherof you appeach me.

I perceauie here how vntoward you be to learn the truth, being brought by all your life in Papisticall errors. If you could forget your law, which hath been your chief profession and study from your youth, and specially the Canon law which purposely corrupteth the truth of Gods word you should be much more apte to vnderstand and receaue the secretes of holy scripture. But before those scales fall from your satolish eyes, you neither can, nor will perceauie the true doctrine of this holy sacrament of Christes body & blood. But yet I shall doe as much as lyeth in me, to teach and instruct you, as occasion shall serue, so that the fault shall be either in your euill bringing by altogether in popery, or in your dulnes, or frowardnes, if you attaine not true vnderstanding of this matter.

Where you speake of the miraculous workinge of Christ, to make bread his body, you must first learne that the bread is not made really Christes body, nor the wine his blood, but sacramentally: And the miraculous working is not in the bread, but in them that duely eate the bread, and drink & drink. For the marueylous worke of God is in the feeding, and it is Christen people that be fed, and not the bread.

And so the true confession and belcefe of the vniuersall Church, from the

Trinity to baptis-
tisme.

Divine issue.

Gods omnipotency.

Mat. 26.

Gen. 1.

beginning, is not such as you many times affirme, but neuer can proue: for the Catholicke church acknowledgeth no such diuision betweene Christes holy flesh and his spirite, that life is renued in vs by his holy spirite, and increased by his holy flesh, but the true sayth confesseth that both be done by his holy spirite and flesh iointly together, as well the renouation, as the increase of our life. wherfore you diminish here the effect of baptisme, wherein is not geuen only Christes spirite, but wholl Christ. And herein I will ioyne an issue with you. And you shall finde, that although you thinke I lacke law wherewith to follow my plea, yet I doubt not but I shall haue helpe of Gods word inough, to make al men perceiue that you be but a simple diuine, so that for lacke of your proofes, I doubt not but the sentence shall be geuen vpon my side by all learned and indifferent iudges that vnderstand the matter which is in controuersy betweene vs.

And where you say that we must repressse our thoughtes and imaginations, and by reason of Christes omnipotency, iudge his intent by his wil, it is a most certayne truth that Gods absolute and determinate wil is the chiefe gouernour of all thinges, and the rule wherby all things must be ordered, and therto obey. But where (I pray you) haue you any such will of Christ, that he is really, carnally, corporally, & naturally, vnder the formes of bread and wine? There is no such will of Christ set forth in the scripture as you pretend by a false vnderstanding of these wordes, this is my body. Why take you then so boldly vpon you, to say that this is Christs will and intent, when you haue no warrant in scripture to beare you?

It is not a sufficient prooffe in Scripture, to say, God doth it, because he can doe it. For hee can doe many thinges which hee neither doth, nor will doe. He could haue sent moe then twelue Legions of Angels to deliuer Christ from the wicked Jewes, and yet he would not doe it. He could haue created the world and all thinges therein, in one moment of time, and yet his pleasure was to doe it in sixe dayes.

In all matters of our christen faith, written in holy Scripture, for our instruction and doctrin, how farre so euer they seeme discrepant from reason, we must repressse our imaginations, and consider Gods pleasure and will, and yeald therto, beleeuing him to be omnipotent: And that by his omnipotent power, such thinges are verely so as holy scripture teacheth. Like as we beleue that Christ was borne of y^e blessed virgin Mary, with out company of man: that our Sauour Christ the third day rose agayn from death: that he in his humanity ascended into heaven: that our bodies at the day of iudgement shall rise agayne, and many other such like thinges, which we all that be true christe men, do beleue firmly, because we finde these thinges written in Scripture. And therfore we (knowing Gods omnipotency) doe beleue that he hath brought some of y^e said thinges to passe already, and those things that are yet to come, he will by the same omnipotency without doubt likewise bring to passe.

Now if you can proue that your transubstantiatio, your fleshy presence of Christes body and bloud, your carnall eating and drinking of the same, your propitiatory sacrifice of the masse, are taught vs as plainly in y^e scripture, as the sayd articles of our faith be, then I will beleue that it is so in deede. Otherwise, neither I nor any man that is in his right wittes, will beleue your said articles, because God is omnipotent, and can make it so.

for you might so vnder pretence of Gods omnipotency, make as many articles of our faith as you list if such arguments might take place, that God by his omnipotent power, can conuert the substance of bread and wine, into the substance of his flesh and blood: ergo he doth so in deede.

And although Christ be not corporally in the bread and wine, yet Christ vsed not so many wordes in the mystery of his holy supper, without effectual signification. for he is effectually present, and effectually worketh not in the bread and wine, but in the godly receauers of them, to whom he geueth his own flesh spiritually to feede vpon, and his own blood to quench their great inward thirst.

And here I would wishe you to marke very wel one true sentence which you haue vttered by the way, which is: That Christ declared, that eating of him signifieth beleeuing, and start not from it an other time. And marke the same I pray thee (gentle Reader.) for this one sentence assoyleth almost all the argumentes that be brought by this Lawyer in his wholl booke against the truth.

Eating signifieth beleeuing.

And yet to the sayd true saying, you haue ioyned an other vnttruth, & haue yoked them both together in one sentence. for when Christ had taught of the eating of him, being the bread descended from heauen there was no murmuring thereat, (say you.) which your saying I can not but wonder at, to see you so farre deceaued in a matter so plaine and manifest. And if I had spoaken such an euident and manifeste vnttruth, I doubt not but it should haue bene spoaken of to Rome gates. for the text sayth there plainly, *Murmurabant Iudaei de illo, quod dixisset: Ego sum panis vivus, qui de caelo descendi:* The Jewes murmured at him because he sayd, I am the bread of life that came from heauen. But when you wrote this, it seemeth you looked a litle to low and should haue looked higher.

2. vnttruths vttered by you in this one place.

The first.

John. 6.

And here by this one place the Reader may gather of your own wordes, your intent and meaning in this your booke, if that be true which you sayd before, that ever where contention is, on what parte the Reader seeth in any one point an open manifest lye, there he may consider (whatsoever excuse be made of truth) yet the victory of truth not to be there intended.

An other vnttruth also followeth incontinently, that when Christ sayd: The bread which I will geue you, is my flesh, which I will geue for the life of the world. In these wordes (say you) Christ maketh mention of two gifts. But what be those two gifts I pray you? And by what wordes is the diuersitie of those two gifts expresse? If the geuing (as Smith sayth) be geuing to death, then those two gifts declare that Christ dyed for vs twice. And if one of Christes gifts haue liuery and seilyn, why hath not the other likewise? And when was then that liuery and seilyn geuen? And if eating of Christ be beleeuing (as you sayd euen now) then liuery and seilyn is geuen when we first beleue, whether it be in baptism, or at any other time.

The second.

John 6.

But what you mean by these wordes, that Christ gaue in his supper, his body as really to be eat of vs, as he did to be crucified for vs, I vnderstand not, except you would haue Christ so really eaten of his Apostles at his supper with their teeth, as he was after crucified, whipped, and thrust to the hart with a speare. But was he not then so really and corporally crucified, that his body was rent and torne in peeces? And was not he so crucified then, that he neuer was crucified after? Was he not so slayn then, that he ne

uer dyed any more? And if he were so eaten at his supper, then did his Apostles teare his flesh at the supper, as the Jewes did the day following. And then how could he now be eaten agayn? Or how could he be crucified the day following, if the night before he were after that sort eaten all vp? But aptly (say you) and conueniently: Mary Sir, I thanke you: but what is it aptly and conueniently, but spiritually, and by faith (as you said before) not grossly with the teeth as he was crucified. And so the manner was diuers (I graunt) and the substance all one.

The third.
That Christ
fulfilled not his
promise to geue
vs life at his
supper.

John. 6.
Esay. 53.
Rom. 7.
Heb. 9.
Gal. 6.

But when Christ sayd, the bread which I will geue is my flesh, which I will geue for the life of the worlde, if he had fulfilled this promise at his supper (as you say he did) then what needed he after to dye that we might liue, if he fulfilled his promise of life at his supper? Why said the Prophets, that he should be wounded for our iniquities, and that by his wounds we should be healed if we had life, and were healed before he was wounded? Why doth the catholick faith teach vs to beleue that we be redeemed by his blud sheading, if he gaue vs life (which is our redemption) the night before he shed his bloud? And why sayth S. Paule that there is no remission without bloudsheading? Yea why did he say: *Absit mihi gloriari, nisi in cruce*, God forbid that I should reioyce, but in the crosse onely. Why did he not rather say: *Absit mihi gloriari, nisi in cana Domini*. God forbid that I should reioyce, but in y^e Lords supper: wherat as you say, y^e promise of life was fulfilled. This is godly doctrine for such men to make, as being ignorant in Gods word, wander in fantasies of their own deuises, and putantes se esse sapientes, stulti facti sunt. But the true faithfull beleeuing man professeth, that Christ by his death, ouercame him that was the Author of death, and hath reconcyled vs to hys father, making vs his children, and heires of his kingdome: that as many as beleue in him, should not perish, but haue life euerlasting. Thus saith the true christian man, putting his hope of life and eternall saluation, neither in Christes supper, (although the same be to him a great confirmation of his faith) nor in any thing els, but with S. Paul saith: *Mihi absit gloriari, nisi in cruce Domini nostri Iesu Christi*: God saue me that I reioyce in nothing, but in the crosse of our Lord Iesu Christ.

Rom. 1.

Heb. 2.
Eph. 1.
John. 3.

Gal. 3.

And when this true beleeuing man commeth to the Lordes Supper, (according to Christes commaundement) receaueth the bread broaken, in remembrance that Christes body was broaken for him vpon the crosse, and drinketh the wine in remembrance of the effusion of Christes bloud for his sinnes, and vnfaignedly beleueth the same, to him the words of our Sauerour Christ be effectuous and operator. Take, eat, this is my body, which is geuen for thee: And drinke of this, for this is my bloud which is shed for thee, to the remission of thy sinnes. And as S. Paul saith, the bread vnto him is the communion of Christes body, and the wine the communion of his bloud. For the effect of his godly eating (as you truly herein gather of S. Pauls wordes) is the communication of Christes body and bloud, but to the faithfull receauer, and not to the dumme creatures of bread and wine, vnder whose formes the catholick faith teacheth not the body and bloud of Christ inuisibly to be hidden. And as to the godly eater, (who duely esteemeth Christes body, and hath it in such price and estimation as he ought to haue) the effect is the communication of Christes body: so to the wicked eater, the effect is damnation, and euerlasting woe.

Mat. 26.
March. 14.
Luk. 22.

1. Cor. 10.

And

And now I am glad that here your selfe haue found out a warrant for the apparrell of bread and wine, that they shall not goe altogether naked, & be nude and bare tokens, but haue promyses of effectuell significatio, which now you haue spied out both in the wordes of Christ, and S. Paule.

A warrant for apparrell.

Now for the ambiguity of Christes speeches, it is not alwayes true, that such speeches of Christ as might haue ambiguity, the Euangelistes either plainly or by circumstances open them. For Christ speaking so many things in parables, similies, allegories, metaphores, and other tropes and figures, although sometime Christ himselfe, and sometime the Euangelistes open y^e meaning, yet for the most parte the meaning is left to the iudgement of the hearers, without any declaration. As when Christ sayd: gird your loines, and take light candles in your handes. And when he sayde: No man that setteth his hand to the plough, and looketh behind him, is meet for the kingdom of God. And when he sayd: Except the grayne of wheate falling vpon the ground, dye, it remayneth sole. And as S. Mathew sayeth: Christ spake not to the people without parables, that the Scriptures might be fulfilled, which prophcyed of Christ, that he should open his mouth in parables.

Christes ambiguous speeches were not alwayes opened by the Euangelistes.

Luke. 12.

Luke 9.
John. 12

Math. 13.

Plat. 77.

And although some of his parables, Christ opened to the people, some to his Apostles onely, yet some he opened to neither of both, as can appeare, but left them to be considered by the discretion of the hearers. And when Christ called Herod a Foxe, Judas a Deuill, himselfe a Dove, a way, a Vine, a well: Neither he nor the Euangelistes expounded these wordes, nor gaue warning to the hearers that he spake in figures: For euery man that had any manner of sense or reason, might wel perceauie, that these sentences could not be true in playn forme of wordes as they were spoken. For who is so ignorant, but he knoweth that a mā is not a Foxe, a Deuill, a Dove, a Way, a Vine, a well.

This is my body, is no proper speech.

And so likewise when Christ brake the bread, and commaunded his disciples to eate it, and sayd: This is my body: and of the wine he said: Deuide it among you, drinke it, this is my blood. No man that was there present was so fond, but he knew well that the bread was not Christes body, nor the wine his blood. And therefore they might well know that Christ called the bread his body, and the wine his blood for some figure, similitude, and property of the bread and wine vnto his flesh and blood: For as bread and wine be foodes to nourish our bodies, so is the flesh and blood of our Saviour Christ, (being annexed vnto his Deity,) the everlasting food of our soules.

And although the Euangelistes in that place doe not fully expresse the words in this sence, yet adioyning the sixt chapter of John (speaking of the spirituall manducatio of Christ) to the circumstances of the text in the three Euangelistes, (reciting Christ's last Supper) the wholl matter is fully gathered, as olde authours of the Church haue declared. For doe not the circumstances of the terte, both before and after the eating and drinking, declare that there is very bread and wine? Is not that which is broken and eaten, bread? And that which is deuided, drunken? And the fruit of the vine, is it not very wine? And doth not the nature of Sacramentes require that the sensible elements should remain in their proper nature, to signifie an higher mystery, and secret working of God inwardly, as the sensible elements

D. v.

be mi-

be ministred outwardly? And is not the visible and corporall feeding by bread and wine, a conuenient and apte figure and similitude to put vs in remembraunce, and to admonish vs how we be fedde inuisibly and spiritually, by the flesh and blood of Christ, God, and man? And is not the Sacrament taken away, when the element is taken away? Or can the accidents of the element be the Sacrament of substantiall feeding? Or did euer any olde author say, that the accidentes were the Sacramentall signes without the substances?

But for the conclusion of your matter, here I would wish that you would once truly vnderstand me. For I doe not say that Christes body & blood be geuen to vs in signification, and not in deed. But I doe as plainly speake as I can, that Christes body and blood, be geuen to vs in deede, yet not corporally, and carnally, but spiritually, and effectually, as you confesse your selfe within twelue lines after.

Winchester.

The Author vttereth a great many wordes, from the eyght to the seuententh chapiter of the fyrst booke, declaring spirituall hunger and thirst, and the releuing of the same by spirituall feeding in Christe, and of Christe, as we constantly beleue in him, to the confirmation of whiche beleefe, the author would haue the Sacramentes of Baptisme, and of the body and blood of Christ, to be adminicles as it were, & that we by them be preached vnto, as in water, breade and wyne, and by them all our synnes (as it were) spoken vnto, or properly touched, which matter in the grosse, although there be some wordes by the way not tollerable, yet if those wordes set apart, the same were in the summe graunted, to be good teaching and holsome exhortation, it contayneth so no more but good matter, not well applyed. For the Catholicke church that professeth the truth of the presence of Christes body in the Sacramēt, would therewith vse that declaratiō of hunger of Christ, and that spirituall refreshing in Christ, with the effect of Christes passion and death, and the same to be the onely meane of mans regeneratiō, and feeding also, with the differēces of that feeding, from bodilye feeding, for continuing thys earthly lyfe. But thys toucheth not the principal poynt that should be intreated. Whether Christ so ordered to feede such as be regenerate in him, to geue to them in the Sacramēt the same his body, that he gaue to be crucified for vs. The good man is fed by fayth, and by merites of Christes passion, being the mean of the gift of that fayth, and other giftes also, and by the suffering of the body of Christ, and shedding of his most precious blood on the altar of the Crosse: which worke and passion of Christ is preached vnto vs, by wordes and Sacramentes, and the same doctrine receaued of vs by fayth, and the effect of it also. And thus farre goeth the doctrine of this author.

But the Catholicke teaching, by the scriptures, goeth further, cōfessing Christ to feede such as be regenerate in him, not onely by his body and blood, but also with his body and blood, deliuered in this Sacrament, by hym in deede to vs which the faythfull, by his institution and commaundement, receaue with their faith and with their mouth also, and wth those special deinties, be fed specially at Christs table: And so God doth not onely preach in his Sacramentes, but also worketh in them, and wth them, and in sensible thinges geueth celestiall giftes, after the doctrine of eche Sacramēt, as in baptisme the spirite of Christ, and in the Sacrament of the altar, the very body and blood of Christ, accordinge to the playne sence of his wordes whiche he spake: This is my body. &c. And this is the Catholicke fayth, agaynst which, how the Author will sortispe, that he woulde haue called Catholick, and confute that he improueth, I intend hereafter more particularly to touche in discussion of that is sayd.

Caunterbury.

I trust not the indifferency of the reader so much, but he can well perceiue how simple & slender a rehearsall you haue made here of my eight annotations

annotations, and how little matter you haue here to say agaynst them, and how little your sayinges require any aunswere.

And because this may the more euidently appeare to the reader, I shall rehearse my wordes heere agayne.

Although in this treatie of the Sacrament of the body & bloud of our sauiour Christ, I haue already sufficietly declared the institution & meaning of the same, according to the very wordes of the Gospell and of saint Paule, yet it shall not be in vayne somewhat more at large to declare the same, according to the minde, as well of holy scripture, as of olde auncient authours, and that so sincerely & plainly, without doubts, ambiguities, or vain questions, that the very simple and vnlearned people, may easily vnderstand the same, and be edified thereby.

Cap. 4.

And this by Gods grace is myne only intent and desire, that the flocke of Christ disperfed in this Realme (among whome I am appointed a speciall pastour) may no longer lacke the commodite and fruite, whiche springeth of this heauenly knowledge. For the more clerely it is vnderstood the more sweetness, fruite, comfort, and edification it bringeth to the godly receauers therof. And to the clere vnderstandyng of this Sacrament, diuers thinges must be considered.

First, that as all men of them selues be sinners, and through sinne be in gods wrath, banished farre away from him, condemned to hell and euerlasting damnation, and none is clerely innocent, but Christ alone: so euery soule inspired by god, is desirous to be deliuered from sinne and hell, and to obtaine at Gods handes, mercy, fauour, righteousness, and euerlasting saluation.

Cap. 9.
The spirituall
hunger & thirst
of the soule.

And this earnest and great desire is called in scripture, The hunger and thirst of the soule: with which kinde of hunger Dauid was taken, when he sayde: As an hart longeth for springes of water, so doth my soule long for thee O God. My soule thyresth after God, who is the well of lyfe. My soule thyresth for thee, my flesh wisheth for thee.

Eph. 2.
Rom. 3:

Psal. 41.
Psal. 62.

And this hunger the seely poore sinfull soule is driuen vnto, by meanes of the law, which sheweth vnto her the horribleness of sinne, the terror of Gods indignation, and the horror of death and euerlasting damnation.

And when she seeth nothing but damnation for her offences, by iustice and accusation of the law, and this damnation is euer before her eyes, then in this great distresse the soule being pressed with heuiness and sorrow, seeketh for some comfort, and desireth some remedy for her miserable and sorowfull estate. And this felyng of her damnable condition, and greedy desire of refreshing, is the spirituall hunger of the soule.

Rom. 4.
Rom. 7.

Rom. 8.

And who so euer hath this godly hunger, is blessed of God, and shall haue meate and drinke inough, as Christ himselfe sayd: Blessed be they that hunger & thirst for righteousness, for they shalbe filled ful. And on the other side, they that see not their owne sinfull and danable estate, but thinke themselues holy inough, and in good case and condition inough, as they haue no spirituall hunger, so shall they not be fed of God with any spirituall foode. For as almighty God feedeth them that be hungry, so doth he send away empty all that be not hungry.

Math. 5.

Luke. 1.

But this hunger and thirst is not easily perceiued of the carnall man. For when he heareth the holy ghost speake of meate and drinke, his mynde is by and by

and by in the kytchen and buttery, and he thinketh vpo his dishes and portes, his mouth and his belly.

John. 4.

But the Scripture in sundry places vseth speciall wordes, whereby to draw our grosse mindes from the phantasyng of our teeth and belly, and from this carnall and fleshly imaginatiō. For the Apostles, and Disciples of Christ, when they were yet carnall, knew not what was ment by this kinde of hunger, and meate, and therfore when they desired him to eate, (to withdraw their minds from carnall meat) he sayd vnto them: I haue other meate to eate which you know not. And why knew they it not? Forsooth because their mindes were grosse as yet, and had not receaued the fulnes of the Spirite. And therfore our Sauyours Christ minding to draw them from this grossenes, tolde them of an other kinde of meate then they fantasied (as it were) rebuking them, for that they perceiued not that there was any other kinde of eating and drinking, besides that eating and drinking which is with the mouth and throate.

John. 4.

Likewise when he said to the woman of Samaria: Who soeuer shall drinke of that water that I shal geue him, shal neuer be thirsty again. They that heard him speak those words, might well perceiue that he went about to make them well acquainted with an other kinde of drinking, then is the drinking with the mouth and throate. For there is no such kinde of drinke, that with once drinking can quench the thirst of a mans body for euer. Wherefore, in saying he shall neuer be thirsty agayn: he did draw their mindes from drinking with the mouth, vnto another kinde of drinking wherof they knew not, and vnto another kinde of thirsting, wherewith as yet they were not acquainted. And also when our Sauyours Christ said, he that commeth to me shall not hunger, and he that beleueth on me shall neuer be thirsty: he gaue them a plain watcheworde, that there was another kinde of meate and drinke, then that wherewith he fed them at the other syde of the water, and an other kynde of hungryng and thirsting, then was the hungryng and thyrsting, of the bodye. By these wordes therfore he droue the people to vnderstand an other kynde of eatyng and drynking, of hungryng and thirsting, then that whiche belongeth onely for the preseruatiō of temporall life.

John. 6.

Now then as the thing that comforteth the body, is called meate and drinke, of a lyke sorte the scripture calleth the same thinge that comforteth the soule, meate and drinke.

Cap. 10.

Wherefore as here before in the first note is declared the hunger & drought of the soule, so is it now secondly to be noted, what is the meate, drinke and foode of the soule.

Mat. 11.

The spirituall
foode of y^e soule.

John. 7.

John. 6.

The meate, drinke, foode and refreshing of the soule, is our Sauyours Christ, as he sayd him selfe: Come vnto me all you that trauaile and be laden, and I will refresh you. And, If any man be dry (sayth he) let him come to me and drinke. He that beleueth in me, floudes of water of life shall flowe out of hys bellye. And, I am the bread of life (saith Christe,) he that commeth to me, shall not be hungry: and he that beleueth in me, shall neuer be dry. For as meate and drinke do comfort the hungry body, so doth the death of Christes body and the shedding of his bloud comforte the soule, when she is after her sorte, hungry. What thinge is it that comforteth and nourisheth the body? Forsooth meate and drinke. By what names then shall we call the body and bloud of our sauiour Christ (which do comfort and nourish the hungry soule) but by the names of meate and drynke? And this symilitude caused our Sauyours

our to say: my flesh is very meate, and my blood is very drinke. For there is no kinde of meate that is comfortable to the soule, but only the death of Christes blessed body. Nor no kinde of drinke that can quench her thirst, but only the bloodshedding of our Sauour Christ, which was shed for her offences. For as there is a carnall generation, and a carnall feeding and nourishment, so is there also a spirituall generation, and a spirituall feeding.

And as euery man by carnall generation of father and mother, is carnally begotten and borne vnto this mortall life; so is euery good christian spiritually borne by Christ vnto eternall life.

And as euery man is carnally fedde and nourished in his body by meat and drinke, euen so is euery good christian man spirittually fed and nourished in his soule, by the flesh and blood of our Sauour Christ.

And this Christ hymselfe teacheth vs in thys syxt of Iohn, saying: Verely Iohn 6. verely I say vnto you, excepte ye eate the flesh of the sonne of man, and drynke hys blood, you haue no life in you. *Who so eateth my flesh and drynke my bloude, hath eternall life, and I will raise him up at the last daye.* For my flesh is very meate, and my blood is very drynke. He that eateth my fleshe, and drynketh my bloude dwelleth in me, and I in hym, As the liuing father hath sent me, and I liue by the father, euen so he that eateth me, shall lyue by me.

And this S. Paul confessed him selfe saying: That I haue life, I haue it by faith in the Sonne of God. And now it is not I that liue, but Christ liueth in me. Gal. 2.

The thyrd thyng to be noted is this, that although our Sauour Christ resembleth hys fleshe and blood to meate and drynke, yet he fatte passeth and excelleth all corporall meates and drynkes. For although corporall meates and drynkes do nourish and continue our life here in this world, yet they begin not our life. For the beginning of our lyfe, we haue of our fathers and mothers: and the meate after we be begotten, doth feede and nourish vs, and so preserueth vs for a tyme. But our sauour Christ is both the first beginner of our spirituall lyfe, (who first begetteth vs vnto God his father) and also afterward he is our lyuely foode and nourishment. Cap. 11.

Christ farre excelleth all corporall foode.

Moreouer meate and drynke doe feede and nourishe onely our bodyes, but CHRISTE is the true and perfect nourishment both of body and soule. And besides that, bodely foode preserueth the lyfe but for a tyme, but Christ is such a spirituall and perfect foode, that he preserueth both body and soule for euermore. he sayde vnto Martha: I am a resurrection and lyfe. He that beleueth in me, although he dye yet shall he lyue. And hee that lyueth and beleueth in me, shall not dye for euermore. Iohn. 11.

Fourthly it is to be noted, that the true knowledge of these things, is the true knowledge of Christ, and to teache these things, is to teache Christ. and the beleuing and feelyng of these things, is the beleuyng and feelyng of Christ in our hartes. And the more clearly we see, vnderstand and beleue these things, the more clearly we see and vnderstand Christ, and haue more fully our fayth and comfort in hym. Cap. 12.

The sacraments were ordainyd to confirme our faith.

And although our carnal generation and our carnal nourishment, be known to all men by dayly experyence, and by our common senses, yet this our spirituall generation and our spirituall nutrition, be so obscure and hyd vnto vs, that we cannot attayne to the true and perfect knowledge and feelyng of them, but onely by fayth, which must be grounded vpon Goddes most holy worde and sacramentes.

And for this consideration our Sauour Christ hath not only set forth these thyngs most playnly in his holy word, that we may heare them with our eares, but he hath also ordayned one visible sacrament of spirituall regeneration in water, and an other visible sacrament of spirituall nourishment, in bread and wine, to the intent, that as much as is possible for man, we may see Christ with our eyes, smell hym at our nose, taste hym with our mouthes, grope hym with our handes, and perceiue hym with all our senses. For as the word of God preached, putteth Christ into our eares, so likewise these elementes of water, bread and wyne, ioyned to Gods word, do after a sacramentall maner, put Christ into our eyes, mouthes, handes, and all our senses.

And for this cause Christ ordeyned baptisme in water, that as surely as we see, feele and touch water with our bodyes, and be washed with water, so assuredly ought we to beleue, when we be baptised, that Christ is verily present with vs, and that by him we be newly borne agayne spiritually, and washed from our sinnes, and grafted in the stocke of Christes owne body, and be apparailled, clothed, and harnessed with hym, in such wise, that as the deuill hath no power agaynst Chryst, so hath he none agaynst vs, so long as we remayne, grafted in that stocke, and be clothed with that apparell, and harnessed with that armour. So that the washing in water of baptisme, is as it were shewing of Christ before our eyes, and a sensible touching, feelyng and gropyng of hym, to the confirmation of the inwarde fayth, which we haue in hym.

And in like maner Christ ordeined the sacrament of hys bodye and bloud in bread and wine, to preach vnto vs, that as our bodyes be fed, nourished and preserued with meate and drynke (so as touching our spirituall life towards God) we be fed, nourished and preserued by the body and bloud of our Sauour Christ, and also that he is such a preseruacion vnto vs, that neither the deuils of hell, nor eternall death, nor sinne, can be able to preuayle agaynst vs, so long as by true and constant faith, we be fed and nourished with that meate and drynk. And for this cause Christ ordeined this sacrament in bread and wine (whiche we eate and drynke, and be chiefe nutrimentes of our body (to thintent, that as surely as we see the bread and wine, with our eyes, smell them with our noses, touch them with our handes, and taste them with our mouthes, so assuredly ought we to beleue, that Christ is a spirituall lyfe and sustinaunce of our soules, like as the sayd bread and wine is the foode and sustinance of our bodyes. And no lesse ought we to doubt, that our soules be fed and liue by Christ, then that our bodies be fed and liue by meate and drinke. Thus our sauour Christ, knowing vs to be in this world (as it were) but babes and weakelinges in fayth, hath ordeyned sensible signes and tokens, whereby to allure and drawe vs to more strength and more constant fayth in hym. So that the eatyng and drynkyng of this sacramentall bread and wine, is as it were shewing of Christe before our eies, a smellyng of hym with our noses, felyng and gropyng of hym with our handes, and an eatyng, chawing, digestyng and feedyng vpon hym to our spirituall strength and perfection.

Fiftely it is to be noted, that although there be many kindes of meates and drinckes, which feede the body, yet our Sauour Christ (as many auncyent authors write) ordayned this sacrament of our spiritual feeding in bread and wine, rather then in other meates and drynkes, because that bread and wine doe most liuely represent vnto vs the spirituall vnion and knot of all faythful people, as well vnto Christ, as also amonges them selues. For like as bread is made of

a great

Hugo de S. vi. de Sacramentis tractat. 6. cap. 3.

Cap. 13.

wherefore this sacrament was ordayned in bread and wine.

a great number of grains of corne, ground, baken, and so ioyned together that therof is made one lofe: And an infinite number of grapes be pressed together in one vessell, and thereof is made wine: likewise the whole multitude of true christen people spiritually ioyned; first to Christ, and then among them selues together in one fayth, one baptisme, one holy spirite, one knot and bond of loue.

Hugo de S. vi. de Sacramentis tractat. 6. cap. 3.

Sixtly it is to be noted, that as the bread and wine whiche we doe eate, be turned into our fleshe and bloud, and be made our very fleshe and very bloud, and so be ioyned and myxed with our fleshe and bloud, that they be made one whole body together: euen so be all faythfull christians, spiritually turned into the body of Christ, and so be ioyned vnto Christe, and also together amonge them selues, that they doe make but one mysticall body of Christe, as S. Paule sayth: We be one bread and one body, as many as be partakers of one bread and one cup. And as one lofe is giuen among many men, so that euery one is partaker of the same lofe: and likewise one eup of wine is distributed vnto many persons, wherof euery one is partaker, euen so our Saviour Christ (whose flesh and bloud be represented by the mysticall bread and wine in the Lords Supper) doth geue him selfe vnto al his true members, spiritually to feede them, nourish them, and to geue them continuall life by him. And as the branches of a tree, or member of a body, if they be dead, or cut of, they neither liue, nor receaue any nourishment, or sustinance of the body, or tree: so likewise vngodly and wicked people, which be cut off from Christes mysticall body, or be dead members of the same, doe not spiritually feede vpon Christes body and bloud, nor haue any life, strength, or sustentation thereby.

Cap. 14.

The unity of Christes mysticall body.

1. Cor. 10.

Dionysius, eccle. Hic. cap. 31.

Seuenthy, it is to be noted, that where as nothing in this life is more acceptable before God, or more pleasant vnto man, the christen people to liue together quietly in loue and peace, vnity and concord this Sacrament doth most aptly and effectuously moue vs thereunto. For when we be made all partakers of this one table, what ought we to thinke, but that we be all members of one spirituall body, wherof Christ is the head, that we be ioyned together in one Christ, as a great number of graynes of corne be ioyned together in one loafe. Surely, they haue very hard and stony hartes, which with these thinges be not moued: and more cruell and vnreasonable be they then bruit beastes, that cannot be perswaded to be good to their christen brethren and neighbours, for whom Christ suffered death, when in this Sacrament they be put in remembrance that the Sonne of God bestowed his life for his enemies. For we see by daily experience, that eating and drinking together maketh frendes, and continueth frendshippe: much more then ought the table of Christ to moue vs so to doe. Wilde beastes and birdes be made gentile by geuing them meate and drinke, why then should not christen men waxe meeke and gentle with this heauenly meate of Christ? Hereunto we be stirred, and moued, as well by the bread, and wine in this holy Supper, as by the wordes of holy Scripture, recited in the same. Wherefore, whose hart soeuer this holy Sacrament, Communion, and Supper of Christ, wil not kindle with loue vnto his neighbours, and cause him to put out of his hart, all enuy, hatred, and malice, and to graue in the same all amity, frendshippe, and concord, he deceaueth him selfe, if he thinke that he hath the spirite of Christ dwelling within him.

Cap. 19.

This sacrament moueth all men to loue and frendship.

But all these foresayd godly admonitions, exhortations, and comforts, doe the Papistes (as much as lyeth in them) take away from all christen people, by their transubstantiation.

The doctrine of
Transubstanti-
ation doth clea-
rely subuert our
faith in Christ.

For if we receaue no bread nor wine in the holy Communion, then all these lessons and comfortes be gone, which we should learne, and receaue, by eating of the bread, and drinking of the wine: and that fantasticall imagination, geueth an occasion vtterly to subuert our wholl faith in Christ. For seeing that this Sacrament was ordeyned in bread and wine (which be foodes for the body) to signifie and declare vnto vs our spirituall foode by Christ, then if our corporal feeding vpon the bread and wine, be but fantasticall (so that there is no bread, nor wine there in deede to feede vpon, although they appeare there to be) then it doth vs to vnderstand, that our spirituall feeding in Christ, is also fantastical, and that in deede we feede not of him: which sophistry is so deuilish and wicked, and so much iniurious to Christ, that it could not come from any other person, but only from the Deuill himselfe, and from his specyall minister Antichrist.

Cap. 16.

The spiritual
eating is with
the hart, not w
the teeth.

The eight thing that is to be noted, is, that this spiritual meat of Christs body and blood, is not receaued in the mouth, and digested in the stomack (as corporall meates and drinckes commonly be) but it is receaued with a pure hart, and a sincere sayth. And the true eating and drinking of the said body and blood of Christ, is with a constant, and liuely faith to beleue, that Christ gaue his body, and shed his blood vpon the crosse for vs, and that he doth so ioyne, and incorporate him selfe to vs, that he is our head, and we his members, and flesh of his flesh, and bone of his bones, hauing him dwelling in vs, & we in him. And herein standeth the wholl effecte and strength of this Sacrament. And this faith God worketh inwardly in our hartes by his holy Spirit, & confirmeth the same outwardly to our eares, by hearing of his worde: and to our other senses, by eating and drinking of the Sacramentall bread and wine in his holy Supper.

John. 6.

What thing then can be more comfortable to vs, then to eate this meate, & drinke this drinke? whereby Christ certifieth vs, that we be spiritually, & truely, fed and nourished by him, and that we dwell in him, and he in vs. Can this be shewed vnto vs more plainly; then when he sayth him selfe: He that eateth me, shall liue by me?

Wherefore, who so euer doth not contemne the euerlasting life, how can he but highly esteeme this Sacrament? how can he but imbrace it, as a sure pledge of his saluation? And when he seeth godly people deuoutly receaue the same, how can he but be desirous oftentimes to receaue it with them? Surely no man that well vnderstandeth, and diligently wayeth these thinges, can be without a great desire to come to this holy Supper.

All men desire to haue Gods fauour, and when they know the contrary, that they be in his indignation, and cast out of his fauour, what thing can comfort them? how be their minds vexed? what trouble is in their consciences? all Gods creatures seeme to be against them, and doe make them afraide, as thinges being ministers of Gods wrath and indignation towards them, and rest or comforte can they finde none, neither within them, nor without them. And in this case they doe hate as well God, as the Deuill. God, as an vnmercifull and extreme Iudge, and the Deuill as a most malicious and cruell tormentor.

And in this sorrowfull heauines, holy Scripture teacheth them, that our heauenly Father can by no meanes be pleased with the again, but by the Sacrifice, and death of his only begotten Sonne, whereby God hath made a perpetuall amity, and peace with vs, doth pardon the sinnes of them that beleue in him, maketh them his children, and geueth them to his first begotten Sonne Christ, to be incorporate into him, to be saued by him, and to be made heires of heauen with

with him. And in the receauing of the holy Supper of our Lord, we be put in remembrance of this his death, and of the wholl mystery of our redemption. In the which Supper, is made mention of his testament, and of the aforelaide communion of vs with Christ, and of the remission of our sinnes, by his Sacrifice vpon the Crosse.

Wherefore in this Sacrament, (if it be rightly receaued with a true faith) we be assured that our sinnes be forgiuen, and the league of peace and the Testament of God is confirmed betwene him and vs, so that who so euer by a true fayth doth eate Christs flesh and drink his blood, hath euerlasting life by him. Which thing whē we feele in our hartes, at the receauing of the Lords supper, what thing can be more ioyfull, more pleasaunt, or more comfortable vnto vs.

All this to be true, is most certayne by the wordes of Christ him selfe, whē he did first institute his holy Supper, the night before hys death, as it appeareth as well by the wordes of the Euangelistes, as of S. Paule. Do this (sayth Christ) as often as you drinke it, in remembraunce of me. And S. Paule sayth: As often as you eate this bread and drinke this eup, you shall shew the Lordes death vntill he come. And agayne Christ sayd: This cup is a newe testament in myne own blood, which shall be shed for the remission of sinnes.

Lukc. 22.

1. Cor. 11.

Mat. 26.

Lukc. 22.

Mark. 14.

• This doctrine here recyted, may suffice for all that be humble and Godlye, and seeke nothing that is superfluous, but that is necessary and profitable. And therfore vnto such persons may be made here an ende of this booke. But vnto them that be contentious Papistes and Idolaters, nothing is inough. And yet because they shall not glory in their subtrill inuentions and deceiuable doctrine (as though no man were able to aunswere them) I shall desire the readers of patience, to suffer me a litle while, to spende some time in vayne, to confute their most vaine vanities. And yet the time shal not be al together spent in vain, for thereby shall more clearely appeare the light from the dareknēs, the truth from false sophisticall subtilties, and the certaine worde of God, from mens dreames and phantasticall inuentions.

Although I neede make no further aunswere, but the rehearfall of my wordes, yet thus much will I aunswere, that where you say, that I speake some wordes by the way not tollerable, if there had bene any suche they should not haue fayled to be expresse and named to their reproche, as other haue bene. wherfore the reader may take a day with you before he beleue you. when you reprove me for vsing some intollerable wordes, and in conclusion name not one of them.

And as for your catholick confessiō, that Christ doth in deed fede such as be regenerated in him, not only by his body and blood, but also with his body and blood at his holy table, this I confesse also: but that he feedeth Jewes, Turkes, and Infidels, if they receaue the sacrament; or that he corporally feedeth our mouthes with his flesh and blood, this neither I confesse, nor any scripture or auncient writer euer taught, but they teach that he is eaten spirituallly in our hartes and by fayth, not with mouth and teeth, except our hartes be in our mouthes, and our fayth in our teeth.

Thus you haue labored sore in this matter, and sponne a fayre threde, and brought this your first booke to a goodly conclusion. For you conclude your booke with blasphemous wordes agaynst both the sacrament of baptism and the Lordes supper, nigardly pinching gods gistes, and dimin-

Injury to booke
Sacrament.

42
 thing bys lyberall promises made vnto vs in them. For where Christ hath promised in both the sacramentes to be assistant with vs wholl both in body and spirite (in the one to be our spirituall regeneration and apparell, and in the other to be our spirituall meate and drinke) you clyp hys liberall benefites in such sorte, that in the one you make him to geue but onely his spirite, and in the other but onely hys body. And yet you call your booke an Explication and assertion of the true catholicke sayth.

D. Smith.

Here you make an ende of your first booke, leauing vnanswered the rest of my booke. And yet forasmuch as Smith busieth him selfe in this place with the aunswere therof, he may not passe vnanswered againe, where the matter requireth. The wordes of my booke be these.

Cap. 17.

4. principall errors of the Papistes.

The first is of the presence of Christ.

But these things cannot manifestly appeare to the reader, except the principall poyntes be first set out, wherein the Papistes vary from the truth of gods word, which be chiefly fower.

First the Papistes say, that in the supper of the Lord, after the wordes of consecration (as they call it) there is none other substaunce remaining, but the substance of Christes flesh and bloud, so that there remaineth neither bread to be eaten, nor wine to be dronken. And although there be the colour of bread and wine, the sauour, the smell, the bignesse, the fashion, and all other (as they call them) accidentes, or qualities and quantitees of bread and wine, yet (say they) there is no very bread nor wine, but they be turned into the flesh & bloud of Christ. And this conuersion they call transubstantiation, that is to say, turning of one substance into an other substance. And although all the accidentes, both of the bread and wine, remaine still, yet (say they) the same accidentes, be in no maner of thing, but hang alone in the ayre, without any thing to stay them vpon. For in the body and bloud of Christ (say they) these accidentes cannot be, nor yet in the ayre, for the body and bloud of Christ and the ayre, be neither of that bignesse, fashion, smell, nor colour, that the bread and wine be. Nor in the bread and wine (say they) these accidentes can not be, for the substance of bread and wine (as they affirm) be clean gone. And so there remaineth whitenes, but nothing is white: there remaineth colours, but nothing is colored therewith: there remaineth roundnes, but nothing is round: and there is bignes, and yet nothing is bigge: there is sweetenes, without any sweet thing: softnes without any soft thing: breaking, without any thing broaken: diuision, without any thing deuided: and so other qualities and quantities, without any thing to receiue them. And this doctrine they teach as a necessary article of our faith.

Innocent. 3.

De summa trin. & fide catholica firmiter, paragra pho. vna.

But it is not the doctrine of Christ, but the subtile inuention of Antichrist, first decreed by Innocent the third, and after more at large set forth by schoole authors, whose study was euer to defend and set abroad to the world, all such matters, as the bishoppe of Rome had once decreed. And the Deuill by his minister Antichrist, had so daseled the eyes of a great multitude of christian people in these latter dayes, that they sought not for their faith at the cleere light of Gods word, but at the Romish Antichrist, beleeuing what so euer he prescribed vnto them, yea though it were against all reason, all sences, & Gods most holy word also. For els he could not haue been very Antichrist in deede, except he had been so repugnant vnto Christ, whose doctrine is clean contrary to this doctrine of Antichrist. For Christ teacheth that we receaue very bread, and wine, in the most blessed Supper of the Lord, as Sacraments to admonish vs, that as we be fedde with bread and wine bodely, so we be fedde with the
 body

body and bloud of our sauour Christ spirituallie. As in our baptisme we receiue very water, to signify vnto vs that as water is an elemēt to wash the body outwardly, so be our soules washed by the holy ghost inwardly.

The second principall thinge, wherein the Papistes vary from the truth of gods worde, is this: They say, that the very naturall fleshe and bloud of Christ, which suffred for vs vpon the crosse, & sitteth at the right hād of the father in heauen, is also really, substantially, corporally, & naturally, in or vnder the accidents of the sacramental bread & wine, which they call the fourmes of bread and wine. And yet here they vary not a litle among thē selues, for some say, that the very naturall body of Christ is there, but not naturally, nor sensibly. And other say, that it is there naturally and sensibly, and of the same big-nes and fashion that it is in heauen, and as the same was borne of the blessed virgine Mary, and that is there broken and torne in peces with our teeth. And this appeareth partly by the schole authors, & partely by the confession of Berengarius, which Nicholas the second constrained him to make, which was this: That of the Sacramentes of the Lordes table the said Berengarius should promise to hold that faith, which the sayd Pope Nicholas & his counsel held, which was, that not only the sacramēts of bread & wine, but also the very flesh and bloud of our Lord Iesus Christ, are sensibly handled of the priest in the altar, broken and torne with the teeth of the faithful people. But the true catholick faith, grounded vpon Gods most infallible word, teacheth vs, that our sauour Christ (as concerning his mans nature and bodily presence) is gone vp vnto heauen, and sitteth at the right hand of his father, and there shall he tary vntill the worldes ende, at what time he shall come againe to iudge both the quick and the dead, as he saith him self in many Scriptures. I forsake the world (saith he) and goe to my Father. And in another place he saith: You shal euer haue poore men among you, but me shall not you euer haue. And againe hee saith: Many hereafter shall come and say, looke here is Christ, or looke there he is, but beleue them not. And S. Peter saith in the Actes, that heauen must receaue Christ, vntill the time that all thinges shall be restored. And S. Paule writing to the Colossians, agreeth hereto saying: Seeke for thinges that be a- boue, where Christ is, sitting at the right hand of the Father. And Saint Paul speaking of the very Sacrament, saith: As often as you shall eate this bread, and drinke this cuppe, shew forth the Lordes death vntill he come. Till he come, saith Saint. Paule, signifyng, that he is not there corporally present. For what speech were this? or who vseth of him that is already present, to say: vntill he come? For, vntill he come, signifieth that he is not yet present. This is the catholicke faith, which we learne from our youth, in our common Creede, and which Christ taught, the Apostles followed, and the Martirs confirmed with their bloud.

And although Christ in his humain nature, substantially, really, corporally, naturally, and sensibly, be present with his Father in heauē, yet Sacramentally, and Spiritually, he is here present. For in water, bread, and wine, he is present, as in signes and Sacramentes: but he is in deede Spiritually in those faithfull, christian people, which according to Christes ordinaunce be baptized, or receaue the holy communion, or vnfainedlye beleue in him. Thus haue you heard the second principall article, wherein the Papistes vary from the truth of Gods word, and from the Catholick faith. Now the third thing, wherein they vary, is this.

The second is
of the presence
of Christ in the
Sacrament.

De consecra. dist.
1. t. go Bereng.
Lege Roffen.
contra Oecol. in
proemio. lib. 3.
corroborat. 5.

Christ is not
corporally in
earth.

John 6.

Math. 26.
Mark. 14.

Actes. 3.

Coloss. 3.

1. Cor. 11.

The third is,
that euill men
eate and drinke
the very body
and bloud of
Christ.

The fourth, is of
the daily sacri-
fice of Christ.

Ibaci.

D. Smith.
Some say that
Christ is natu-
rally in the sa-
crament.

I manifest false-
hoode in the
printing of the
Bishoppes
booke.

The Papistes say, that euill and vngodly men, receaue in this Sacrament, the very body and bloud of Christ, and eate and drinke the self same thing, that the good and godly men doe. But the truth of Gods word is contrary, that all those that be godly members of Christ, as they corporally eate the bread, and drinke the wine, so spiritually they eate and drinke Christes very flesh and bloud. And as for the wicked members of the Deuill, they eate the Sacramental bread, and drinke the Sacramental wine, but they doe not spiritually eate Christes flesh, nor drinke his bloud, but they eate and drinke their own damnation.

The fourth thing, wherein the Popish priestes dissent from the manifest word of God, is this. They say that they offer Christ every day for remission of sinne, and distribute by their Masses, the merits of Christes passion. But the Prophets, Apostles, and Euangelists, doe say that Christ himselfe in his own person made a sacrifice for our sinnes vpon the Crosse, by whose woundes all our diseases were healed, and our sinnes pardoned, and so did neuer no priest, man nor creature, but he, nor he dyd the same neuer more then once. And the benefit hereof is in no mannes power to gyue vnto any other, but euery man must receaue it at Christes handes himselfe, by his own fayth and beliefe, as the Prophet saith.

Here Smith findeth him selfe much greeued at two false reports, wherewith he saith that I vntreuely charge the Papists. One when I write that some say, that the very naturall body of Christ is in the Sacrament naturally, and sensibly, which thing Smith vtterly denieth any of them to say, and that I falsely lay this vnto their charge. And moreouer it is very false, (saith he) that you lay vnto our charges, that we say, that Christes body is in the Sacrament as it was borne of the virgin, and that it is broken, and come in peeces with our teeth. This also Smith saith is a false report of me.

But whether I haue made any vntreue report or no, let the bookes be iudges. As touching the first, the Bishop writeth thus in his booke of the Deuils sophistry, the 14. leafe. Good men were neuer offended with breaking of the hooft, which they daily saw, being also perswaded Christes body to be present in the Sacrament naturally, and really. And in the 18. leafe he saith these words, Christ, God and man, is naturally present in the Sacrament. And in ten, or twelue places of this his last booke, he saith, Christ is present in the Sacrament, naturally, corporally, sensibly, and carnally, as shall appeare evidently in the reading therof. So that I make no false reporte herein, who report no otherwise, then the Papistes haue written, and published openly in their bookes.

And it is not to be passed ouer, but worthy to be noted, how manifest falsehoode is vsed in the printing of this Bishoppes booke, in the 136. leafe. For where the Bishoppe wrote (as I haue two coppies to shew, one of his own hand, and another exhibited by him in open court, before the Kinges Commissioners) that Christes body in the Sacrament, is truly present, & therefore really present, corporally also, and naturally. The printed booke now set abroad, hath changed this word (naturally) and in the stede therof hath put these wordes (but yet supernaturally) corrupting, and manifestly falsifying the Bishops booke.

Who was the Authoꝝ of this vntreue acte, I cannot certainly define, but
if con-

if coniectures may haue place, I think the Bishop himselfe would not commaund to altair the booke in the printing, and then set it forth with this title, that it was the same booke that was exhibited by his own hand for his Defence, to the kinges maiesties commisioners at Lambith.

And I thinke the Printer, being a French man, would not haue enterprised so false a deed of his own head, for y^e which he should haue no thanks at all, but be accused of the Author as a falsifier of his booke.

Now for as much as it is not like, that either the Bishop, or the Printer, would play any such pranks, it must then be some other, that was of counsell in the printing of the booke, which being printed in France, (whether you be now fled from your own native countrey) what person is more like to haue done such a noble acte, then you? who being so full of craft and vntruth in your own countrey, shew your selfe to be no changeling, where soeuer you become. And the rather it seemeth to me to be you, then any other person, because that the booke is altered in this word (naturally) by y^e which word standeth the reproofe of your saying: for he saith, that Christ is in the Sacrament naturally, and you deny that any man so saith, but that Christ is there supernaturally. Who is more like therefore to change in his booke (naturally) into supernaturall, then you whom the matter toucheth, and no man els? but whether my coniectures be good in this matter, I will not determine, but referre it to the iudgement of the indifferent Reader.

Now as concerning the second vntrue report, which I should make of the Papistes, I haue alleadged the wordes of Berengarius recantation, appointed by Pope Nicholas the 2. and written *De consecrat. dist. 2.* which be these, that not only the Sacraments of bread and wine, but also the very flesh and blood of our Lord Iesu Christ, are sensibly handeled of the Priest in the Altar, broken, and torne with the teeth of the faithfull people!

Some say that
Christ is rent
and torne with
teeth in the sa-
crament.

Thus the Reader may see, that I misreport not the Papists, nor charge them with any other words then they doe write, that is to say, that the body of Christ is naturally, and sensibly, in the Sacrament, and broken, and torne in peeces with our teeth.

But (saith Smith) the meaning of Berengarius in his recantation was otherwise, that the formes of bread and wine are broken, and torne with our teeth, but Christ is receaued wholly, without breaking of his body, or tearing with our teeth. Well, what so euer the meanninge of Berengarius was, his wordes be as I report, so that I make no false report of the Papistes, nor vntruelly charge them with that they say not. But how should men know what the Papists meane, when they say one thing, and meane another? for Berengarius said, that not only the Sacramentes be broken and torne with our teeth (and you say he ment contrary, that only the Sacramentes be broken and torne with our teeth.) Berengarius said, that also the very flesh and blood of Christ be broken and torne, (and you say, he ment clean contrary, that the flesh and blood of Christ be not broken, and torne.) Well, then would I faine learne, how it may be knownen what the Papists meane, if they mean yea, when they say nay, and mean nay, when they say yea.

And as for S. John Chrysostom, and other old authors, by whom you would excuse this manner of speech, they helpe you herein nothing at all. For not one of them speake after this sorte, that Berengarius doth. For al-

E. v.

though

though they say sometimes that we see Christ, touch him, and breake him, (vnderstanding that speech not of Christ him selfe, but of the Sacraments which represent him) yet they vse no such forme of speech, as was prescribed to Berengarius, that we see, feele, and breake, not only the sacraments, but also Christ him selfe.

And likewise of Loth, Abraham, Jacob, Iosue, Mary Magdalen, and the Apostles (whom you bring forth in this matter) there is no such speeche in scripture, as Berengarius vseth. So that all these things be brought out in vaine, hauing no colour to serue for your purpose, sauing that some thing you must say to make out your booke.

And as for al the rest that you say in this proces, concerning the presence of Christ visible, and inuisible, nedeth no answer at all, because you proue nothing of all that you say in that matter: which may easely therfore be denied by as good authoritie, as you affirme y^e same. And yet all the olde writers that speake of the diuersity of Christes substantiall presence, and absence, declare this diuersitie to be in the diuersity of his two natures, (that in the nature of his humanitie he is gone hence, and present in the nature of his diuinitie) and not that in diuers respectes and qualities of one nature, he is both present and absent, which I haue proued in my third booke, the fifth chapter.

And for as much as you haue not brought one author for the prooue of your saying, but your own bare wordes, nor haue answered to the authorities alleadged by me in the foresaid place of my third booke, reason would that my proofes should stand, and haue place, vntill such time as you haue proued your sayings, or brought some euident matter to improne mine. And this (I trust,) shall suffice to any indifferent Reader, for the defence of my first booke.

Winchester.

Wherein I will keepe this order. First, to consider the third booke, that speaketh against the faith of the reall presence of Christes most precious body and bloud, in the Sacrament: then against the fourth, and so returne to the second, speaking of Transubstantiation, wherof to talke, the reall presence not being discussed, were clerely superfluous. And finally, I will somewhat say of the fift booke also.

Caunterbury.

why the order
of my booke
was changed
by the Bishop.

BUT now to returne to the conclusion of the Bishops booke. As it began with a marueilous sleight and subtlety, so doth he conclude the same, with a like notable subtlety, changing the order of my bookes, not answering the in such order as I wrote them, nor as the nature of the thinges requireth. For seeing that by all mennes confessions, there is bread and wine before the consecration, the first thing to be discussed in this matter, is, whether the same bread and wine remain still after the consecration, as Sacraments of Christes most precious body and bloud. And next, by order of nature, and reason, is to be discussed, whether the body and bloud of Christ, represented by those Sacramentes, be present also with the said Sacramentes. And what manner of presence Christ hath, both in the Sacraments, and in the that receiue the Sacramentes.

But for what intent the Bishoppe changed this order, it is easie to perceiue. For he saw the matter of Transubstantiation, so flat & plain against him

him, that it was hard for him to deuise an answer in that matter, & should haue any apparance of truth, but all & world should euidently see him cleerly ouerthrowen, at the first onset. Wherefore he thought, that although the matter of the reall presence hath no truth in it at all, yet for as much as it seemed to him, to haue some more apparance of truth, then the matter of Transubstantiation hath, he thought best to beginne with that first, trusting so to iuggle in the matter, and to dasell the eyes of them that be simple, and ignorant, and specially of such, as were already perswaded in the matter, that they should not well see, nor perceiue his lieger de main. And when he had won credite with them in that matter, by making them to wonder at his crafty iuggling, then thought he, it should be a fitte and meete time, for him to bring in the matter of Transubstantiation. For when men be amazed, they doe wonder, rather then iudge: And when they be muffled, and blindfolded, they cannot finde the right way, though they seek it neuer so fast, nor yet follow it, if it chaunce them to finde it, but geue vp cleerely their own iudgement, and follow whom so euer they take to be their guid. And so shall they lightly follow me in this matter of Transubstantiation; (thought the bishop) if I can first perswade them, and get their good willes in the reall presence. This sleight and subtlety, thou maist iudge certainly, good Reader, to be the cause, and none other, wherefore the order of my booke is chaunged without ground, or reason.

The end of the first booke.



THE CONFUTATION OF THE THIRD BOOKE.



In the beginning of the third booke, the author hath thought good to note certain differences, which I wil also particularly consider. It followeth in him thus.

They teach that Christ is in the bread and wine: But we say according to the truth, that he is in them that worthely eate and drinke the bread and wine.

Note here (Reader) even in the entry of the comparison of these differences, how vntuly the true faith of the Church is reported, which doth not teach that Christ is in the bread and wine (which was the doctrine of Luther) but the true faith is,

that Christes most precious body and blood, is by the might of his word, and determination of his will, which he declareth by his word, in his holy Supper present vnder forme of bread and wine. The substance of which natures of bread and wine, is conuerted into his most precious body & blood, as it is truly beleued & taught in the Catholick church, of which teaching this Author cannot be ignorant. So as the Author of this booke reporteth an vntuth wittingly against his conscience, to say they teach (calling them papistes) that Christ is in the bread and wine, but they agree in forme of teaching with that, the Church of England teacheth at this day, in the distribution of the holy Communion, in that it is there said, the body and blood of Christ to be vnder the forme of bread and wine. And thus much serueth for declaration of the wrong, & vntue report, of the faith of the Catholick Church, made of this Author, in the setting forth of this difference on y parte, which it pleaseth him to name Papistes.

And now to speake of the other parte of the difference on the Authors side, when he would tell what he and his say, he conueyeth a sence craftely in wordes to serue for a difference, such as no Catholick man would deny. For every Catholick teacher graunteth, that no man can receaue worthely Christes body and blood in the Sacrament, vnles he hath by faith and charity, Christ dwelling in him: For otherwise, such one as hath not Christ in him, receaueth Christs body in the Sacrament vntworthely, to his condemnation. Christ cannot be receued worthely, but into his olyn temple, which be ye (S. Paul saith) and yet he that hath not Christes Spirite in him, is not his. As for calling it bread and wine, a Catholick man forbeareth not that name, signifying what those creatures were before the consecration in substance. Wherefore appeareth, how the Author of this booke, in the lieu and place of a difference, which he pretendeth he would shew, bringeth in that vnder a (But) which every Catholick man must needs confesse, that Christ is in them who worthely eate and drinke the Sacrament of his body and blood, or the bread, and wine, as this Author speaketh.

But as this Author would haue spoaken plainly, and compared truly the difference of the two teachings, he should in the second parte haue said some what contrary to that the Catholick Church teacheth, which he doth not, and therfore as he sheweth vntuth in the first report, so he sheweth a sleight, and shifte in the declaration of the second parte, to say that repugneth not to the first matter, and that no Catholicke man will deny, considering the said two teachings be not of one matter, nor shote not (as one might say) to one marke. For the first parte is of the substance of the Sacrament to be receaued, where it is truth, Christ to be present, God and man. The second parte is of Christes Spirituall presence in the man that receaueth, which in dede must be in him before he receaue the Sacrament, or he cannot receaue the Sacrament worthely, as before is sayd, which two partes may stand well together without any repugnancy, & so both the differences thus taught, make but one Catholick doctrine. Let vs see what the Author saith further,

Caunterbury.

Now to the craftes, wiles, and vntuthes of the first booke being, partly detected, after I haue also answered to this booke, I shall leaue to the indiffe-

Entrue report.

The teaching
hereto euen at
this day of the
church of Eng-
land agreeth
that this author
callet papistes.

Crafty conuei-
ance of spech by
this Author.

Worthy recea-
uing of Christs
precious body &
blood.

1. Cor. 6.

A difference
should be of con-
traries.

indifferent Reader, to iudge whether it be of the same sort or no. But before
I make further answer, I shall rehearse the wordes of mine owne thirde
booke, which you attēpt next, (out of order) to unpugne. My wordes be these.

Now this matter of Transubstantiatiō, being (as I trust) sufficiently resolved, which is the first part before rehearsed, wherein the Papisticall doctrine varieth from the Catholick truth, order requireth, next to intreate of the second part which is of the manner of the presence of the body and blood of our Saviour Christ in the Sacramēt thereof, wherein is no lesse contentiō, the in the first part.

For a plain explication whereof, it is not vnknowne to all true faithfull christian people, that our Saujour Christ (being perfecte God, and in all things equall, and coeternall with his Father) for our sakes became also a perfect man taking flesh and blood of his blessed mother, and virgin Mary, & (sauiing sinne) being in all things like vnto vs, adioyning vnto his diuinity, a most perfect soul of man: And his body being made of very flesh and bones, not onely hauiing all members of a perfect mannes body, in due order and proportion, but also being subiect to hunger, thirst, labour, sweate, werines, cold, heate, and all other like infirmities, and passions of a manne, and vnto death also, and that the most vile and painfull vpon the crosse, and after his death he rose againe, with the self same visible, and palpable body, and appeared therewith, and shewed the same vnto his Apostles, and specially to Thomas, making him to put his handes into his side, and to feele his woundes. And with the selfe same body he forsooke this world, and ascended into heauen, (the Apostles seeing, and beholding his body when it ascended) and now sitteth at the right hand of his Father, & there shall remaine vntill the last day, when he shall come to iudge the quick & dead.

This is the true Catholick faith which the Scripture teacheth, and the vniuersall Church of Christ hath euer beleued from the beginning, vntill within these 4. or 5. hundreth yeares last passed, that the Bishop of Rome, with the assistance of his Papistes, hath set vp a new faith, and beleefe of their own deuising, that the same body, really, corporally, naturally, and sensibly, is in this worlde still, and that in an hundred thousand places at one time, being inclosed in euery pixe, and bread consecrated.

And although we doe affirme (according to Gods word) that Christ is in all persons that truly beleue in him, in such sort, that with his flesh and bloud he doth spiritually nourish and feede them, and geueth them euerlasting life, & doth assure them thereof, as well by the promise of his word, as by the Sacramental bread and wine in his holy supper, which he did institute for the same purpose, yet we doe not a little vary from the haious errors of the Papists. For they teach that Christ is in the bread and wine, but we say, (according to the truth) that he is in them that worthely eate and drink the bread & wine.

Here it pleaseth you to passe ouer all the rest of my sayinges, and to answer onely to the difference betweene the Papists and the true Catholicke faith. Where, in the first ye finde fault that I haue vntruely reported the Papistcally faith (which you call the faith of the Church) which teacheth not (say you) that Christ is in the bread and wine, but vnder the formes of bread and wine. But to answer you, I say, that the Papists do teach, that Christ is in the visible signes, and whether they list to call them bread and wine, or the formes of bread and wine, all is one to me, for the truth is, that he is neither corporally in the bread and wine, nor in or vnder the formes & figures of them, but is corporally in heauen, and spiritually in his liuely

Chap. 17

**The presence of
Christ in the sac-
rament.**

Christ corporal
ly is ascended
into heauen.
Act. 3.

Cap.24

The difference
betwene the
true and papi-
sticall doctrine
concerning the
presence of Chri-
stes body.
The first compari-
son.

Whilrepor of
bread and wine
for the formes
figures of them.

members which be histeple where he inhabiteth. And what but true re-
porthe is this, when I speake of bread and wine to the Papistes, to speake of
them in the same sence that the Papistes meane, taking bread and wine for
the formes and accidentes of bread and wine.

And your selfe also doe teach, to vnderstand by the bread and wine, not
their substances, but accidentes. And what haue I offended then, in spea-
king to you after your own manner of speech, which your selfe doth approue
and allow by and by after, saying these wordes. As for calling it bread and
wine, a Catholick man forbeareth not that name: If a Catholick man for-
beareth not that name, and Catholick men be true men, then true men for-
beare not that name. And why then charge you me with an vntruth, for
vsing that name, which you vse your selfe, and affirme Catholicke men to
vse? But that you be geuen altogether to finde faultes rather in other, then
to amend your own, and to reprehend that in me, which you allow in your
selfe and other, and purposely will not vnderstand my meaning, because ye
would seeke occasion to carpe and controll.

For els what man is so simple that readeth my booke, but he may know
well, that I meane not to charge you for affirming of Christ to be in the be-
ry bread and wine. For I know that you say ther is nether bread nor wine
(although you say vntruely therein) but yet for as much as the accidents of
bread and wine, you call bread and wine, and say that in them is Christ,
therfore I reporte of you, that you say Christ is in the bread and wine, mea-
ning (as you take bread and wine) the accidentes thereof.

Yet D. Smith was a more indifferent Reader of my booke then you, in
this place, who vnderstoode my wordes as I meante, and as the Papistes
vse, and therefore would not purposely calumniate, and reprehend that was
well spoken. But there is no man so dull, as he that will not vnderstand.
For men know that your witte is of as good capacite, as D. Smithes is,
if your will agreed to the same.

But as for any vntrue reporte made by me hercin willingly against my
conscience (as you vntruely reporte of me) by that time I haue ioynd with
you throughout your booke, you shall right well perceiue, (I trust) that I
haue sayd nothing wittingly, but that my conscience shall be able to defend
at the great day, in the sight of the euertliuing God, and that I am able be-
fore any learned and indifferent iudges, to iustifie by holy Scriptures, and
the auncient Doctors of Christes church, as I will appeale the consciences
of all godly men, that be any thing indifferent, & ready to yealde to y^e truth,
when they reade and consider my booke.

And as concerning the forme of doctrine vsed in this church of Englad,
in the holy Communio, that the body and bloud of Christ be vnder y^e formes
of bread and wine, whe you shall shew the place where this forme of wordes
is expressed, then shall you purge your selfe of that, which in the meane time
I take to be a plain vntruth.

Now for the second parte of the difference, you graunt that our doctrine
is true, that Christ is in them that worthely eate and drinke the bread and
wine, and if it differ not from youres, then let it passe as a thing agreed by
on by both partes. And yet if I would captiously gather of your wordes, I
could as well proue by this second parte, that very bread and wine be eate
and drunken after consecration, as you could proue by the first, that Christ
is in

The booke of
common prayer.

The second part.

is in the very bread and wine. And if a Catholick man call y^e bread & wine (as you say in the second parte of the difference) what ment you then in the first parte of this difference to charge me with so hainous a crime, (with a note to the Reader) as though I had sinned against the holy Ghost, because I said that the Papistes doe teach that Christ is in the bread and wine: Doe not you affirme here your selfe the same that I reporte: that the Papistes, (which you call the Catholickes) doe not forbear to call the Sacrament (wherein they put the reall and corporall presence) bread and wine: Let the Reader now iudge, whether you be caught in your own snare or no. But such is the successe of them that study to wrangle in wordes, without any respecte of opening the truth.

But letting that matter passe, yet we vary from you in this difference. For we say not (as you doe) that the body of Christ is corporally, naturally, and carnally, either in the bread and wine, or formes of bread and wine, or in them that eate and drinke thereof. But we say that he is corporally in heauen onely, and spiritually in them that worthely eate and drinke y^e bread, and wine. But you make an article of the faith, which the olde Church neuer beleued nor heard of.

And where you note in this second parte of the difference, a sleight and crafte: as you note an vnt ruth in the first, even as much crafte is in the one, as vnt ruth in the other, being neither sleight nor vnt ruth in either of both. But this sleight (say you) I vse, putting that for a difference, wherein is no difference at all, but euery Catholick man must needes confesse. Yet once againe, there is no man so deafe, as he that will not heare, nor so blinde, as he that will not see, nor so dul, as he that wil not vnderstand. But if you had indifferent eares, indifferent eyes, and indifferent iudgement, you might well gather of my wordes, a plain and manifest difference, although it be not in such tearmes as contenteth your mind. But because you shall see that I meane no sleight, nor crafte, but goe plainly to worke, I shall set out the difference truly as I ment, and in such your own tearmes as I trust shall content you, if it be possible. Let this therfore be the difference.

They say that Christ is corporally vnder, or in the formes of bread and wine: we say, that Christ is not there, neither corporally, nor spiritually, but in them that worthely eate and drinke the bread and wine, he is spiritually, and corporally in heauen.

Here I trust I haue satisfied, as well the vnt ruth report wittingly made, (as you say) in the first parte of the difference against my conscience, as the crafte and sleight, vsed in the second parte. But what be you eased now by this? We say as the scripture teacheth, that Christ is corporally ascended in to heauen, and neuerthelesse he is so in them that worthely eate the bread, & drinke the wine, geue, and distributed at his holy Supper, that he feedeth and nourisheth them with his flesh and blood vnto eternal life. But we say not (as you doe, cleerely without ground of Scripture) that he is corporally vnder the formes of bread and wine, where his presence should be, without any profite or commoditie, either to vs, or to the bread and wine.

And here in this difference, it seemeth that you haue either cleerely forgotten, or negligently ouershotte your selfe, vttering that thing vnwares, which is contrary to your wholl booke. For the first parte (which is of the being of Christ in the Sacramentall bread and wine) is of the substance of

The difference.

Repugnance.

the Sacrament to be receaved, (say you) where it is true, Christ to be present God and man: the second part (say you) which is of the being of Christ in them that worthely eat and drink the bread and wine, is of Christs spiritual presence. Of your which words I see nothing to be gathered, but that as concerning his substantial presence, Christ is receaved into the Sacramental bread and wine, and as for them that worthely receave the Sacrament, he is in them none other wise then after a Spirituall presence: For els why should ye say that the second parte is of Christes spirituall presence, if it be as well of his corporall, as of his spirituall presence: Wherefore by your own words, this difference should be vnderstanded of two different beings of Christ, that in the Sacrament he is by his substance, and in the worthy receauers spiritually, and not by his substance, for els þ differences repugne not, as you object against me. Wherefore either you write one thing, & mean another, or els (as you write of other) God so blindeth the aduersaries of the truth, that in one place or other, they confesse the truth vnwares. Now follow my wordes in the second comparison.

The 2. comparison.

They say, that when any man eateth the bread, and drinketh the cup, Christ goeth into his mouth or stomacke, with the bread and wine, and no further. But we say, that Christ is in the wholl man, both in body and soule of him, that worthely eateth the bread, & drinketh the cup, & not in his mouth or stomack only

Winchester.

In this comparison, the Author termeth the true Catholick teaching at his pleasure, to bring it in contempte. Which doing, in rude speech would be called otherwise then I will tearme it. Truth it is (as S. Augustine saith) we receave in the Sacrament the body of Christ with our mouth, and such speech other wise, as a booke set forth in the Archbishop of Canterbury his name, called a Catechisme, willett children to be taught that they receave with their bodely mouth the body and bloud of Christ, which I alleadge, because it shall appeare it is a teaching set forth among vs of late, as hath bene also, and is by the booke of common prayer, being the most true catholicke doctrine of the substance of the sacrament, in that it is there so catholickly spoken of, which booke this Author doth after specially allow, how so ever all the summe of his teaching doth improve it in that point. So much is he contrary to him self in this worke, and here in this place, not caring what he saith, reporteth such a teaching in the first parte of this difference, as I haue not heard of before. There was neuer man of learning that I haue red, termed the matter so, that Christ goeth into the stomack of the man that receaved, and no further. For that is written *contra Stercoranistas*, is nothing to this teaching, nor the speech of any glose (if there be any such, were herein to be regarded). The Catholicke doctrine is, that by the holy communion in the Sacrament, we be ioyned to Christ really, because we receave in the holy supper, the most precious substance of his glorious body, which is a flesh geving life: And that is not digested into our flesh but worketh in vs and attēpereth, by heavenly nuriture, our body and soule being partakers of his passion, to be conformable to his will, and by such spirituall foode to be made more spirituall. In the receaving of which foode, in the most blessed Sacrament, our body and soule, in them that duely communicate, worke together in due order, without other discussion of the mystery, then God hath appointed (that is to say) the soule to beleue as it is taught, and the body to doe as God hath ordered, knowing that glorious flesh by our eating cannot be consumed or suffer, but to be most profitable vnto such as doe accustomē worthely to receave the same. But to say that the church teacheth how we receave Christ at our mouth, and he goeth into our stomacke and no further, is a reporte which by the iust iudgement of God, is suffered to come out of the mouth of them that fight against the truth in this most high mystery.

A sect reponed
were called.
Stercoranists.

Now where this Author in the second parte, by an aduersatiue with a (But) to make the comparison, telleth what he and his say, he telleth in effecte that, which every catho- lick

lie he man must needs, and doth confesse. For such as receaue Christs most precious body and bloud in the Sacrament worthely, they haue Christ dwelling in them, who comforteth both body and soule, which the church hath ever taught most plainly. So as this comparison of difference in his two parties, is made of one open vnt ruth, and a truth disguised, as though it were now first opened by this Author and his, which manner of handling, declareth what sleight, and shift, is vsed in the matter.

Caunterbury.

1 In the first part of this comparison I go not about to tearme the true catholicke faith, for the first part in all the comparisons is the Dapisticall faith, which I haue tearmed none other wise, then I learned of their own tearming, and therfore if my tearming please you not (as in deede it ought to please no man) yet lay the blame in them that were the authors and inuentoures of that tearming, and not in me, that against them do vse their owne tearmes, tearming the matter as they doe them selfe, because they should not finde faulte with me (as you doe) that I tearme their teaching at my pleasure.

2 And as for receauing of the body of Christ with our mouthes, truth it is that S. Augustine, Ambros, Chrysostome, and other vse such speeches, that we receaue the body of Christ with our mouthes, see hym with our eyes, feele hym with our handes, breake hym & teare hym with our teeth, eate hym and dygest him (which speech I haue also vsed in my catechisme) but yet these speeches must be vnderstand figuratiuely (as I haue declared in my fourth booke the eyght chapiter, and shall more fully declare hereafter) for we doe not these thinges to the very body of Christ, but to the bread wherby his body is represented.

And yet the booke of common prayer, neyther vseth any such speech nor geueth any such doctrine, nor I in no poynt improue that godly booke, nor varye from it. But yet glad I am to heare that the sayd booke lyketh you so well, as noe man can mislike it, that hath anye godlinesse in hym toynded with knowledg.

3 But now we come to the very matter of this article: it is maruell that you neuer redde, that Christ goeth into the mouth or stomacke of that man that receaueth, and no further, being a lawyer, and seing that it is written in the glose of the law, *De consecrat. dist. 2. Tribus gradibus*, in these wordes. It is certayne that as soon as the forme be torne with the teeth, so soon the body of Christ is gone by into heauen. And in the chapiter, *Non iste*, is another glose to the same purpose. And if you had redde Thomas de Aquino and Bonauenture (great clearkes and holy Sainctes of the popes own making) and other schoole authors, then should you haue knowne what the Dapistes do say in this matter. For some say that the body of Christ remaineth so long as the forme and fashion of bread remaineth, although it be in a dog, moule, or in the iakes. And some say, it is not in the moule nor iakes, but remaineth onely in the person that eateth it, buttill it be digested in the stomacke, and the forme of bread be gone. Some say, it remaineth no longer then the Sacrament is in the eating, and may be felt, seene, and tasted in the mouth.

And this (besides Hugo) sayth Pope Innocentius hym selfe, who was the best learned and the chiefe doct in this matter, of all the other popes. Red you neuer none of these authors: and yet take vpon you the full know-

f. iij.

ledge

The booke of
common pray-
er.

That the Da-
pistes say, that
Christ goeth
no farther the
the mouth or
stomacke.

Thomas Bona-
uentura.
Rad Smith
Fol. 64

Hugo.
Innocentius.
li. ca. 19.

ledge of this matter? Will you take vpon you to defend the Papistes, and knowe not what they say? Or do you know it, and now be ashamed of it, and for shame will deny it?

And seeing that you teache, that we receaue the body of Christ with our mouthes, I pray you, tell whether it go any further then the mouth or no? and how farre it goeth? that I may know your iudgement herein: and so shall you be charged no further, then with your own saying, and the reader shall perceiue what excellent knowledge you haue in this matter.

And where you say, that to teach that we receaue Christ at our mouth, & he goeth into our stomack, and no further, commeth out of the mouth of the that fight against the truth in this most high mystery. Here (like vnto Cai-phas) you prophesy the truth vnwares. For this doctrine commeth out of the mouth of none, but of the Papistes, which fight against the holy catholicke truth of the auncient fathers, saying that Christ carrieth no longer; then the proper formes of bread and wine remaine, which can not remain after perfect digestion in the stomacke.

And I say not that the Church teacheth so (as you sayne me to say) but that the Papistes say so. wherfore I should wish you to reporte my words as I say, and not as you imagine me to say, least you heare agayne (as you haue heard heretofore) of your wonderfull learning, and practise in the Devils Sophistrie.

The second part.

Innocent. 3.

Now as concerning the second parte of this comparison, here you graunt that my saying therein is true, and that euery Catholick man must needes, and doth confesse the same. By which your saying, you must also condemne almost all the schoole authours, and Lawiers, that haue written of this matter, with Innocent the third also, as men not Catholick, because they teach that Christ goeth no further, nor tarreth no longer, then the formes of bread and wine goe, and remain in their proper kinde.

And yet now your doctrine (as farre as I can gather of your obscure wordes) is this: That Christ is receaued at the mouth, with the formes of bread and wine, and goeth with them into the stomack. And although they goe no further in their proper kinds, yet there Christ leaueth them, and goeth him selfe further into euery parte of the mannes body, and into his soule also: which your saying seemeth to me to be very strange. For I haue many times heard, that a soule hath gone into a body, but I neuer heard that a body went into a soule. But I weene of all the Papistes, you shalbe alone in this matter, and finde neuer a fellow to say as you doe.

And of these thinges which I haue here spoken, I may conclude, that this comparison of difference is not made of an open vntruth; and a truth disguised, except you wil confesse the Papisticall doctrine to be an open vntruth. Now the wordes of my third comparison be these.

They say that Christ is receaued in the mouth, and entreth in with the bread and wine. We say that he is receaued in the hart, and entreth in by faith.

Winchester.

Here is a pretty sleight in this comparison, where both partes of the comparison may be vnderstanded on both sides, and therefore here is by the Author in this comparison no issue looped. For the worthy receauing of Christs body and blood in the Sacrament, is both with mouth and harte: both in faete and faith. After which sorte, Saynte Peter in the laste Supper, receaued Christs body, where as in the same, Iudas receaued it with mouth, and in faete onely, wherof S. Augustine speaketh in this wise. *Non dicunt*

ista,

August. contra
lit. Peti. lib. 2.
cap. 47.

ista, nisi qui de mensa Domini vitam sumunt, sicut Petrus non iudicium, sicut Iudas, & tamē ipsa utriq; fuit una, sed non utriq; valuit ad unum, quia ipsi non erant unum. Which wordes be thus much to say: That they say not so (as was before intreated) but such as receaue life of our Lordes table (as Peter did) not iudgement, (as Iudas) and yet the table was all one to them both, but it was not to all one effect in them both, bycause they were not one. Here S. Augustine noteth the difference in the receauer, not in the Sacrament receaued, which being receaued with the mouth only, and Christ entring, in mysterie onely doth not sanctifie vs, but is the stone of stumbling, and our iudgement and condemnation, but if he be receaued with mouth and body, with hart and sayth, to such he byingeth lyfe and nourishment. Wherefore in this comparison, the author hath made no difference, but with diuers tearmes, the Catholicke teaching is deuised into two members with a (But) fashioned neuertheless in another phrase of speech then the church hath vsed, which is so common in this Author, that I will not hereafter note it any more for a faulte. But let vs goe further.

Caunterbury.

whether Christ
be receaued in
the mouth.

There is nothing in this comparyson worthy to be answered, for if you can finde no difference therein, yet every indifferent Reader can. For when I reporte the Papistes teaching, that they say Christ is receaued in the mouth, and entreth in with the bread and wine, and for an aduersatiue therto I say, that we (which follow the Scriptures, and auncient writers) say that he is receaued in the harte, and entreth in by faith, every indifferent Reader vnderstandeth this aduersatiue vpon our side, & we say Christ is not receaued in the mouth, but in the hart, specially seeing & in my fourth booke, the second and third chapters, I make purposely a processe therof, to proue that Christ is not eaten with mouthes and teeth. And yet to eschew all such occasions of sleight as you impute vnto me in this comparison, to make the comparison more full and plain, let this be the comparison.

The difference.

They say that Christ is receiued with the mouth, and entreth in with the bread and wine: we say that he is not receaued with the mouth, but with harte, and entreth in by faith. And now I trust, there is no sleight in this comparison, nor both the partes may not be vnderstand on both sides, as you say they might before.

August contra
lit. Peti. lib. 1.
cap. 47.

And as for S. Augustine serueth nothing for your purpose, to proue that Christes body is eaten with the mouth. For he speaketh not one word in the place by you alleadged, neither of our mouthes, nor of Christes body. But it seemeth you haue so feruent desire to be doing in this matter, that you be like to certain men which haue such a fond delight in shooting, that so they be doying, they passe not how farre they shoote from the marke. For in this place of S. Augustine against the Donatists, he shooteth not at this butte, whether Christes very naturall body be receaued with our mouthes, but whether the Sacramentes in generall be receaued both of good and euill. And there he declareth that it is all one water, whether Symon Peter, or Symon Magus be christned in it. All one Table of the Lord, and one cup, whether Peter suppe thereat or Iudas. All one oyle, whether Dauid or Saule were annointed therewith. Wherefore he concludeth this: *Memento ergo Sacramentis Dei nihil obesse mores malorum hominum, quo illa vel omnino non sint, vel minus sancta sint, sed ipsis malis hominibus ut haec habeant ad testimonium damnationis, non ad adiutorium sanitatis.* Remēber therefore (saith S. Augustine) that the manners of euill men hinder not the Sacramentes of God, that either they vterly be not, or be lesse holy, but they hinder the euill men them selues, so that

August. contra
lit. Peti. lib. 1.
cap. 47.

they haue the Sacramentes to witnesse of their damnatio, not to helpe of their saluation. And all the processe spoaken there by S. Augustine, is spoaken chiefly of Baptisme, against the Donatistes, which sayd that the Baptisme was naught, if either the minister or the receauer were naught. Against whom S. Augustine concludeth, that the Sacramentes of them selues be holy, and be all one, whether the minister or receauer be good or bad. But this place of S. Augustine prooueth as wel your purpose, that Christes body is receaued by the mouth, as it prooueth that Doules see, he is higher then the crosse in Cheape. For he speaketh not one worde of any of them al. And therefore in this place where you preted to shoote at y butte, you shoote quite at rouers, and cleane from the marke.

John. 13.

And yet if Judas receaued Christ with the bread (as you say) and the deuil entred with the bread (as S. John saith) then was the deuil and Christ in Judas both at once. And the how they agreed I meruaile. For S. Paul saith, that Christ and Beliall cannot agree. O what a wit had he neede to haue, that will wittingly maintayn an open error directly against God & his word, and all holy auncient wryters. Now follo weth the fourth comparison in my booke.

1. Cor. 10.

The fourth comparison.

They say that Christ is really in the Sacramentall bread, being reserued a wholl yeare, or so long as the forme of bread remayneth: But after the receauing thereof, he flyeth vp (say they) from the Receauer vnto heauen, as soone as the bread is chawed in the mouth, or chaunged in the stomacke: But we say, that Christ remayneth in the man that worthely receaueth it, so long as the man remayneth a member of Christ.

Winchester.

This comparison is like the other before, whereof the first parte is garnished, and embossed with vntruth, and the second parte is, that the Church hath euer taught most truly, and that all must beleue: and therefore that peece hath no vntruth in the matter, but in the manner onely, being spoaken as though it differed from the continuall open teaching of the Church, which is not so. Therefore in the manner of it in utterance signifieth an vntruth, which in the matter it selfe is neuertheless most true. For vndoubtedly, Christ remayneth in the man that worthely receaueth the Sacrament, so long as y man remayneth a member of Christ. In this first parte there is a fault in the matter of the speech: for explication whereof, I will examine it particularly. This Author saith, they say that Christ is really in the Sacramental bread, being reserued an wholl yeare. &c. The Church going saith to Christes word, when he said: This is my body &c. teacheth the body of Christ to be present in the Sacrament vnder the forme of bread, vnto which bodies when we put the word (really) it serueth onely to expresse that truth in open wordes, which was before to be vnderstanded in sence. For in Christ, who was the body of all the shadowes and figures of the law, and who did exhibite and geue in his Sacramentes of the new law, the thinges promysed in his Sacramentes of the olde law. We must vnderstand his wordes in the institution of his Sacramentes, without figure in the substance of the celestiaall thing of them, and therefore when he ordered his most precious body and blood to be eaten and drunken of vs, vnder the formes of bread and wine: we professe and beleue, that truly he gaue vs his most precious body in the Sacrament, for a celestiaall food, to comforte and strengthen vs in this miserable life. And for certainty of the truth of his worke therein, we professe he geueth vs his body really, that is to say: in deede his body the thing it selfe, which is the beauenly parte of the Sacrament, called (*Eucharistia*) hauing the visible forme of bread and wine, and contayning inuisibly the very body and blood of our Saviour Christ, which was not wonte to be reserued otherwise, but to be ready for such as in daunger of death call for it, and the same so long as it may

Pugnat cum alijs Papistis.

Christ is the body of all the figures.

Really that is in deede.

may be bled, is still the same Sacrament, which onely, tyme altereth not. Whereof Cyrill wrote to this sence many hundred yeares past, and Hesy chius also, and what ought to be done when by negligence of the mynister, it were reserved ouerlong. Mary where it liketh the Authoz of these differences, to say the church teacheth, Christ to flee vp from the receauer into heauen, so sone as the bread is chawed in the mouth, or chaunged in the stomacke, this maner of speach implieth as though Christ least the seat of his maiestie in heauen, to be present in the Sacrament, which is most vntrue. The Church acknowledgeth, beleueth, and teacheth truly, that Christ sitteth on the right hand of his Father in glory, fro whence he shall come to iudge the worlde, and also teacheth Christs very body and bloud, and Christ him selfe God and man, to be present in the Sacrament, not by shifting of place, but by the determination of his will, declared in Scriptures, and beleued of the Catholick church, which articles be so reason impossible, but possible to God omnipotent. So as being taught of his will, we should humbly submitte all our senses and reason, to the faith of his will, and worke declared in his Scriptures.

In the beleefe of which misteries is great benefit and consolation, and in the vnreuerēt search, and curious discussion of the, presumptuous boldnes & wicked temerity. I know by faith Christ to be present, but the particularity how he is present, moze then I am assured, he is truly present, and therefore in substance present, I cannot tell, but present he is, and truly is, and verely is, and so in dede, that is to say, really is, and vnfaignedly is, and therefore in substance is, and as we tearme it, substantially is present. For all these aduerbes, really, substantially, with the rest, be contayned in the one word (is) spake out of his mouth, that speaketh as he meaneth, truly, and certainly as Christ did, saying: This is my body that shall be betrayed for you: who then carryed him selfe in his hands after a certain manner (as S. Augustine sayth) which neuer man besides him could doe, who in that his last Supper, gaue him selfe to be eaten without consuming. The wayes and meanes wherof no man can tell, but humble spirites, as they be taught must constantly beleue it, without thinking or talking, of flying, of stying of Christ again into heauē, where Christ is in the glory of his Father continually, and is neuertheless (because he will so be) present in the Sacrament, wholl God and man, & dwelleth corporally in him that receaueth him worthely.

Wherefore (Reader) when thou shalt agayn well consider this comparison, thou shalt finde true, how the first parte is disguised with vntrue report of the common teaching of the Church, how so euer some glose, or some priuat teacher might speak of it. And the second part, such as hath been euer so taught. One thing I think good to admonish the reader, that what soeuer I affirme, or precisely deny, I meane within the compasse of my knowledge, which I speak not because I am in any suspicion, or doubt of that I affirme, or deny, but to auoyd the temerity of denying, as (neuer) or affirming, as (euer) which be extremities. And I mean also of publicke doctrine by consent receaued, so taught, and beleued, and not that any one man might blindly write, as uttering his fancy, as this au- toz doth for his pleasure. Where followeth in the Authoz thus.

Caunterbury.

Because this comparison (as you say) is like the other, therefore it is fully answered before in the other comparisons. And here yet agayn, it is to be noted, that in all these 4. comparisons you approue and allow for truth, the second parte of the comparison which we say. And where you say that Christ vndoubtedly remaineth in the man that worthely receaueth the sacrament, so long as that man remaineth a member of Christ. How agreeth this with the common saying of all the Papistes, that Christ is conteyned vnder the formes of bread and wine, and remaineth there no longer then the formes of bread and wine remain: wherefore in this point all the wholl route of the Papistes will condemne for vntruth, that which you so constantly affirme to be vndoubtedly true.

Cyrrillus ad Celsorium episcopum.

Hesy chius in Leuit. li. 3. ca.

Christ being present in the sacrament is at the same tyme present in heauen.

Truly.
Really.
Substantially

Augustin
Psal. 33.

what is found in a blind glose, may not be take for the teaching of the church & yet I neuer red of flying. It is in man dangerous to affirm or deny extremes although they be be true for it maketh him suspect of presumption.

How long christ tarreth with the recepuer of the sacrament.

f.b.

And

Metonymia.

The Fathers
in the old law
received the
same things in
their sacraments
that we do in
ours.

And when the Papistes teache that the body of Christ is really in the sacrament vnder the forme of bread, they speak not this, geueing faith to Christ his words (as you say they doe) for Christ neuer spake any such words, and as for this saying of Christ, this is my body, it is a figuratiue speech, called Metonymia, when one thing is called by the name of another, which it signifieth, and it hath no such sence as you pretend, for these is a great diuersity betweene these two sayings. This is my body, and, the body of Christ is really in the sacrament vnder the forme of bread. But the Papists haue set Christes wordes vpon the tenters, and stretched them out so farre, that they make his wordes to signifie as pleaseth them, not as he meant.

And this is a marueilous doctrine of you, to say that Christ was the body of all the shadowes, and figures of the law, and did exhibite, and geue in his Sacramentes of the new law, the thinges promised in the Sacramentes of the olde law. For he is the body of all the figures, as well of the new law, as of the olde, and did exhibite, and geue his promises in the Sacramentes of the olde law, as he doth now in the Sacramentes of the new law. And we must vnderstand the wordes spoaken in the institution of the Sacramentes in both the lawes: figuratiuely, as concerning the Sacramentes, and without figure, as concerning the thinges by them promised, signified, and exhibited. As in circumcision was geuen the same thing to them, that is geuen to vs in baptisme, and the same by Manna, that we haue at the Lords table. Only this difference was betweene them and vs, that our redemption by Christes death and passion was then onely promised, and now it is perfourmed and past. And as their Sacramentes were figures of his death to come, so be our figures of the same now past and gon. And yet it was all but one Christ to them and vs. Who gaue life, comfort, and strength, to them by his death to come, and geueth the same to vs by his death passed.

And he was in their Sacramentes spirituallly, and effectually present, and for so much truely and really present (that is to say in deede) before he was born, no lesse then he is now in our Sacraments present after his death and ascention into heauen. But as for carnall presence, he was to them not yet come. And to vs he is come, and gone agayne vnto his Father, from whom he came.

Reseruation.
Cyrill.
Hesichius.

And as for the reseruation of the Sacrament, neither Cyrill, nor Hesychius, speake any worde what ought to be done with the Sacrament, when by negligence of the Minister it were reserued ouer long. But Hesychius sheweth plainly that nothing ought to be reserued, but to be burned what soeuer remayned.

High and low
in the church
De consecrat. d.

3.
Tribus gradibus

And as for the saying of Christ by into heauen, so soone as the bread is chawed in the mouth, or changed in the stomack, I say not that the church teacheth so, but that Papistes say so, whith for as much as you say, that it liketh me to reposite this most butrue, reade what the glose saith vpo the chapter, *Tribus gradibus, de Consecrat. dist. 2.* there you shall finde these wordes. *Certum est, quod species quam cito dentibus terminatur, iam cito in Caelum rapitur corpus Christi.* And if this glose be false and erroneous, why was it published and set out by the authority of the Papistes? why hath it been writte and printed in so many countreys, and so many yeares without reprove, or any fault found therein by any man?

But

But here may wise men learn to beware of your doctrine. For you re-
proue those Papistes which haue written of this matter, 4. or 5. hundred
yeares past, and doe inuent a new deuise of your own. And therefore wise
men, when they see you teach one doctrine, and the Papistes that were be-
fore your time, teach another, they will beleue none of you all.

7 And where you say, that in the beleefe of this mystery is great benefitte,
and consolation. What benefitte (I beseech you) is it to vs, if Christ be re-
ally and corporally in the formes of bread and wine, a moneth or two, or a
yeare or two? And if we receaue him really and corporally with the bread
and wine into our mouthes or stomackes, and no further, and there he ta-
rieth not in that sorte, but departeth away from vs by and by again, what
great benefitt or comforte (I pray you) is such a corporall presence vnto vs?
And yet this is the teaching of all the Papistes, although you seeme to va-
ry from them in this last point, of Christes todayne departure. But when
the matter shall be thoroughly answered, I weene you will agree with the
rest of the Papistes, that as concerning his carnall presence, Christ depart-
teth from vs, at the least when the formes of bread and wine be altered in
the stomack. And then I pray you declare what comfort and benefitte we
haue by this carnall presence which by and by is absent, and taryeth not
with vs? Such comfort haue weake and sick consciences at the Papistes
handes, to tell them that Christ was with them, and now he is gone from
them. Neuerthelesse in the beleef of this mystery (if it be vnderstanded accor-
ding to Gods word) is great benefitt and consolation, but to beleue your
addition vnto Gods word, is neither benefitt nor wisdom.

The benefite &
comfort in this
sacrament.

8 And I pray you shew in what place the Scripture saith, that vnder the
formes of bread and wine, is the body of Christ really, corporally, and natu-
rally, or els acknowledge them to be your own additio, beside Gods word,
and your stout assertion herein to be but presumptuous boldnesse, and wic-
ked temeritie, affirming so arrogantly that thing, for the which you haue
no authority of Gods word.

And where you seeme to be offended with the discussion of this matter,
what hurte, I pray you, can gold catch in the fire, or truth with discussing?
Lyes onely feare discussing. The Deuill hateth the light, because he hath
been a lyar from the beginning, and is loth that his lies should come to
light and triall. And all Hypocrites and Papistes be of a like sorte afraide,
that their doctrine should come to discussing, whereby it may evidently ap-
peare, that they be indued with the spirite of error and lying. If the Papists
had not feared, that their doctrines should haue bene espied, and their opi-
ons haue come to discussing, the scriptures of God had bene in the bul-
gare and English tounge many yeares ago. But (God be prayesd) at the
length your doctrine is come to discussing, so that you can not so craftely
walke in a cloude, but the light of Gods word will alwaies shew where
you be. Our Sauour Christ in the fifth of John, willeth vs to search the
scriptures, and to trie out the trueth by them. And shall not we then with
humble reuerence search the truth in Christes Sacramentes?

John. 5.

And if we can not tel how Christ is present, why do you then say, that he
is substantially present, corporally present, naturally and carnally present?

The manner of
presence.

And how sure be you that Christ is in substance present, because he is
truely present? Are you assured that this your doctrine agreeth with Gods
word?

Math. 18.

Math. 6.

It is affirmed by
many in the
scriptures

word: Doth not Gods word teach a true presence of Christ in spirit, where he is not present in his corporall substance? As when he saith: where two or three be gathered together in my name, there am I in the midst of them. And also when he saith: I shall be with you till the end of the world. Was it not a true presence that Christ in these places promised? And yet can you not of this true presence gather such a corporall presence of the substance of Christs manhood, as you unlearnedly, contrary to the scriptures, go about to proue in the Sacrament. For when Christ said, This is my body, it was bread which is called his body in a figuratiue speech, as all olde authors teach, and as I haue proued in my third booke the 8 and 11 chap. And the manner how Christ caried himselfe in his own handes, saint Augustine declareth it to be figuratiuely.

And because you can finde no repugnance betweene the two partes of this comparison, to make them more plaine, I shall fill them by with more wordes, as I did the other comparisons before. This therefore shall be the comparison.

The compariso

They say, that Christ is really, and corporally in the sacramentall bread being reserved, so long as the forme of bread remaineth, although it be an whole yeare and more: but after the receiuing thereof, he flyeth vp from the receauer into heauen, as sone as the bread is chewed in the mouth or digested in the stomacke. But we say, that after what manner Christ is receaued of vs, in the same wise he remaineth in vs, so long as we remaine the members of Christ.

And where in the end you admonish the reader, that what so euer you affirme or precisely deny, you meane within the compasse of your knowledge, and of publicke doctrine, and of doctrine by consent receaued: what do you here else, but deuise certayne sleightes and prepare for your selfe priuy holes to start out at, when so euer you should be taken with a manifest ly? So that you should not be compelled to abide by any word that you say. For by these crafty sleightes and shifts, of the compasse of your knowledge, and of publicke doctrine, and of doctrine by common consent receaued, you meane to say euer what you list. And though neuer so manifest a lye or vntreuth be layd to your charge, yet shall no manne neuer be able to proue it so manifestly against you, but you shall haue one of these thyse shifts to flee out at for your defence.

Now foloweth in my booke the fift comparison.

The 5. comparison.

They say, that in the Sacrament the corporall members of Christ be not distant in place one fro an other, but that where so euer the head is, there be the feete: and where so euer the armes be, there be the legges: so that in euery part of the bread and wine, is altogether, whole head, whole feet, whole flesh, whole blood, whole hart, whole lunges, whole breast, whole backe, and altogether whole confused and mixt without distinction or diuersity. O what a foolish and an abhominable inuention is this, to make of the most pure and perfect bodye of Christ, such a confuse and monstrous body? And yet can the Papistes imagine nothing so foolish, but all Christian people must receiue the same, as an oracle of God, and as a most certayne article of their fayth, without whispering to the contrary.

Winchester.

This

This is a maruapulous Rhetorique, and such as the author hath ouersene himselfe in the utterance of it, and confesseth himself pyetely abused, to the latter end of his yeares to haue beleued that, he now calleth so foolish. But to the purpose. In the booke of common prayer (now at this time) set forth in this Realline: It is ordered to teach the people, that in ech part of the bread consecrate, broken, is the whole body of our Sauour Christ, which is agreeable to the Catholicke doctrine: Upon occasion hereof, it liketh this author to multiply language by enumeration of partes, and because reason without sayth, bereaeth the bodily eye, to so little a visible quantity in the host, this Author beareth in hand the Catholicke Church to say and teach, all that sound reason deuiseeth, where as the Church in y^e doctrine of this mystery, denieth all that reason without sayth diuiseeth, and therefore, when we acknowledge by sayth, Christs body present, although we say, it is present truly, really, substantially, yet we say, our senses be not p^ray to that presence, ne the manner of it, but by instruction of sayth, and therefore we say, Christs body to be not locally present, not by manner of quantity, but inuisible, and in no sensible manner, but maruapulously in a Sacrament and mystery truly, and in such a spirituall manner, as we can not define and determyne, and yet by sayth we knowe his bodye present, the partes of which be in them selfe distinct, one from an other, in their owne substance, but not by circumscription of generall places, to be comprehended of our capacite, which partes, we can by no demonstration, place, nor by imagination displace, diminish, alter, or confound, as this author for his pleasure reporteth, who writeth monstrously in so high a mystery, and impudently beareth in hand the Catholicke Church to teach that he listeth to beare in hand, may by wanton reason be deduced of the teaching, where as al true Christian men beleue simply Christs wordes, and trouble not their heades with such consequences, as seeme to strue with reason. This is in the Author no whispering, but plainly rayling, wherein if he had remembered himselfe well, he would not haue spoken of all Christian men in the receipt of that he entendeth to dispute. And if he would say he spake it by an Irony or skorne, yet it impliyeth that all had receyued that he thus mocketh, which after the sort he writeth, was neuer deuised by Papis, or other to be so taught, otherwyle then as this Author might read it, as an yble argument, to shew absurditie in reason. For in Gods workes, as the sacramentes be, we must think all seemelynesse in deed without deformity, euen as we beleue al Gods iudgements iust and true, although reason conclude in them euident iniquitie. Mans reason when it seemeth most gallant, is full of spottes and folly, Gods workes be all seemelynesse, without confusion, monst^r, or any such absurditie, as this Author supposeth. Although I can not in the Sacrament with the eye of my reason, locally distinct Christs head from his foote, his legs from his arme. And where in the booke of common prayer, it is truly said, in ech part of the bread consecrate broken to be Christs whole body, if one of curiositee would question with me, and I of folly would answer him, first where is Christs head? I should say, here (pointing with my finger) he would thinke it first a little head. Then he would aske, where is his foote, and I should say there, and point in the same place againe, for there is none other left. If he replied that I pointed before the same for the head, might not the third a catholicke man, that stood by, (trow you) wisely call vs both madde, to go about to discusse that wee must grant we se not, & wh^e by sayth we knowe only the being pres^et of Christs most precious body, then by blynd reason, to discusse the manner of being in the situation of such partes, as we do not se? Now if there came among vs a fourth man as a mediator, and would do as king Alexander dyd, when he could not open the knot of Gordius, he did cut it with his sword, if this man should say, I will releue this matter. You beleue Christs body is pres^et in deed really, and substantially. I leaue out really and substantially, and say his body is present in signification, and then it may be easily conceaued by reason, that Christs body being neuer so great, may be as well signified by a little peece of bread, as by a great peece of bread: euen as a man may write a great mans name, as wel in small letters short as in great letters at length. And to commend further his deuise vnto vs, would percase tell how many absurdities as he thinketh and inconueniences might be auoyded by it. This fourth man I speak of, making himselfe a mediator, but in deed vnnete therefore because he hath no participation with sayth: yet if our religion and sayth were mans inuention, as that of Puma Pompilius was, he should not bitter this his conceit all p^relly.

Pugnat cum alijs Papis.

What is receyued of all christen men hath therein a manifest token in truth.

It is a folly to answer a curious demander.

Quintus Curtius maketh mention of this faith of Alexander. Faith of God & his work can not by mans deuise haue any qualification.

For he speaketh of a ioly easy way without any mistery or maruaile at all. But our faith is of hearing, as hath bene preached continually from the beginning, grounded upon the most sure trueth of the word of God, and therefore can not be attempered as man would deuise it, to exlude tranayle in carnall reason. For then the Sabellians were to be barked vnto, who by their heresy toke away all the hard and difficile questions in the mistery of the Trinitie.

Sabellians.

Arrians.

The Arrians also releued much mans reason in consideration of Christs death, denying him to be of the same substance with his father, which was a pestilent heresy. Now in the Sacramēt to say Christs body is present onely by signification, as it releueth in some mens iudgements the absurdities in reason, which ought not to be releued, so it condemneth all the true publike faith, testified in the Church from the beginning hether to, and sheweth the learned holy men, to haue wondered in their writings at that which hath no wonder at all, to ordeyn one thing to be the signification of an other, which is practised daily among men. But from the beginning the mistery of the Sacrament hath ben with wonder marueyled at, how Christ made bread his body, and wyne his bloud, and vnder the figure of those visibler creatures, gaue inuisibly his precious body and bloud presently there. And as he gaue (sayth S. Barnarde) his life for vs, so he gaue his flesh to vs in that mistery to redeeme vs, in this to fede vs. Which doings of Christ we must vnderstand to haue bene perfited, not in an imagination in a figure and signification, but really in very deede, truly, and vnsaynedly, not because we beleue it so, but because he wrought it so, whose works we must beleue to be most perfittly true, according to the truth of the letter where no absurditie in scripture dyueth vs from it, howsoeuer it seme repugnant to our reason, be we neuer so wise, and wittie, which mans reason now a dayes enflamed with fury of language is the only aduersary against the most blessed Sacrament, as it may appeare by these comparysens of differences thourghly considered.

Bernard super
Cant. ser. 31.

Caunterbury.

Do not you beleue (I pray you) many yeares together, that the bishop of Rome was Christs vicar, and the head of his church?

If you did not, you wittingly and willingly defended a false error in the open Parliament. But sithens that tyme, you haue called that beleefe (as it is in deede) very folish. And if you confessed your ignorance in that matter, be no more abashed to confesse it in this, if you haue respect more vnto Gods trueth, then to your owne estimation. It is lawfull and commendable for a man, to learn from time to tyme, and to go from his ignorance, that he may receaue and embrace the trueth. And as for me, I am not (I graunt) of that nature, that the Papists for the most part be, who study to deuise all shamefull shiftes, rather then they will forsake any error, where with they were infected in youth. I am glad to acknowledge my former ignorance (as S. Paul, S. Ciprian, S. Augustine, and many other holy men did, who now be with Christ) to bring other to the knowledge of the trueth, of whose ignorance I haue much ruth and pitie. I am content to geue place to Gods word, that the victory may be Christs. What a member had the church of God lost, if Paule would haue been as froward as some Papistes be, that will sticke to their error tooth and nayle, though the Scripture and auncient writers be neuer so plain and flat against them? Although S. Paule erred, yet because his error was not wilfull, but of ignorance, so that he gaue place to the trueth, when it was opened vnto him, he became of a most cruell persecutor, a most feruent setter forth of the trueth, and Apostle of Christ.

It is good at all
times to couert
from error to
truth.

1. Tim. 1.

And would God I were as sure, that you be chaunged in deede in those matters of religion, wherein with the alteration of this realme you preted

a change, as I am glad euen from the bottom of my hart, that it hath pleased almighty God in this latter end of my yeares, to giue me knowledge of my former errour, and a will to embrace the truth, setting a part all manner of worldly respectes, which be speciall hinderances, that hold backe many from the free profession of Christ and his word.

2 And as for the booke of common prayer, although it say, that in ech part of the bread broken is receaued the whole body of Christ, yet it sayth not so of the partes but broken, nor yet of the partes, or whole reserved, as the Papistes teach. But as in baptism we receaue the holy ghost, and put Christ vpon vs, as well if wee be Christened in one dysh full of water taken out of the fonte, as if we were christened in the whole fonte, or riuer, so we be as truly fed, refreshed and comforted by Christ, receauing a peece of bread at the Lords holy table, as if we dyd eat an whole loafe. For as in euery part of the water in baptism is wholl Christ and the holy spirit, sacramentally, so be they in euery part of the bread broken, but not corporally and naturally as the Papistes teach.

The booke of
common prayer.

3 And I beare not the catholick church in hand (as you report of me) that it sayth and teacheth, that whole Christ is in euery part of the bread consecrated, but I say that the Papistes so teach. And because you deny it, read the chiefe pillars of the Papistes, Duns, and Thomas de Aquino, which the Papists call S. Thomas, who say, that Christ is whole vnder euery part of the formes of bread and wine, not only when the host is broken, but whē it is wholl also. And there is no distance (sayth he) of partes, one from an other, as of one eie from another or of the eye from the care, or the head from the feet. These be Thomas words. *Christus totus est sub qualibet parte speciei panis & vini, non solum cum frangitur hostia, sed etiam cum integra manet. Nec est distantia partium ab inuicē, ut oculi ab oculo, aut oculi ab aure, aut capitis a pedibus. sicut est in alijs corporibus organicis. Talis enim distantia est in ipso corpore Christi vero, sed non prout est in hoc Sacramento.* And not only the Papists do thus write and teach but the Pope him self, Innocentius the third. And so beare I in hand, or report of the Papistes nothing, but that which they say indeed.

The Papists
say, that whole
Christ is in
euery part of the
consecrated bread

Thomas. 3. part.
sum. q. 76. art. 3.

Innocentius. 3.
lib. 4. cap. 8.

And yet you say, the church sayth not so which I affirme also and then it must needs follow, that the doctrine of the Papistes, is not the doctrine of the church, which Papists not by reason without faith, but agaynst all well reason as sayth, would direct our mindes to seeke in euery little crum of bread, whole Christ, and to find him in so many places there, as be small crums in the bread.

4 And where you trauesse the matter of the iudgement of our senses herein, it is quite and cleane from the matter, and but a crafty shift, to conuey the matter to an other thing that is not in question, lyke vnto crafty malefactours, whych perceauing them selues to be sore pursued with a hound, make a new trayn to draw the hound to an other fresh suit. For I speake not of the iudgement of our senses in this matter, whether they perceauē any distinction of partes and members or no, but whether in deed there be any such distinction in the Sacrament or no, which the Papistes do deny. And therefore I say not vntreuly of them, that in the sacrament they say: There is no distance of partes one from an other.

5 And if the parts in the substance be distinct one from an other (as you say) and be not so distinct in the Sacramēt (as Thomas sayth) the must it

G.ij.

follow

follow, that the partes in their owne substaunce be not in the sacrament. And if this distinction of partes, be in the true body of Christ, and not in the sacrament (as Thomas saith) then followeth it again, that the true body of Christ is not in the sacrament.

I subtil sleight.

And forasmuch as I speake not one word of the comprehension of our senses, to what purpose do you bring this in, if it be not to draw vs to a new matter, to auoyd & which is in controuersy? You do herein as if James should by of John a percell of land, and by his attorney take state and possession therein. And after John should trauers the matter, and say, that there was neuer no state deliuered, and thereupon ioyne their issue. And when James should bring forth his witnesses for the state and possession, the should John runne to a new matter, and say that James saw the possession deliuered: what were this allegation of John to the purpose of the thing that was in issue, whether the possession were deliuered in deede or no? Were this any other thing, then to auoid the issue craftely, by bringing in of a new matter? And yet this shift is a common practise of you in this booke, and this is another point of the devils Sophistry, wherein it is pity that euer such a wit as you haue, should be occupied.

wanton reason.

Again you say, that impudently I beare the Catholick church in hand, to teach that I list to beare in hand, may by wanton reason be deduced of their teaching, whereas al true christen men beleue simply Christs words, and trouble not their heads with such consequences. This is in the author no whispering, but plain railing (say you.) This is your barking eloquence, wherewith your booke is well furnished, for as dogs barke at the moone without any cause, so doe you in this place. For I doe no more but truly reporte what the Papistes them selues doe write, and no other wise, not bearing the Catholick church in hand that it so teacheth, but charging the Papistes that they so teach, nor bearing the Papistes in hand what I list or what by wanton reason may be deduced of their teaching, but reporting onely what their own words and sayings be.

True christian men.

And if they be no true christen men that trouble their heades with such matters (as you affirme they be not) then was Innocent the third, & chiefe author of your doctrin, both of transubstantiation, and of the reall presence, no true christian man (as I beleue well inough.) Then was your Saint Thomas no true christian man. Then Gabriell, Duns, Durand, and the great rablement of the schoole authors (which taught your doctrin of transubstantiation and of the reall presence) were not true christen men. And in few words to comprehend the whol, then were almost none that taught that doctrine, true christen men, but your selfe alone. For almost all with one consent, doe teach that wholl Christ is really in every part of the host.

But your termes here of rayling, mocking, and scorning, I would haue taken patiently at your hand, if your tongue and pen had not ouershot the selues in bragging so far, that the truth by you should be defaced. But now I shalbe so bold as to send those termes thether, from whence they came. And for the matter it selfe, I am ready to ioyne an issue with you, notwithstanding all your stout and boasting words.

But in Gods workes (say you) as the Sacramentes be, we must think, all seemelines in deede without deformity. But what seemelines is this in a mannes body, that the head is where the feete be, and the armes where the

the legges be: which the Papistes doe teach, and your selfe seeme to confesse, when you say: that the partes of Christes body be distinct in themselves, one from another in their own substance, but not by circumscription of severall places. And yet you seeme again to deny the same in your wise dialogue, or quadryloge, betweene the curious questioner; the foolish and werer, your wise catholick man standing by, and the mediator.

In which dialogue you bring in your wise catholick man to condemne of madnes all such as say, that Christes head is there where his feete be, and so you condemne of madnes not onely al the scholasticall doctors, which say that Christ is wholl in every part of the consecrated bread, but also your own former saying, where you deny the distinction of the partes of Christs body in severall places. And therefore the mediator seemeth wiser then you all, who losing this knot of Gordius, saith: that Christes body (how big soever it be) may be as well signified by a little peece of bread, as by a greate: and so as concerning the reason of a sacramēt, al is one, whether it be an wholl bread, or a peece of it, as it skilleth not whether a man be christened in the wholl fonte, or in a parte of the water taken out thereof. For the respect and consideration of the Sacrament is all one in the lesse and more.

But this fourth man (say you) hath no participation with faith, condemning all the true publick faith testified in the church from the beginning hitherto, which hath ever with wonder marvelled at the mystery of the Sacrament, which is no wonder at all, if bread be but a signification of Christ his body, this is a wonderfull saying of you, as of one that vnderstoode nothing utterly, what a Sacrament meaneth, and what is to be wondered at in the Sacrament. For the wonder is not, how God worketh in the outward visible Sacrament, but his marvellous worke is in the worthy receivers of the Sacramentes. The wonderfull worke of God is not in the water, which onely washeth the body, but God by his omnipotent power, worketh wonderfully in the receivers thereof, scouring, washing, and making them clean inwardly, and as it were new men, and celestiall creatures. This have all olde authors wondered at, this wonder passeth the capacities of all mens wits, how damnation is turned into saluation, and of the Sonne of the devill condemned into hell, is made the Sonne of God, and inheritor of heaven. This wonderfull worke of God all men may marvel and wonder at, but no creature is able sufficiently to comprehend it. And as this is wondered at in the Sacrament of Baptisme, how he that was subiect unto death, receiveth life by Christ, and his holy Spicite. So is this wondered at in the Sacrament of Christes holy Table, how the same life is continued and endureth for ever, by continuall feeding vpon Christes flesh and his blood. And these wonderfull workes of God towarde vs, we be taught by Gods holy worde, and his Sacramentes of breade, wine, and water, and yet be not these wonderfull workes of God in the Sacraments, but in vs.

what is to be
wondered at in
the Sacraments

And although many authors vse this manner of speech, that Christ maketh bread his body, and wine his blood, and wonder thereat: yet those authors mean not of the bread and wine in themselves, but of the bread and wine eaten and dronken of faithful people. For when Christ called bread his body, and wine his blood, he vuse not those words to the bread & wine
G. m. but

but to the eaters and drinkers of them, saying: Eat, this is my body. Drink this is my blood, signifying to the that worthely do eat that bread & drink that cuppe, that they be inwardly and invisibly fed with Christes flesh and blood, as they outwardly and visibly receaue the sacraments of them.

To be short, here in this processe you vse plenty of words at your pleasure to make the reader beleue, that I should suppose confusion, monstrousnes, absurditie and vnseemelynes to be in Gods holy sacraments, where as I do no more but tel what monstrous absurdities and errors the Papists do teach in the sacraments. But if the reader take good heede to your talk, he shall finde, that you lacking good matter to aunswere this comparison, do fall vnto railing, and enforce your pen to inuent such stufte as might bring me into hatred vnderfuerd, which kind of rhetorick is called *Canina facunda*, and is vled onely of them that hunt for their own praisse by the dispraisse of their aduersary, which is yet an other trick of the devils sophistry.

Sabellius.
Arrius.

And because you would bring me into more extreme hatred, you couple me with Sabellius and Arrius, whose doctrines (as you say) were facile and easy, as here you confesse mine for to be. But if all such expositions as make the Scriptures plain, should by and by be slanderously compared to the doctrines of Arrius and Sabellius, then should all the expositions of y^e doctors be brought in danger, because that by their paines they haue made hard questions facile and easy. And yet whether the doctrine which I set forth be easy to vnderstand or not, I cannot define, but it seemeth so hard, that you cannot vnderstand it, except you will put all the fault in your own wilfulness, that you can, and wil not vnderstand it. Now followeth the first comparison.

Furthermore the Papistes say, that a dog or a cat eateth the body of Christ, if they by chaunce doe eate the Sacramentall bread. We say: That no earthly creature can eat the body of Christ, nor drink his blood, but onely man;

Winchester.

The contrary
hercof is noted
for a doctrine.

I haue red that some intreate these channes of dogges and cattes, but I neuer heard any of that opinion, to say or write so (as a doctrine) that a dogge or a catte eateth the body of Christ, and set it forth for a teaching, as this author most impudently supposeth, and I maruell much that such a worde, and such a reporte, can come out of a christian manes mouth, and therefore this is by the author a maruelous surmise. Whereupon, to take occasion to bring the aduersatine (But) for the Authors parte, being such a saying on that side, as all christendome hath ever taught, that no creature can eat the body, and drinke the blood of Christ, but onely man. But this abhominable surmised wotruth in the former parte of his comparison, may be taken for a prooffe, whether such beastly asseuerations procede from the spirit of truth or noe, And whether truth be there intended, where such blasphemy is surmised. But let vs see the rest.

Pugnat cum
alijs Papistis.

Caunterbury.

Yet still in these comparisons you graunt, that part of the difference to be true, which I asserine, but you say that I reporte vntreuely of the Papistes, impudently bearing them in hand, to say such abhominable & beastly asseuerations as you neuer heard. Whereby appeareth your impudent arrogancy in deniall of that thing, which either you knowe the Papists do say, or you are in doubt whether they say, or say not, hauing not read what it is that they say. For why doe they reiect the Master of the sentences in this point, that he said, a moule or quite beast receaueth not the body of Christ,

whether a bird
or cat eat the
body of Christ.

Lib. 4. distinct. 13
In erroribus fol
134. b.
Vide Marcum
Constantium.
fol. 72. object.
94-

Thomas. 3. 10 q.
part. sum. q.
80. art. 3.

Засудити.

Winchester.

I demurre to
this I sur.

August. contra
litteras
Petil. lib. 30.

Marcus consti-
tius dicit quod
Ethnici idē for-
tasse sumunt
quod bruti i. sa-
cramentum anī

The word
(very) may
make wrong
ing.

that is to say with true sayth worthely. And yet euill men as Judas, receaue the same body, touching the truth of the presence thereof, that S. Peter did. For in the substance of the Sacrament, which is Gods worke is no varietie, who ordeineth all (as afoze) vni- formely, but in man is the varietie, amongst whom he that receaueth worthely Christes body, receaueth life, and he that receaueth vnworthely, receaueth condemnation. There followeth further.

Caunterbury.

A demurre.
whether euill
men eat the bo-
dy of Christ.

I Thanke you for this demurre, for I my selfe could haue chosen no better for my purpose. And I am content that the trial of the whole matter be iudged hereby, as you desire: You say, that all that be baptised, good and euill, eate the body of Christ: and I say, only the good, and not the euill.

John. 6.

Now must neyther I nor you be iudges in our own causes, therefore let Christ be iudge betwene vs both, whose iudgement it is not reason that you refuse. Christ sayth: Who so euer eateth my flesh and drinketh my blood, dwelleth in me and I in him. As the lyving father hath sent me, and I liue by the father, even so he that eateth me, shall liue by me. This is the bread which came down from heauen. Not as your fathers did eat Manna and are dead. He that eateth this bread shall liue for ever. Now I aske you this question, whether euill men shal liue for ever? whether they liue by Christ? whether they dwell in Christ? and haue Christ dwelling in them? If you say nay (as you must needes if you will say the truth) then haue I proued my negatiue (wherein stood the demurre) that ill men eat not Christs body nor drinke his blood, for if they did, then by Christs own words, they should liue for ever, and dwell in Christ, and haue Christ dwelling in them. And what proofes will you require more vpon my part in this demurre? for if Christ be with me, who can be able to stand agaynst me.

1. Cor. 11.

But you alleadge for you S. Paule, who speaketh for you nothing at al. For the messenger will not speake against him that sent him. I know that S. Paule in the 11. to the Corinthians, speaketh expressely of the vnworthye eating of the bread, but in no place of the vnworthye eating of the body of Christ. And if he doe, shew the place, of vs the demurre passeth against you and the wholl matter tried with me, by your own pact and couenant. And yet for further prooffe of this demurre, I refer me to the 1. 2. 3. 4. and 5. chapters of my 4. booke.

August. contra
lit. Petil. li. 3. cap
37.

And where you bring S. Augustine to be witnesse, his witnesse in that place helpeth nothing your cause. for he speaketh there generally of the vsing of the Sacramentes well or ill, as the dyuersity of men be, rehearsing by name the sacrament of circuncision, of the paschal lamb, and of baptisme. Wherefore if you wil proue any real and corporall presence of Christ by that place, you may as well proue that he was corporally present in circuncision, in eating of the paschal lamb, and in baptism, as in the Lords supper. And here ye vse such a subtilty to deceaue the simple reader, that he hath good cause to suspect your proceedings, and to take good heed of you in all your writings, who do nothing els, but go about to deceaue him. For you conclude the matter of the substance of the Sacrament, that the reader might thinke that place to speak only of the sacrament of Christs body and blood, and to speak of the substance thereof, where S. Augustine neither hath that word, Substance, nor speaketh not one word specially of that sacrament, but all his proceffe goeth chiefly of Baptisme which is alone
(saith)

(sayth S. Augustine against the Donatists, which reprov'd Baptisme for the vice of the minister) whether the minister be good or ill, and whether he minister it to good or to ill. For the Sacraments is all one, although the effect be divers to good and to euill.

And as for them whom ye say that in hypocrisie pretend to be truthes friends, all that be learned and haue any iudgement, know that it is the Papists, which no few yeres passed, by hypocrisie and fained religion, haue vttered and solde theyr lyes and fables in sted of Gods eternall truth, and in the place of Christ haue set by idols and Antichrist.

And for the conclusion of this comparison, in this word (Very) you make such a worangling, (where none occasion is geuen) as neuer was had before this tyme of any learned man. For who heard euer before this tyme, that an adiectiue was referred to a verb, and not to his proper substantiue, of any man that had any learning at all?

And as for the matter of Judas is answered before. For he receaued not the bread that was the Lord, (as S. Augustine sayth) but the bread of the Lord. Nor no man can receaue the body of Christ vnworthely, although he may receaue vnworthely the Sacrament thereof.

And hitherto D. Smyth hath found no fault at all in my comparisons, whereby the reader may see, how nature passeth arte, seing here much more captionnesse in a subtil sophistickall wit, then in hym that hath but learned the Sophistickall art. Now followeth the eyght comparyson.

They say, that good men eat the body of Christ and drink his blood, only at that time when they receaue the Sacrament. We say that they eat, drink and feed of Christ continually, so long as they be members of his body.

Winchester.

What forehead, I pray you, is so hardened, that can vnderstand this among them, that know any thing of the learning of Christs Church? In which it is a most common distinction, & there is thre manner of eatinges of Christs body and blood: one spirituall only: which is here affirmed in the second part of (We say,) wherein the author and his say as the church sayth. Another eating is both sacramentally and spirituall, which is when men worthely communicate in the supper. The thyr is sacramentally only, which is by men vnworthely, who eat and drinke in the holy supper to their condemnatio only. And the learned men in Christs church say, that the ignorance and want of obseruation of these thre maner of eatinges, causeth the error in the vnderstanding of the scriptures and such fathers sayings, as haue wrytten of the sacrament. And when the Church speaketh of these thre maner of eatinges, what an impudency is it, to say, that the church teacheth good men only to eat the body of Christ and drinke his blood, when they receaue the Sacrament, being the truth otherwise, & yet a diuersity ther is of eatyng spirituall only, & eating spirituall and sacramentally, because in þe supper they receiue his very flesh & blood in deed, wth the effects of al graces & gifts to such as receiue it spirituall & worthely: wher as out of the supper, when we eat only spirituall by sayth, God that worketh without his sacramentes, as semeth to him, doth releaue those that beleue and trust in him, and suffereth them not to be destitute of that is necessary for them, whereof we may not presume contemning the sacrament, but ordenaryly seke God, where he hath ordred himself to be sought, and there to assure our selfe of his couenants and promyses, which he most certaynly annexed to his sacramentes, whereunto we ought to geue most certayne trust and confidence, wherfore to teach the spirituall manducation to be equall with the spirituall manducation and sacramentall also: that is to diminish the effect of the institutio of the Sacrament, which no Christen man ought to doe.

Truthes fained friends.

Very.

August. in Ioh. tra. 59.

Smyth.

The 8. comparison.

3. Manner of eatinges.

Cause of error.

Gods promises annexed to his Sacraments. we must in teaching exalt the Sacraments after their dignity.

3. manner of
eatings.

True Sacrament
tall eating.

1. Cor. 11.

whether Christ
be really eaten
without the Sacrament.

The comparison.

Really.

Who is so ignorant that hath red any thing at all, but he knoweth that distinction of thre eatings? But no man that is of learning and iudgement, vnderstandeth the 3. diuerse eatings in such sort as you doe but after this manner. That some eat only the sacrament of Christs body, but not the very body it selfe, some eat his body and not the Sacrament, and some eat the Sacrament and body both together. The Sacramēt (that is to say, the bread) is corporally eaten and chawed with the teth in the mouth. The very body is eaten and chawed with faith in the spirite. Ungodly men whē they receaue the Sacramēt, they chaw in their mouthes (like vnto Judas) the Sacramētal bread, but they eat not the celestial bread, which is Christ. Faithful Christian people (such as be Christs true disciples) continually fro tyme to tyme record in theyr myndes the beneficiall deatch of our Sauour Christ, chawing it by faith in the cud of their spirit, and digesting it in their hartes, feeding and comforting themselves with that heauēly meat, although they dayly receaue not the Sacrament thereof, and so they eat Christs body spiritually, although not the sacrament thereof. But when such men for their more comfort and confirmation of eternall lyfe, geuen vnto them by Christes death, come vnto the Lords holy Table, then as before they fed spiritually vpon Christ, so now they feed corporally also vpon the sacramental bread. By which sacramētal feeding in Christes promises, their former spiritual feeding is increased, and they grow and wax continually more strōg in Christ, vntill at the last they shall come to the full measure and perfection in Christ. This is the teaching of the true Catholick Church, as it is taught by Gods word. And therefore S. Paule speaking of them that vnworthely eat, sayth, that they eat the bread, but not that they eat the body of Christ, but their oʷn damnation.

And where you set out with your accustomed rethorical colours a great impudencie in me, that would report of the Papistes that good men eat the body of Christ and drink his bloud only when they receaue the Sacramēt, sayng that I know that the Papistes make a distinction of 3. maner of eatings of Christes body, whereof one is without the sacrament: I am not ignorant in deed, that the Papists graunt a spiritual eating of Christs body without the sacrament, but I mean of such an eating of his body, as his presece is in the Sacrament, and as you say he is there eatē, that is to say, corporally. Therefore to expresse my mind more plainely to you, that list not vnderstand, let this be the comparison.

They say that after such a sort as Christ is in the sacramēt, and there eaten, so good men eat his body and bloud only, when they receaue the sacrament, so doe they eat, drink, and feed vpon hun continually, so long as they be members of his body.

Now the Papists say, that Christ is corporally present in the sacrament and is so eaten only when men receaue the sacrament. But we say, that the presence of Christ in his holy supper, is a spiritual presence: and as he is spiritually present, so is he spiritually eaten of all faithfull christian men, not only when they receaue the sacrament, but continually so long as they be members spiritual of Christes mysticall body.

And yet this is really also (as you haue expounded the word) that is to say,

say in deed and effectually. And as the holy ghost doth not only come to vs in Baptisme, and Christ doth there clothe vs, but they doe the same to vs continually so long as we dwell in Christ, so likewise doth Christ feed vs so long as we dwell in him and he in vs, and not only when we receaue the sacrament. So that as touching Christ himself, his presence is all one, the clothing all one, & the feeding all one, although the one for the more comfort and consolation, haue the sacrament added to it, and the other be without the sacrament. The rest that is here spoken, is contentious wangling to no purpose.

Smeth.

But now commeth in Smith with his 5. eggs, saying that I haue made here 5. lyes in these comparisons. The first lie is (saith he) that the Papists doe say, that good men do eat and drinke Christs body and blood only when they receaue the sacrament, which thing Smeth saith the Papists do not say, but that they then onely do eat Christs body, and drinke his blood corporally, which sufficeth for my purpose. For I mean no other thing, but that the Papistes teach such a corporall eating of Christes body as indureth not, but vanissheth away, and ceaseth at the furthest within few houres after the Sacrament is receaued. But for as much as Smith agreeth here with you, the answer made before to you, will serue for him also. And yet Smith here shall serue me in good steede against you, who haue imputed vnto me so many impudent lyes made against the Papistes in the comparisons before rehearsed: and Smith saith that this is the first lye, which is in the 8. comparison. And so shal Smith (being mine aduersary and your friend) be such a witnes for me, as you cannot except against, to proue that those thinges which before you said were impudent lies, be no lies at all. For this is the first lye saith Smith, and then my sayings before must be all true, and not impudent lies. Now to the ninth comparison.

They say that the body of Christ that is in the Sacrament, hath his own proper forme and quantitie. We say that Christ is there Sacramentally and spiritually, without forme or quantitie.

Winchester.

In this comparison is both sleight and craft, in the first parte of it, which is that they say, there is mention of the body of Christ, which is proper of the humanity of Christ. In the second parte, which is of (we say) there is no mention of Christes body but of Christ, who in his diuine nature is vnderstanded present without a body. Now the Sacrament is institute of Christes body and blood, and because the diuine nature in Christ continueth the vinity with the body of Christ, we must needs confesse where the body of Christ is there is wholl Christ God and man. And when we speake of Christes body, we must vnderstand a true body, which hath both forme and quantitie, and therefore such as confesse the true Catholick faith, they affirme of Christes body all truth of a naturall body, which although it hath all those truthes of forme and quantitie, yet they say Christes body is not present after the manner of quantitie, nor in a visible forme as it was conuersant in this present life: but that there is truly in the Sacrament, the very true body of Christ, which god men beleue vpon the credit of Christ that sayd so, and knowledge therewith the manner of that presence to be an high mystery, and the manner so spirituall, as the carnall man cannot by discourse of reason reach it, but in his discourse shall (as this author doth) think it a vanitie and foolishnes: which foolishnes neuertheless, ouercommeth the wisdom of the world. And thus haue I opened what they say on the Catholick part.

Christes body is vnderstanded of his humanity

The vinity of Christes manhood & Godhead.

Now for the other parte whereof this author is, and with his faith (we say) the words seeme to imploy, that Christes humaine body is not in the Sacrament, in that it is sayd: Christ to be there Sacramentally and spiritually, without forme or quantitie, which saying hath no Scripture for it. For the Scripture speaketh of Christes body which was betrayed

I mentiones saying of this and that without Scripture.

Christ in this
Sacrament,
spake of his hu-
manity, saying,
This is my bo-
dy.

Phil. 4.

There.
Note this con-
trariety in the
Author.

The comparison.

Theodore, dia-
log. i.

D. Smith.

whether in the
Sacrament,
Christes body
hath his proper
forme and quan-
tity?

trailed for vs, to be geuen vs to be eaten. Where also Christes diuinity is present, as ac-
companyng his humanity, which humanity is specially spoken of, the presence of which
humanity, when it is denyed, then is there no tert to proue the presence of Christes diu-
nity specially, that is to say, other wise then it is by his omnipotency present euery where.
And to conclude this peece of comparyson, this maner of speech was neuer I thinke red
that Christ is present in the Sacrament without forme or quantity. And S. Paule spea-
keth of a forme in the Godhead, (*Qui quum in forma Dei esset.*) Who when he was in the
forme of God. So as if Christ be present in the sacrament without all forme, then is he
there, neither as God nor man, which is a straunger teaching then yet hath bene heard or
red of, but into such absurdities in deed do they fall, who intreat irreuerently and vnruly
this high mystery. This is here worthy a specyall note, how by the maner of the speech in
the latter part of this difference, the teaching seemeth to be, that Christ is spiritually pre-
sent in the Sacrament, because of the word (there) which thou reader mayest compare
how it agreeth with the rest of this authors doctrine. Let vs go to the next.

Caunterbury.

Such is the nature of many, that they can finde many knots in a playne
rush, and doubteth where no doubteth ought to bee found. So fynd you
sleight and craft, where I ment all thinges simply and playnly. And to a-
uoyd such sleight and craft as you gather of my wordes, I shall expresse the
plainly thus.

The Papistes say, that the body of Christ that is in the Sacramēt, hath
his own proper forme and quantity. we say, that the body of Christ hath
not his proper forme and quantity, neither in the sacrament, nor in them þ
receaue the Sacrament, but is in the sacrament sacramentally, and in the
worthy receauers spiritually without the proper forme & quantity of his
body. This was my meaning at the first, and no mā that had looked of this
place indifferently, would haue taken the second part of this comparison
to be vnderstanded of Christes diuine nature: for the bread and wyne be sa-
craments of his body and bloud, and not of his diuinitie (as Theodoretus
sayth) and therfore his diuine nature is not sacramentally in the sacramēt,
but his humayne nature onely. And what maner of speech had this ben, to
say of Christes diuine nature, that it is in the sacrament without quantity,
which hath in it no manner of quantitie where so euer it be? And where I
set forth these comparysous to shew wherein we vary from the Papists,
what variance had ben in this comparison, if I had vnderstanded the first
part of Christes humanity, and the second of his diuinitie?

The reader by this one place among many other, may easily discernē,
how captious you be to reprehend what so euer I say, and to peruert euery
thing into a wrong sense. So that in respect of you, Smith is a very indif-
ferent taker of my wordes, although in deed he farre passeth the bondes of
honesty.

But to come directly to the matter, if it be true that you say, that in the
sacrament Christes body hath all the formes and quantities of a naturall
body, why say you then that his body is not there present after the manner
of quantitie? Declare what difference is betweene forme and quantitie, &
the manner of quantitie? And if Christes body in the Sacrament haue the
same quantitie, that is to say, the same length, breadth, and thicknes, and
the same forme, that is to say, the same due order, and proportion of the me-
bers and partes of his body, that he had when he was crucified, and hath
now in heauen (as he hath by your saying here in this place) then I pray

you

you declare further, how the length, bredth, and thicknes of a man, should be contained in quantitie, within the compasse of a peece of bread, no longer nor broader then one or two inches, nor much thicker then one leafe of paper. How an inch may be as long as an elle, and an elle as short as an inch. How length and roundnes shall agree in one proportion: and a thicke and thin thing be both of one thicknes: which you must warrant to be brought to passe, if the forme and quantitie of Christes body be contained vnder the forme and quantity of such bread and wine as we now vse.

But as Smyth in the last comparison did me good seruice against you, so shall you in this comparison do me good seruice against him. For among the fiue lyes, wherewith he chargeth me in these comparisons, he accompteth this for one, that I report of the Papists, that Christes body in the sacrament hath his proper forme and quantity, which you say is a truth. And therefore if I make a lye herein (as Smyth saith I doe) yet I lie not alone, but haue you to beare me company. And yet once againe more may the reader here note, how the Papists vary among them selues.

D. Smith.

And it is vnttrue that you say, that good men beleue vpon the credit of Christ, that there is truly in the Sacrament, the very true body of Christ. For Christ called bread his body and wine his bloud (which as the old authors say, must needs be vnderstanded figuratiuely) but he neuer sayd that his true body is truly in the Sacrament, as you here report of him.

And the manner of his presence you call so high a mystery, that the carnall man can not reach it. And in deed as you sayne, the matter it is so high a mystery, that neuer man could reach it, but your selfe alone. For you make the manner of Christes being in the Sacrament so spirituall, that you say his flesh, bloud and bones be there really and carnally, and yet you confesse in your booke, that you neuer red any old author that so said. And this manner of handling of so pure a mystery, is neither godly foolishnes nor worldly, but rather a meere franly and madnesse.

And although the scripture speak of Christes body to be eaten of vs, yet that is vnderstanded of spiritual and not of corporall eating, and of spirituall not of corporall presence. The scripture sayth, that Christ hath forspoken the world, and is ascended into heauen. Upon which words S. Augustine Uigilius, and other auncient authors do proue, that as concerning the nature of his manhode, Christ is gone hence, and is not here, as I declared in my 3. booke. the 3. 4. 5. and 6. chapters.

John 16.
Mark. 16
Luke. 24.
Act. 1.

And where you thinke that this manner of speech was neuer red, that Christ is present in the Sacrament without forme or quantity, I am sure that it was neuer red in any approued author, that Christ hath his proper forme and quantitie in the sacrament. And Duns saith, that his quantitie is in heauen, and not in the Sacrament.

And when I say that Christ is in the Sacrament Sacramentally and without forme and quantitie, who would thinke any man so captious, so ignorant, or so full of sophistry, to draw my wordes to the forme of Christs diuinitie, which I speake most plainly of the forme and quantity of his body and humanitie: as I haue before declared. And although some other might be so farre ouerseen, yet specially you ought not so to take my wordes. Forasmuch as you sayd not past 16. lynes before, that my wordes seeme to implye, that I ment of Christes humayne body.

Scotts 4. sent.
dist. 10. q. 1.

And because it may appeare how truely and faithfully you reporte my words, you adde this word (all) which is more then I speake, and marteth all the wholl matter. And you gather therof such absurdities as I neuer spake, but as you sophistically doe gather, to make a great matter of nothing.

And where of this word (there) you would conclude repugnance in my doctrine, that where in other places I haue written, that Christ is spiritually present in them that receaue the sacrament, and not in the sacramentes of bread and wine, and now it should seeme that I teach contrary, & Christ is spiritually present in the very bread and wine, if you pleased to vnderstand my wordes rightly, there is no repugnance in my words at al. For by this word (there) I meane not in the Sacraments of bread and wine, but in the ministracion of the Sacrament, as the olde authours for the most part, when they speake of the presence of Christ in the Sacrament, they meane in the ministracion of the Sacrament.

Which my saying varyeth from no doctrine that I haue taught in any part of my booke. Now followeth the tenth comparyson.

They say, that the fathers, and Prophets of the old Testament did not eat the body, or drink the blood of Christ. We say, that they did eat his body and drink his blood, although he was not yet borne nor incarnated.

Winchester.

A riddle may be
same truth of
nap, and pea, be-
ing in appareance
two contraries.

This comparison of difference is clerly conueyed, as it were of a riddle, wherein, nay and yea, when they be opened, agree and consent. The fathers did eat Christes body and drinke his blood in the truth of promise, which was effectual to them of redemption to be wrought, not in trueth of presence, (as we do) for confirmation of redemption already wrought. They had a certayn promise, and we a certayne present payment: they did eat Christ spiritually, beleueing in him that was to come, but they did not eat Christes body present in the Sacrament, sacramentally and spiritually, as we do. Their Sacramentes were figures of the thinges, but ours conteyn the very thinges. And therefore albeit in a sense to the learned mē, it may be verified, that the fathers did eat the body of Christ, and drinke his blood, yet there is no such forme of words in scripture, and it is more agreeable to the simplicite of scripture, to say the fathers before Christes natiuitie, did not eat the body and blood of Christ, which body and blood, Christ himselfe truly tooke of the body of the virgin Mary. For although S. Paule in the tenth to the Corinthians, be so vnderstanded of some, as the fathers should eat the same spirituall meat, and drinke the same spirituall drink that we do, to which vnderstanding, all doe not agree, yet following that vnderstanding, we may not so presse the words, as there should be no difference at al, and this one difference S. Augustine noteth how their sacraments contained the promise of that, which in our sacrament is geuen. Thus he sayth: And this is euident of it selfe, how to vs in the holy supper (Christ saith) This is my body that shalbe betrayed for you, take eat) which was neuer said to the fathers, although their faith in substance agreed with ours, hauing al one Christ and mediator, which they looked for to come, and we acknowledge to be already come (come, and to come,) as S. August. saith, differeth. But Christ is one, by whom all was created, and mans fall repayed, from whom is all feeding corporal & spiritual, & in whom all is reffozed in heauē & in earth. In this faith of Christ, the fathers were fed with heavenly spirituall food, which was the same with ours in respect of the restitution by Christ, and redemption by them hoped, which is atchiued by the mystery of the body and blood of Christ, by reason wherof I deny not, but it may be said in a good sense, how they did eat the body and blood of Christ, before he was incarnat, but as I sayd before, scripture speaketh not so, and it is no holosome fashon of speech at this time, which furthereth in sound to the eares of the rude, the pestilent heresie wherein some of Lent obstinately dyed, that is to say, that Christ tooke nothing of the Virgine, but brought

Augustinus.
A speciall difference in S. Augustine.

Some of Lent
obstinacy.

brought his body with him from above, being a thing worthy to be noted, how the olde heresy, denying the true taking of the flesh of Christ in the virgins wombe, at the same tyme to reuine. When the true deliuerance of Christs flesh in the holy supper to be of vs eaten, is also denied. For as it is a meere trueth without figure, and yet an high mystery, Gods worke in the incarnation of Christ, wherein our flesh was of Christ truly taken of the virgins substance: So is it a meere trueth, without figure in the substance of the celestiall thing, & yet an high mystery and Gods worke, in the geuing of the same true flesh, truly to be in the supper eaten. When I exclude figure in the sacrament, I mene not of the visibill part which is called a figure of the celestiall inuisibill part, which is truly there without figure, so as by that figure is not impayred the truth of that presence, which I ad to auoyd cauillation. And make an end of this comparison, this I say, that this article declareth wantonnes to make a difference in words, where none is in the sence rightly taken, with a noueltie of spech not necessary to be uttered now.

Clarity of
speech.

Caunterbury.

NOte well here reader, how the cuttill commeth in with his darke coulours.

where I speake of the substance of the thing that is eaten, you turne it to the manner and circumstances thereof, to blynde the simple reader, and that you may make therof a riddle of yea and nay, as you be wont to make blacke white, and white blacke: or one thing yea and nay, black and white at your pleasure.

But to put away your darke coulours, and to make the matter playne, this I say, that the fathers and prophets did eat Christes body and drinke his bloud in promise of redemption to be wrought, and we eat and drinke the same flesh and bloud in confirmation of our faith in the redemption all ready wrought.

The fathers do
eat Christs flesh
and drinke his
bloud.

But as the fathers did eat and drinke, so did also the Apostles at Christ his supper, in promise of redemption to be wrought, not in confirmation of redemption already wrought. So that if wrought and to be wrought, make the diuersitie of presence and not presence, then the Apostles did not eat and drinke the flesh and bloud of Christ really present, because the redemption was not then already wrought, but promised the next day to be wrought.

And although before the crucifying of his flesh and effusion of his bloud our redemption was not actually wrought by Christ, yet was he spiritually and sacramentally present, and spiritually and sacramentally eaten and drunken, not onely of the Apostles at his last supper before hee suffered his passion, but also of the holy Patriarkes and fathers before his incarnation, as well as he is now of vs after his ascension.

And although in the manner of signifying there be great difference between their sacraments and ours, yet (as S. Augustine saith) both we and they receaue one thing in the diuersitie of Sacraments. And our Sacraments contain presently the very things signified, no more then theirs did. For in their sacraments they were by Christ presently regenerated and fed, as we be in ours, although their sacraments were figures of the death of Christ to com, and ours be figures of his death now past. And as it is al one Christ that was to be borne and to dye for vs, and after ward was borne in deede and dyed in deede (whose byrth and death be now passed) so was the same Christ, and the same flesh and bloud eaten and drunken of the faithfull fathers before he was borne or dead, and of his Apostles after he was born

The diuersitie
of the sacraments
of the new and
olde testament.
August. in. Ioan.
Tract. 16.

H. ii.

and

The fathers
did eate Christs
body and drinke
his blood before
he was borne.

and before he was dead, and of faithfull christen people is now dayly eaten and drunken after that both his natiuity and death be passed. And al is but one Christ, one flesh & one blood, as concerning the substance, yet that which to the fathers was to come, is to vs passed. And neuerthelesse the eating & drinking is all one, for neither the fathers did, nor we do eat carnally and corporally with our mouthes, but both the fathers did and we do eat spiritually by true and liuely faith. The body of Christ was and is all one to the fathers and to vs, but corporally and locally he was yet borne vnto them, & from vs he is gone: and ascended by into heaue. So that to neither he was nor is carnally, substantially and corporally present, but to them he was & to vs he is spiritually present and sacramentally also, and of both sacramentally, spiritually and effectually eaten and drunken, to eternall saluation & euermlasting lyfe.

And this is plainly enough declared in the Scripture, to them that haue willing mindes to vnderstand the truth. for it is written in the old Testament Eccle. 24. in the person of Christ thus: They that eat me, shall yet hunger, and they that drinke me shall yet be thirsty.

1. Cor. 10.

August. de vit.
peniten.

And S. Paule writeth to the Corinthians, saying: Our fathers did all eat the same spirituall meat, and did all drinke the same spirituall drinke, and they drank of that spirituall rock that followed them, which rock was Christ. These words S. Augustine expounding sayth: What is to eat the same meat: but that they did eate the same which wee doe. who so euer in Hanna vnderstood Christ, did eat the same spirituall meat that we do, & is to say, that meat which was receaued with fapth and not with bodyes. Therefore to them that vnderstood and beleued, it was the same meat and the same drinke. So that to such as vnderstood not, the meate was onely Hanna, and the drinke, onely water, but to such as vnderstood, it was the same that is now. For the was Christ to come, who is now come. To come and is come, be diuers wordes, but it is the same Christ. These be S. Augustines sayings.

August. in psal.
77.

August. in Ioā.
Tract. 16.

And because you say, that it is more agreable to the scripture, to say, that the fathers before Christs natiuity did not eat the body and drinke the blood of Christ: I pray you shew me one scripture that so saith. And shew me also one approued author that disallowed S. Augustines mind by me here alleaged, because you say, that all doe not agree to his vnderstanding. And in the 77. Psalm S. Augustine saith also: The stone was Christ. Therefore the same was the meat & drinke of the fathers in the mystery, wich is ours, but in significatio the same, not in outward forme. For it is one Christ himselfe, that to them was figured in the stone, and to vs manifestly appeared in flesh. And saint Augustine sayth playnely, that both Hanna and our Sacrament signifieth Christ, and that although the Sacraments were dyuers, yet in the thing by them ment and vnderstand, they were both like. And so after the mynd of S. Augustine it is cleare, that the same thinges were geuen to the faithfull receuers in the Sacraments of the old Testament, that be geuen in the new: the same to them was circumcisiō, that to vs is baptisme: and to them by Hanna was geuen the same thing, that now is geuen to vs in the sacramentall bread.

And if I would graunt for your pleasure, that in the sacraments Christ was promised, and that in ours, he is really geuen, doth it not then followe
aswell

as well that Christ is geuen in the sacrament of Baptisme, as that he is geuen in the Sacrament of his flesh and blood: And S. Augustin *contra Faustum*, esteemeth them madde, that thinke diuersity betweene the things signified in the old and new testament, because the signes be diuers. And expressing the matter playnely, sayth, that the flesh and blood of our sacrifice before Christs comming, was promised by sacrifices of similitudes, in his passion was geuen indeed, & after his ascention is solemnly put in our memory by the Sacrament.

August. contra
Faustum lib. 19.
cap. 16. & 20. cap
21.

And the thing which you say S. Augustine noteth to be geuen in the sacraments of the new testament, and to be promised in the sacramentes of the olde, S. Augustine expresth the thing which he ment, that is to say, saluation and eternall lyfe by Christ. And yet in thys mortall lyfe we haue not eternall lyfe in possession, but in promise, as the prophets had. But S. Augustine sayth, that we haue the promise, because we haue Christ all ready come, which by y^e Prophets was promised before that he should come, & therefore S. John the Baptist was called more then a Prophet, because he said: Here is the lamb of God already preter, which the Prophets taught vs to looke for, vntill he came.

August. in psal.
73.

John. 1.

The effect therfore of S. Augustines words plainly to be expressed, was this, that the prophets in the old testament Promised a sauour to come, & redeem the world, (which the sacraments of that tyme testified vntill hys comming): but now he is already come, and hath by his death performed that was promised, which our sacramentes testifie vnto vs, as S. Augustine declareth more playnely in his booke *De fide ad Petrum*, the xix. chapter. So that S. Augustine speaketh of the geuing of Christ to death, (which the sacraments of the old testament, testified to come, and ours testify to be done) and not of the geuing of him in the sacraments.

August. de fide
ad Pet. cap. 19.

And forasmuch as S. Augustine spake generally of all the sacraments, therefore if you will by his words proue, that Christ is corporally in the sacrament of the holy communion, you may as well proue, that he is corporally in baptisme. For saint Augustine speaketh no more of the one then of the other. But where saint Augustin speaketh generally of al the sacraments, you restrayne the matter particularly to the sacrament of the Lords supper onely, that the ignorant reader should thinke, that saynt Augustine spake of the corporall presence of Christ in the sacramentes, and that onely in the sacraments of bread and wine, where as saynt Augustine himself speaketh onely of our saluation by Christ, and of the sacraments in generall.

And neuerthelesse as the fathers had the same Christ and mediator that we haue (as you here confesse) so did they spiritually eat his flesh and drinke his blood (as we doe) and spiritually feed of him, and by faith he was present with thē (as he is with vs) although carnally and corporally he was yet to come vnto thē, and from vs is gon by to his father into heauen.

This besides saynt Augustine is plainly set out by Bertrame aboue 6. hundredeth yeares passed, whose iudgement in this matter of the sacrament, although you allow not (because it vtterly cōdemneth your doctrine therein) yet forasmuch as hytherto his teaching was neuer reprovied by none, but by you alone, and that he is conuicted of other, as an excellent learned man in holy scripture, and a notable famous man, as well in liuing as learning, and y^e among his excellent works this one is specially praised, which

Bertrame.

he wrot of the matter of the Sacramēt of the body and bloud of our Lord, therefore I shall reherse his teaching in this point, how the holy fathers and Prophets before the comuning of Christ did eat Christes flesh and drinke his bloud: So that although Bertrams saying be not esteemed with you, yet the indifferent reader may see what was written in this matter, before your doctrine was inuented. And although his authority be not receiued of you, yet his words may serue against Symth, who herein more learnedly, and with more iudgement then you, approueth this author. This is Bertrams doctrine. S. Paule saith, that all the old fathers did eat the same spirituall meat, and drinke the same spiritual drinke. But peraduenture thou wilt ask, which the same? Euen the very same that christen people do daily eat and drinke in the church. For we may not vnderstand diuers things, when it is one and the self same Christ, which in times past did feed with his flesh, and made to drinke of his bloud, the people that were baptised in the cloude and sea, in the wildernes, and which doth now in the church feed christen people with the bread of his body, and giueth the to drinke the floud of his bloud. When he had not yet taken mans nature vpon him, whē he had not yet tasted death for the saluation of the world, not redeemed vs with his bloud, neuertheles euen then our forefathers by spirituall meat and inuisible drinke did eat his body in the wildernes and drinke his bloud, as the Apostle beareth witnesse, saying: The same spirituall meat, the same spiritual drinke. For he that now in the church by his omnipotent power doth spiritually conuert bread & wine into the flesh of his body, and into the floud of his owne bloud, he did the inuisibly so worke, that Hanna which came from heauen was his body, and the water his bloud. Now by the thinges here by me alledged, it evidently appereth, that this is no nouelty of speech to say, that the holy fathers and Prophets did eat Christes flesh and drinke his bloud. For both the scripture and old authors vse so to speake, how much soeuer y spech mislike them, that like no fashion but their own.

Jone of Kent.

And what doth this further y pestilent heresy of Jone of Kent? Is this a good argument? The fathers did eat Christes flesh and drinke his bloud spiritually before he was borne, ergo after he was not corporally borne of his mother? Or because he was corporally borne, is he not therefore dayly eaten spiritually of his faithfull people? Because he dwelt in the world corporally from his incarnation vnto his ascention, did he not therefore spiritually dwell in his holy members before that tyme, and hath so done euer since, and will do to the worldes end? Or if he be eaten in a figure, can you induce thereof that he was not borne without a figure? Do not such kynde of argumentes fauour the errour of Jone of Kent? Be a do they not manifestly approue her pestiferous heresy, if they were to be allowed? What man that meaneth the trueth, would bring in such manner of reasoning to deface the truth? And yet it is not to be denied, but that Christ is truly eaten, as he was truly born, but the one corporally and without figure, and the other spiritually, and with a figure. Now followeth my 11. comparison.

The 11. comparison.

They say, that the body of Christ is euery day many tymes made, as often as there be Masses sayd, and that then and there he is made of bread and wine. We say, that Christes body was neuer but once made, and then not of the nature & substance of bread and wine, but of the substance of his blessed mother.

Win-

Winchester.

The body of Christ, is by Gods omnipotency, who so worketh in his word, made present vnto vs at such tyme, as the church praye, it may please him so to doe, which prayer is ordeed to be made in the booke of common prayer now set forth. Wherin we require of God, the creatures of bread and wine to be sanctified, and to be to vs the body and bloud of Christ, which they can not be, vntil God worketh it, and make them so to be. In which mystery it was neuer taught, as this author willingly misreporteth, that Christes most precious body is made of the matter of bread, but in that order, exhibited and made present vnto vs, by conuersion of the substance of bread into his precious body, not a new body made of a new matter of bread and wine, but a new presence of the body, that is neuer old made present there, where the substance of bread and wine was before. So as this comparison of difference is meere wrangling and so euident, as it needeth no further answer, but a note: Lo how they be not ashamed to trifle in so great a matter, and without cause by wrong termes, to bring the truth in slander (if it were possible.) May not this be accounted, as a part of Gods punishment, for men of knowledge to write to the people such matter seriously, as were not tolerable to be by a scoffer devised in a play, to supply when his fellow had forgotten his part.

Caunterbury.

Christ is present when so euer the church prayeth vnto him, and is gathered together in his name. And the bread and wine be made vnto vs his body and bloud of Christ, (as it is in the booke of common prayer) but not by chaunging the substance of bread and wine into the substance of Christes naturall body and bloud, but that in the godly vsing of the, they be vnto the receauers Christes body and bloud. As of some the Scripture saith, their riches is their redemption, and to some it is their damnation. And as Gods word to some is life, to some it is death and a snare (as the prophet saith.) And Christ himselfe to some is a stone to stumble at, to some is a rayling fro death, not by conuersion of substances, but by good or euill vse: that thing which to the godly is saluation, to the vngodly is damnation. So is the water in baptism, and the bread and wine in the Lords supper, to the worthy receauers, Christ himselfe and eternall life, and to the vnworthy receauers euerlasting death and damnation, not by conuersion of one substance into an other, but by godly or vngodly vse thereof. And therefore in the booke of the holy communion we do not pray absolutely, that the bread and wine may be made the body and bloud of Christ, but that vnto vs in that holy mystery they may be so, that is to say, that we may so worthely receaue the same, that we may be partakers of Christes body and bloud, and that therewith in spirit and in truth we may be spiritually nourished. And a like prayer of old time were all the people wont to make at the communion, of all such offerings, as at that time all the people bled to offer, praying that their offerings might be vnto them the body and bloud of Christ.

And where you say, it was neuer taught as I say, that Christes body is made of the matter of bread, you knowingly and willingly misreport me. For I say not, of the matter of bread, but of bread, which when you deny that the Papists so say, it semeth you be now ashamed of the doctrine, which the Papistes haue taught thys 4. or 5. hundred yeres. For is it not playnely written of all the Papists, both lawyers and scholl authors, that the body of Christ in the sacrament is made of bread, and his bloud of wine? And they say not that his body is made present of bread & wine, but is made of bread and wine. Be not their books in print ready to be shewed? Do they not say,

The booke of common prayer in this Realme.

Christes body in the sacrament is not made of matter of bread.

The booke of common prayer

1. Cor. 10. 17.
1. Cor. 11. 26.
1. Cor. 11. 27.
1. Cor. 11. 28.
1. Cor. 11. 29.
1. Cor. 11. 30.
1. Cor. 11. 31.
1. Cor. 11. 32.
1. Cor. 11. 33.
1. Cor. 11. 34.

Domin. 3. post Trin. Secret. Mu-
neram libidinem
quibus oblata
sanctifica, vt tui
nobis vnigeniti
corpus & sanguis
fiant ad medellā.

whether the body of Christ be made of bread.

that the substance of the bread neither remaineth still nor is turned into nothing, but into the body of Christ? And do not your selfe also say here in this place, that the substance of bread is conuerted into Christes precious body? And what is that els, but the body of Christ to be made of bread, and to be made of a new matter? For if the bread doe not vanish away into nothing, but be turned into Christes body, then is Christs body made of it, and then it must needes follow that Christes body is made of new, and of an other substance then it was made of in his mothers wombe. For there it was made of her flesh and blood, and here it is made of bread and wine. And the Papistes say not (as you now would shift of the matter) that Christes body is made present of bread, but they say plainly without addition, that it is made of bread. Can you deny that this is the plain doctrine of the Papists *Ex pane fit Corpus Christi*, of bread is made the body of Christ, and that the substance of bread is turned into the substance therof? And what reason, sentence, or english, could be in this saying, Christes body is made present of bread? Maye to be present in bread might be some sentence, but I speeche will you in no wise admitte.

And this your saying here (if the reader mark it wel) turneth ouer quite and cleane all the wholl Papisticall doctrine in this matter of the Sacrament, as well touching transubstantiation, as also the carnall presence. For their doctrine with one wholl consent and agreement is this. That the substance of bread remaineth not, but is turned into the substance of Christes body, and so the body of Christ is made of it. But this is false (say you) and not tollerable to be by a scoffer deuised in a place, to supply when his fellow had forgotten his part. And so the wholl doctrine of the papists, which they haue taught these 4. or 5. hundreth yeares, doe you condemne with condigne reproches, as a teaching intollerable, not to be deuised by a scoffer in a play. Why doe you then take vpon you to defend the Papistricall doctrine, if it be so intollerable? Why doe you not forsake those scoffers and players, which haue tugged with the world so long, and embrace the most certayne truth, that Christs body is not made of bread? And seeing that you embrace it here in this one place, why stand you not constantly therein but goe from it againe in all the rest of your booke, defending the Papisticall doctrine cleane contrary to yours in this point, in that they teach that Christes body is made of bread.

And you varry so much from your selfe herein, that although you deny the Papistes sayings in wordes, that Christes body is made of bread, yet in effect you graunt and maintayn the same, which you say is intollerable, and not to be deuised by a scoffer in a play. For you say, that Christ calleth bread his body, and that his calling is making. And then if he make bread his body, it must needes follow that he maketh his body of the bread: moreouer you say, that Christes body is made present by conuersion, or turning of the substance of bread, into the substance of his precious body, where of must follow, that his body is made of bread. For when so euer one substance is turned into another, the second is made of the first. As, because earth was turned into the body of Adam, we say that Adam was made of earth and that Cue was made of Adams ribbe: And the wine in Galily made of water, because the water was turned into wine, and the ribbe of Adames side into the body of Cue. If the water had beene put out of the pottes, and

wine

In the first of the
second of the

third of the
fourth of the

Pugnat cum a-
lijs Papistis.

Spaking by con-
uersion.

Gen. 1.

John. 1.

wine put in for the water, we might haue saide that the wine had been made present there, where the water was before: But then we might not haue said that the wine had been made of the water, because \bar{h} water was emptied out, and not turned into wine. But when Christ turned the water into the wine, then by reason of that turning, we say that \bar{h} wine was made of the water. So like wise if the bread be turned into the substance of Christ his body, we must not only say that the body of Christ is present, where the bread was before, but also that it is made of the bread, because that the substance of the bread is conuerted and turned into the substance of his bodye. Which thing the papists saw must needes follow, and therefore they plainly confessed, that the body of Christ was made of bread, which doctrine (as you truely say in this place) is intollerable, and not to be deuised by a scoffer in a play, when his fellow had forgotten his parte. And yet you so far forget your selfe in this booke, that throughout the same (what so euer you say here) you defend the same intollerable doctrine, not to be deuised by a scoffer.

And where Smith accounteth here my fourth lye, that I say, that the Papistes say, that Christes body is made of bread and wine. Here Smith and you agree both together in one lye. For it is truth and no lye, that the Papistes so say and teach, as Smith in other parts of his booke saith, that Christes body is made of bread, and that priestes doe make Christes body. My 12. comparison is this.

D. Smith.

They say that the masse is a Sacrifice satisfactory for sinne, by the deuotion of the Priest that offreth, and not by the thing that is offered. But we say that their saying is a most haynous, yea and detestable error against the glory of Christ: for the satisfaction for our sinnes, is not the deuotion nor offering of the Priest, but the only host and satisfactiō for all the sinnes of the world, is the death of Christ, and the oblation of his body vpon the Crosse, that is to say: The oblation that Christ him selfe offred once vpon the crosse, and neuer but once, nor neuer any but he. And therefore that oblation which the Priestes make dayly in their papisticall masses, cannot be a satisfaction for other mennes sinnes by the Priests deuotion: but it is a mere illusion, and subtle crafte of the Deuil, wherby Antichrist hath many yeares blinded and deceiued the world.

Winchester.

- 1 This comparison is out of the matter of the presence of Christes most precious body in the Sacrament, which presence this autho^r (in the first part of his comparison) serueth by
- 2 implication to graunt, when he findeth fault that the priestes deuotion should be a sacrifice satisfactory, and not the thing that is offered, which manner of doctrine I neuer read, &
- 3 I thinke my selfe it ought to be improued, if any such there be to make the deuotion of the Priest a satisfaction. For vndoubtedly Christ is our satisfaction wholly, and fully, who hath payd our wholl debt to God the Father, for the appeasing of his iust wrath against vs, and hath cancelled the bill obligato^ry (as S. Paul saith) that was against vs. For further opening whereof, if it be asked how he satisfied: we answer, as we be taught by the Scriptures: By the accomplishment of the will of his Father, in his innocent willing, & obedient suffering the miseries of this world without sinne, and the violent persecution of the world, euen to the death of the Crosse, and shedding of his most precious blood. Wherein was perfited the willing Sacrifice that he made of him selfe to God the Father for vs, of whom it was written in the beginning of the booke, that he should be the body and perfect accomplishment of all sacrifices, as of whom all other sacrifices before, were shadowes and figures.

Christ is our satisfaction.

How Christ satisfied.

And here is to be considered, how the obedient will in Christes Sacrifice is specially to be noted

Christes will.

P. b.

be noted, who suffered because he would. Which S. Paul setteth forth in declaration of Christes humility. And although that willing obedience was ended and perfected on the crosse, to the which it continued from the beginning, by reason wherof the oblatiō is in S. Pauls speech attributed thereunto: Yet as in the Sacrifice of Abraham when he offered Isaac, the earnest will of offering was accounted for the offering in deede, whereupon it is said in Scripture that Abraham offered Isaac, and the declaration of the will of Abraham is called the offering. So the declaration of Christes will in his last Supper, was an offering of him to God the Father, assuring there his Apostles of his will and determination and by them all the world, that his body should be betrayed for them and vs, and his precious blood shed for remission of sinne, which his world he confirmed then, with the gifte of his precious body to be eaten, and his precious blood to be dronken. In which mystery, he declared his body and blood to be the very Sacrifice of the world, by him offered to God the Father, by the same will that he said his body should be betrayed for vs. And thereby ascertained vs that to be in him willing, that the Jewes on the crosse seemed to execute by violence and force against his will. And therfore as Christ offered himself on the crosse, in the execution of the worke of his will: so he offered himself in his Supper, in declaration of his will, wherby we might be the more assured of the effect of his death, which he suffered willingly and determinately for the redemption of the world, with a most perfect oblatiō and satisfaction for the sinnes of the world, exhibited and offered by him to God the Father, for the reconciliation of mannes nature to Gods fauor and grace.

Christes once offering.

And this I write because this author speaketh so precisely, how Christ offered himselfe neuer but once. Wherby, if he mean by once offering the hole action of our redemption, which was consummate and perfected vpon the crosse: All must confesse the substance of that worke of redemption, by the oblation of Christ on the crosse, to haue bene absolutely finished, and so once offered for all. But there is no Scripture whereupon we might conclude, that Christ did in this mortall life, but in one particular moment of time offer himselfe to his Father. For S. Paul describeth it to the Philippians, vnder the word of humiliation, to haue continued the wholl time of Christes conuersation here, euen to his death the death of the crosse. And that this obedience to God, in humilitie is called offering, appeareth by S. Paule when he exhorted vs to offer our bodies, which meaneth a continuall obedience in the obseruation of Gods will, and he calleth (*oblationem gentium*) to bringe them to the faith. And Abrahams willing obedience ready at Gods commaundement to offer Isaac, is called the offering of Isaac, and is in very deede a true offering: And euery man offereth himself to God when he yealdeth to Gods calling, and presenteth himselfe ready to doe Gods will and commaundement, who then may be said to offer his seruice, (that is to say,) to place his seruice in sight, and before him, before whom it should be done. And because our Sauour Christ by the decree of the wholl Trinity, toke mannes nature vpon him, to suffer death for our redemption: which death (in his last Supper) he declared plainly he would suffer.

Phl. 2.

Rom. 12.

We reade in S. Ciprian how Christ offered himselfe in his supper, fulfilling the figure of Melchisedech, who by the offering of bread & wine, signified that high mystery of Christes Supper, in which Christ (vnder the forme of bread and wine) gaue his very body & blood to be eaten and dronken, and in the geuing thereof declared the determination of his glorious passion, and the fruit and effect thereof. Which doing was a swete and pleasant oblation to God the Father, conteyning a most perfect obedience to Gods will and pleasure. And in the mystery of this Supper was written, made, and sealed, a most perfect testimony for an effectuall memory of Christes offering of him selfe to his Father, & of his death and passion, with the fruite thereof. And therfore Christ ordained this Supper to be obserued and continued for a memory of his conuining: So as we that saw not with our bodely eyes Christes death and passion, may in the celebration of the Supper, be most surely ascertayned of the truth, out of Christes owne mouth, who still speaketh in the person of the minister of the church: This is my body that is betrayed for you: This is my blood that is shed for you in remission of sinne: and therewith maketh his very body, and his precious blood truly present, to be taken of vs, eaten, and dronken: Wherby we be assured that Christ is the same to vs that he was to them, and vseth vs as familiarly as he did them, offereth himselfe to his Father for vs as well as for them, declareth his will in the fruite

fruite of his death, to pertayne as well to vs as to them. Of which death we be assured by his own mouth, that he suffered the same to the effect he spake of, and the continuall feeding in this high mystery of the same very body that suffered, and feeding of it without consumption, being continually exhibited vnto vs a liuing body, and a liuely bloud, not onely our soule is specially and spiritually comforted, & our body thereby reduced to more comfortable obedience to the soule, but also we by the participation of this most precious body & bloud be ascertained of the resurrection and regeneration of our bodies and flesh, to be by Gods power made incorruptible and immortall, to liue, and haue fruition in God, with our soules for ever.

Wherefore hauing this mystery of Christs Supper, so many truthe in it, & Church hath celebrate the all, and knowledged them all, of one certainty in truth, not as figures, but really and in dede, that is to say, as our bodies shalbe in the generall resurrection regenerate in dede: so we beleue we fede here of Christs body in dede. And as it is true that Christs body in dede is betrayed for vs: so it is true that he geueth vs to eate his very body in dede. And as it is true & Christ was in earth, & did celebrate this Supper: so it is true that he commaunded it to be celebrated by vs till he come. And as it is true that Christ was very God omnipotent, and very man: so it is true that he could doe that he affirmed by his word him selfe to doe. And as he is most sincere truth: so may we be truly assured, that he would, and did, as he said. And as it is true that he is most iust: so it is true that he assisteth the doing of his commaundement in the celebration of the holy Supper. And therefore as he is authoz of this most holy Sacrament of his precious body and bloud: so is he the maker of it, and is the invisible priest, who as Emisenus saith by his secret power, with his word, changeth the visible creatures, into the substance of his body & bloud. Wherin man, the visible priest and minister by order of the church, is onely a dispencer of the mystery, doing and saying as the holy ghost hath taught the church to doe and say.

Truthes linked together.

Emisenus.
Christ is the invisible priest.
1. Cor. 4.

Finally, as we be taught by faith all these to be true: so when wanton reason (saith being asleepe) goeth about by curiositie to impair any one of these truthe, the chain is broken, the linkes sparkle abroad, and all is brought in danger to be scattered and scrambled at. Truthe haue bene abused, but yet they be true, as they were before, for no man can make that is true, false: and abuse is mannes fault, not the thinges. Scripture in speche, geueth to man as Gods minister, the name of that action which God specially worketh in that mystery. So it pleaseth God to honor the ministry of man in his Church, by whom it also pleaseth him to worke effectually. And Christ saith, they that beleue in me, shall doe the workes that I doe, and greater. When all this honor is geuen to man, as spiritually to regenerate, when the minister saith (I baptise thee) and to remitte sinne to such as fall after, to be also a minister in consecration of Christs most precious body, with the ministration of other Sacramentes, benediction, and prayer. If man should then ware proud, and glory as of him selfe, and extoll his own deuotion in these ministeries, such men should bewray their own naughty hypocrisse, & yet thereby enpay not the very dignity of a ministry, ne the very true fruit and effect therof. And therefore when the Church by the minister, and with the minister prayeth that the creatures of bread and wine, set on the altar (as the booke of common prayer in this Realme hath ordered) may be vnto vs the body and bloud of our sauour Christ, we require then the celebration of the same Supper, which Christ made to his Apostles, for to be the continuall memozy of his death, with all fruite and effect, such as the same had in the first institution.

Error.
One offering of Christ, not many.

1. John, 2.

Wherefore when the minister pronounceth Christs wordes, as spoken of his mouth, it is to be beloued, that Christ doth now, as he did then. And it is to be noted, & although in the Sacrament of Baptisme, the minister saith (I baptise thee,) yet in the celebration of his Supper, the wordes be spoken in Christs person, as saying him selfe, this is my body that is broken for you, which is to vs not onely a memozy, but an effectual memozy with the very presence of Christs body and bloud, our very Sacrifice. Who doing now, as he did then, offereth him selfe to his Father as he did then, not to renue that offering, as though it were imperfecte, but continually to refresh vs, that daily fall and decay. And as St. John saith, Christ is our aduocate and intreateth for vs, or pleadeth for vs, not to supply any want on Gods behalfe, but to relieue our wantes in edification, wherein the ministry of the Church traualleth to bring man to perfection in Christ, which Christ him

selfe

selfe doth assist, and absolutely performe in his Church, his misticall body. Now whē we haue Christs body thus present in the celebration of the holy Supper, and by Christs mouth present vnto vs, saying, this is my body which is betrayed for you. Then haue we Christs body recommended vnto vs as our Sacrifice, and a Sacrifice propitiatory for all the sinnes of the world, being the onely Sacrifice of Christs Church, the pure and cleane Sacrifice wherof the Prophet Malachie spake, and wherof the Fathers in Christs church haue since the beginning continually written, the very true presence whereof, most constantly beloued, hath increased from time to time such ceremonies as haue bene vsed in the celebration of that Supper, in which by Christs onli mouth we be ascertained of his most glorious death and passion, and the selfe same body that suffred, deliuered vnto vs in mystery to be eaten of vs, and therefore so to be worshipped and acknowledged of vs, as our very onely Sacrifice, in whom, by whom, and for whom, our other priuate giftes and Sacrifices be acceptable, and no otherwise.

Mal. 1.

Error 3.

The whole church by the minister the priest offereth Christ present as a sacrifice propitiatory. Wher in is the word our Lords death.

And therefore as Christ declareth in the Supper himselfe an offering, and Sacrifice for our sinne: offering himselfe to his Father as our Mediator, and so therewith recommendeth to his Father the Church his body, for which he suffereth: so the Church at the same Supper in their offering of laudes and thanks, with such other giftes as they haue receaued from God, loyne them selues with their head Christ, presenting, and offering him, as one by whom, for whom, and in whom, all that by Gods grace man can doe well, is available, and acceptable, and without whom, nothing by vs done, can be pleasaunt in the sight of God. Whereupon this perswasion hath ben truly conceiued, which is also in the booke of common prayer, in the celebration of the holy Supper retained, that it is very profitable at that time, when the memozy of Christs death is solemnized, to remember with prayer all estates of the Church, and to recommend them to God, which S. Paule to Timothy, seemeth to require. At which time as Christ signifieth vnto vs the certainty of his death, and geureth vs to be eaten, as it were in pledge, the same his precious body that suffered: So we for declaration of our confidence in the death and Sacrifice, doe kindly remember with thanks his speciall giftes: and charitably remember the rest of the members of Christs church with prayer, and as we are able, should with our bodely goddes remember at that time specially to relieue such as haue neede by pouerty.

And againe, as Christ putteth vs in remembrance of his great benefite, so we should thoroughly remember him for our parte, with the true confession of this mystery, wherein is recapitulate a memoriall of all giftes and miseries that God in Christ hath wrought for vs. In the consideration and estimation whereof, as there hath ben a fault in the securitie of such, as so their names were remembered in this holy time of memozy, they cared not how much they forgot themselves: So there may be a fault in such, as neglecting it, care not whether they be remembered there at all, & therefore would haue it nothing but a plain eating and drinking. How much the remembrance in prayer may auaille, no man can prescribe, but that it auailleth euery christen man must confesse. Man may nothing arrogate to his deuotion. But S. James said truly (*Multum ualeat oratio iusti assidua.*) It is to be abhorred to haue hypocrites that counterfaite deuotion, but true deuotion is to be wished of God and prayed for, which is Gods gifte, not to obscure his glory, but to set it forth, not that we should then trust in our merites and prayers, but laude and glorifie God in them (*Qui talem potestatem dedit hominibus*) one to be iudged able to relieue another with his prayer, referring all to procure from God, by the mediation of our Saviour and redeemer Iesus Christ.

Jacob. 5.

I haue tarped long in this matter, to declare that for the effect of all celestiaall or worldly giftes to be obtayned of God in the celebration of Christs holy Supper, when we call it the communion, is now prayed for to be present, and is present, and with Gods fauour shall be obtayned, if we deuoutly, reuerently, charitably, and quietly, vse and frequently the same, without other innouations then the order of the booke prescribeth. Now to the last difference.

Caunterbury.

How is this comparison out of the matter of the presence of Christs most precious body in the Sacrament, when the Papistes say that the masse

masse is not a sacrifice propitiatory, but because the presence of Christs most precious body being presently there. And yet if this comparison be out of the matter (as you say it is) why doe you then wrastle and wrangle with it so much? And doe I seeme to graunt the presence of Christs body in the first part of my comparison, when I do nothing there but rehearse what the papists do say? But because all this proceeds (which you bring in here out of tune and time) belongeth to the last booke, I wil passe it ouer vnto the proper place, onely by the way touching shortly some notable wordes.

Although you neuer red that the oblation of the priest, is satisfactory by deuotion of the priest, yet neuertheless the papistes doe so teach, and you may finde it in their S. Thomas both in his Summe, and vpon the 4. of the sentences, whose wordes haue been red in the Vniuersities almost these 300. yeares, and neuer vntill this day reprobued by any of the papists in this point. He saith: *Quod Sacrificium Sacerdotis habet vim satisfactoriam, sed in satisfactione magis attenditur affectus offerentis, quam quantitas oblationis. Ide satisfactoria est illis pro quibus offertur, vel etiam offerentibus, secundum quantitatem suae deuotionis, & non pro tota pena.*

whether the Masse be satisfactory by the deuotion of the priest.

Thom. part. 3. q. 79. art. 5.

But here the Reader may see in you, that the aduersaries of the truth sometime be inforced to say the truth, although sometime they doe it vnwares: as Caishas prophesied the truth, and as you doe here confesse, that Christ is our satisfaction wholly and fully.

Ioh. 1.

And yet the Reader may note your inconstancy. For after ward in the last booke you geue Christ such a nippe, that of that whole satisfactio, you pinch halfe away from him, and ascribe it to the sacrifice of the Priest, as I shall more fully declare in my answer to the last booke. For you say there that the sacrifice of Christ geueth vs life, and that the sacrifice of the priest continueth our life.

And here good Reader, thou art to be warned that this wyrtter in this place, goeth about craftely to draw thee from the very worke of our full redemptio, wrought by our S. auour Christ vpon the crosse, vnto a Sacrifice (as they say) made by him, the night before at his last supper. And forasmuch as euery priest (as the papists say) maketh the same sacrifice in his masse, therefore consequently it followeth by this wyrtter, that we must seeke our redemptio at the priests sacrifice. And so Christs blessed passion (which he most obediently and willingly suffered for our saluation vpon the crosse,) was not the onely and sufficient sacrifice for remission of our sinnes.

The onely will (I graunt) both in good thinges and euill, is accepted, or reiected before God, and sometime hath the name of the acte, as the will of Abraham to offer his sonne, is called the oblation of his sonne: and Christ called him an adulterer, in his hart that desireth an other mannes wife, although there be no acte committed in deede.

The declaration of Christs will to die, was not a sacrifice propitiatory for sinne.

Heb. 11.
* Math. 5.
* Gen. 22.

And yet Abrahams will alone was not called the oblation of his sonne, but his will declared by many factes and circumstances: * For he carped his sonne three dayes iorney to the place where God had appointed him to slea and offer his sonne Isaac, whom he most intirely loued. He cutte wood to make the fire for that purpose, he layd the wood vpon his sonnes backe, and made him to cary the same wood wherewith he should be blent.

I.

And

And Abraham himselfe (commanding hys seruantes to tary at the foot of the hill) caried the fire and sword wherewith he entended (as God had commaunded) to kill his own sonne whom he so deereely loued. And by the way as they went, his sonne sayd vnto his father: Father, see, here is fire and wood, but where is the sacrifice that must be killed? How these wordes of the sonne pearced the fathers hart, euery louinge father may iudge by the affection which he beareth to his own children. For what man would not haue been abashed and stayed at these wordes: thinking thus within him selfe: Alas sweete sonne, thou doest aske me where the sacrifice is, thy self art the same sacrifice that must be slayn, & thou (poore innocent) carpest thine own death vpon thy backe, and the wood wherewith thy self must be bzent. Thou art he whom I must flea, which art most innocent, and neuer offended. Such thoughtes you may bee sure, pearced thorow Abrahams hart, no les then the very death of his sonne should haue done. As Dauid lamentably bewayled his sonne lying in panges of death, but after he was dead, he tooke his death quietly & comfortably enough. But nothing could altar Abrahams hart, or moue him to disobey God, but forth on he goeth with his sonne to the place which God had appointed, and there he made an altar, and layd the wood vpon it, and bound his sonne, & layd him vpon the heape of woode in the altar, and tooke the sword in his hand, and lifted vp his arme to strike, and kill his sonne, and would haue done so in deede if the angell of God had not letted him, commaunding him in the steede of his sonne to take a ram, that was fast by the hornes in the byars. This obedience of Abraham vnto Gods commaundement in offering of his sonne, declared by so many actes and circumstances, is called in the Scripture the offering of his sonne, and not the will onely.

Now the scripture calleth not the declaration of Christes will in his last supper to suffer death, by the name of a sacrifice satisfactory for sinne, nor saith not that he was there offered in deede. For the will of a thing is not in deede the thing. And if the declaration of his wil to dy, had been an oblation and sacrifice propitiatory for sinne: Then had Christ been offered not only in his supper, but as often as he declared his wil to dye. As whē he said long before his Supper many times, that he should be betrayed, scourged, spitte vpon, and crucified, and that the third day he should rise againe. And when he bad them destroy the temple of his body, & he would builde it by agayn within three dayes. And when he said that he would geue his flesh for the life of the world, and his life for his sheepe.

And if these were sacrifices propitiatory or satisfactory, for remission of sinne, what needed he then after to dye, if he had made the propitiatory sacrifice for sinne already? For either the other was notailable thereto, or els his death was in vaine, as S. Paule reasoneth of the priestes of the old law, and of Christ. And it is not red in any scripture, that Christes will declared at his supper, was effectuous and sufficient for our redemption, but that his most willing death and passion, was the oblation sufficient to endure for ever and ever, world without end.

But what sleights & shifts this writer doth vse to winde the Reader into his error, it is woder to see, by deuising to make two sacrifices of one will, the one by declaratio, the other by execution, a deuise such as was neuer

2. Reg. 12.

Math. 20.
 Marc. 10.
 Luc. 18.
 Iohn. 2.
 Iohn. 6.
 Iohn. 10.

Heb. 2.

neuer imagined before of no man, & meete to come out of a phantast icall
 head. But I say precisely, & Christ offered himself neuer but once, because
 & scripture so precisely & so many times saith so, & hauing & same for my
 warrant, it maketh me & bolder to stand against you, & deny & thing which
 is so often times repeated in scripture. And where you say, that there is
 no scripture wherupon we might conclude, & Christ did in this mortal life,
 but in one particular moment of time offer himself to & father: to what pur-
 pose you bring forth this moment of time I cannot tell, for I made no met on
 thereof, but of & day of his death, & the scripture saith plainly, & as it is ordai-
 ned for euery man to dye but once, so Christe was offered but once. And
 saith further, that sinne is not forgiven but by effusio of blood, & therefore if
 Christ had ben offered many times, he should haue dyed many times. And
 of any other offering of Christes body for sin, the scripture speaketh not. For
 although S. Paul to the Phillippians, speaketh of the humiliatio of Christ
 by his incarnatio, & so to worldly miseries & afflictions, eue vnto death vpon
 the crosse, yet he calleth not euery humiliatio of Christ, a sacrifice & oblatio
 for remissio of sin, but onely his oblatio vpon good Fryday, which as it was
 our perfect redemptio, so was it our perfect reconciliatio, propitiatio, & satisfac-
 tio for sinne. And to what purpose you make here a long processe of our sa-
 crifices of obedience vnto Gods commaundemets: I cannot denie. For I de-
 clare in my last booke, that all our whole obedience vnto Gods will & com-
 maundemets, is a sacrifice acceptable to God, but not a sacrifice propitia-
 tory: for & sacrifice Christ onely made, and by that his sacrifice, all our Sa-
 crifices be acceptable to God, & without &, none is acceptable to him. And
 by those sacrifices al christe people offer theselues to God, but they offer not
 Christ again for sin, for & did neuer creature but Christ him self alone: nor he
 neuer but vpon good Fryday. For although he did institute the night before
 a remembrance of his death, vnder the Sacraments of bread & wine, yet he
 made not at & time the sacrifice of our redemptio, & satisfaction for our sinnes,
 but the next day following. And the declaration of Christ at his last supper,
 that he would suffer death, was not the cause wherfore Ciprian sayd that
 Christ offered himselfe in his supper. For I reade not in any place of Cipri-
 an, to my remembrance, any such wordes that Christ offered himselfe in his
 supper, but he saith, & Christ offered the same thing whiche Melchisedech
 offered. And if Ciprian say in any place, that Christ offered himself in his
 supper, yet he sayd not, that Christ did so for this cause, that in his supper he
 declared his death. And therefore here you make a deceitful fallax in sophi-
 stry, pretending to shew that thing to be a cause, which is not the true cause
 in deede. For the cause why Ciprian, and other olde authours, say & Christ
 made an oblation, and offering of him selfe in his last supper, was not that
 he declared there, that he would suffer death, for & he had declared many
 times before, but the cause was that there he ordained a perpetuall memory
 of his death, which he would all faithfull christe people to obserue fro time
 to time, remembring his death, with thankes for his benefites, vntill his
 comming again. And therefore the memoriall of the true sacrifice made v-
 pon the crosse (as S. Augustine saith) is called by the name of a sacrifice, as
 a thing that signifyeth an other thing, is called by the name of the thing
 which it signifyeth, although in very deede it be not the same.

And the long discourse that you make of Christes true presence, and

I.ij.

of the

Rom. 6.
 Heb. 7.9. 10.
 1. Pet. 3.

Heb. 9.

Ibidem.

Phil. 1.

Cyprianus lib.
 2. cpi. 3.

August. ad Ro-
 m. facium epistle
 23.

of the true eating of him, and of his true assisting vs in our doing of his commaundement, all these be true. For Christes flesh & bloud be in the sacrament truly present, but spiritually and sacramentally, not carnally, and corporally. And as he is truly present, so is he truly eaten and drunken, and assisteth vs. And he is the same to vs, that he was to them that saw him with their bodely eyes. But where you say, that he is as familiare with vs, as he was with the, here I may say the french terme which they vse for reuerence sake, *Saue vostre grace*. And he offered not him selfe then for them vpon the crosse, and now offereth himself for vs daily in the Masse, but vpon the crosse he offered him selfe both for vs and for them. For that his one sacrifice of his body than onely offered, is now vnto vs by fayth as available, as it was then for them. For with one sacrifice (as S. Paul saith) he hath made perfect for euer them that be sanctified.

Heb. 10.

And where you speake of the participation of Christes flesh and bloud, if you meane of the sacramentall participatiō onely, that therby we be accertayned of the regeneration of our bodies, that they shall liue, and haue the fruition of God with our soules for euer, you be in an horrible error. And if you meane a spirituall participation of Christes body and bloud, then all this your processe is in vaine, and serueth nothing for your purpose, to proue that Christes flesh and bloud be corporally in the sacrament, vnder the formes of bread and wine, and participated of them that be euill (as you teach) which be no whit therby the more certain of their saluation, but of their damnation, as S. Paul saith.

1. Cor. 11.

And although the holy supper of the Lord be not a vain or phantastical supper, wherein thinges should be promised, which be not performed, to them that worthely come thereunto, but Christes flesh and bloud be there truly eaten and drunken in deede, yet that mysticall supper can not be without misteries and figures. And although wee feede in deede of Christes body, and drinke in deed his bloud, yet not corporally, quantitatively, and palpably, as we shalbe regenerated at the resurrection, and as he was betrayed, walked here in earth, and was very man. And therfore although the thinges by you rehearsed, be all truly done, yet all be not done after one sort and fashion, but some corporally and visibly, some spiritually and inuisibly. And therfore to al your comparisons or similitudes here by you rehearsed, if there be geuen to euery one his true vnderstanding, they may be so graunted all to be true. But if you will linke all these together in one sort and fashion, and make a chaine thereof, you shall farre passe the bondes of wanton reason, making a chaine of golde and copper together, confounding and mixing together, corporall and spiritual, heauenly and earthly thinges, and bring all to very madnes and impiety, or plaine and manifest heresy.

A chaine of errors.

And because one single error pleaseth you not, shortly after you linke a number of errors almost together in one sentēce, as it were to make an whole chaine of errors, saying not onely, that Christes body is verely present in the celebratiō of y^e holy supper (meaning of corporal presence) but y^e it is also our very sacrifice, and sacrifice propitiatory, for all the sinnes of the world. and that it is the onely sacrifice of the church: and that it is the pure and cleane sacrifice, whereof Malachy spake, and that Christ doth now in the celebration of this supper, as he did when he gaue the same to his

Malac. 1.4.

his Apostles, and that he offereth himself now as he did then, and that the same offering is not now renewed agayne. This is your chain of errors, wherein is not one linke of pure golde, but all be copper, sayned, and counterfayte: For neither is Christes body verely, and corporally, present in the celebration of his holy supper, but spiritually. Nor his body is not the very sacrifice, but the thing wherof the sacrifice was made: and the very sacrifice was the crucifying of his body, and the effusion of his bloud vnto death. Wherfore of his body was not made a sacrifice propitiatory for all the sinnes of the world at his supper, but the next day after vpon the cros. Therfore sayth the Prophet that we were made whole by his wounds:

Linore eius sanati sumus.

Cap. 57.

For that sacrifice of Christ in the celebration of the supper, is not the only sacrifice of the church, but all the workes that christen people doe to the glory of God, be sacrifices of the church, smelling sweetly before God. And they be also the pure and clean sacrifice, wherof the Prophet Malachy did speake. For the Prophet Malachy spake of no such sacrifices as onely priestes make, but of such sacrifice as all christen people make both day and night, at all times, and in all places.

For Christ doth not now as he did at his last Supper which he had with his Apostles. for then (as you say) he declared his will, that he would dye for vs. And if he do now as he did the, the doth he now declare that he will dye for vs agayne.

But as for offering him self now as he did then, this speech may haue a true sence, being like to that which sometime was vsed at the admission of vnlearned fryers and monkes vnto their degrees in the Uniuersities: where the Doctor that presented them, depose that they were meete for the sayd degrees, as well in learning as in vertue. And yet that depositions in one sence was true, when in deede they were meete neither in the one nor in the other. So likewise, in that sence Christ offereth himself now, as well as he did in his supper, for in deede he offered himself a sacrifice propitiatory for remission of sinne in neither of both, but onely vpon the cros, making there a sacrifice full and perfect for our redemption, and yet by that sufficient offering made only at that time, he is a daily intercessor for vs to his father for ever. Finally, it is not true that the offering in the celebration of the supper, is not renewed agayne. For the same offering that is made in one Supper, is daily renewed and made agayne in euery supper, and is called the daily Sacrifice of the church.

Heb. 7.

Thus haue I broaken your chaine, and scattered your linkes, which may be called the very chaine of Belzebub, able to draw into hell as many as come within the compasse therof. And how would you require that men should geue you credite, who within so few lines, knitte together so many manifest lyes. It is another vnt ruth also which you say after, that Christ declared in the Supper him self an offering and sacrifice for sinne, for he declared in his Supper, not that he was then a sacrifice, but that a sacrifice should be made of his body, which was done the next day after, by the voluntary effusion of his bloud: & of any other sacrificing of Christ for sinne, the Scripture speaketh not. For although the Scripture sayeth that our Saviour Christ is a continual intercessor for vs vnto his father, yet no Scripture calleth that intercession, a sacrifice for sinne, but onely

the effusion of his bloud, which it seemeth you make him to doe still, when you say that he suffereth, and so by your imagination he should now still be crucified, if he now suffer as you say he doth. But it seemeth you passe not greatly what you say, so that you may multiply many gallant wordes to the admiration of the hearers. But for as much as you say, that Christ offereth him selfe in the celebration of the Supper, and also that the church offereth him, here I would haue you declare how the Church offereth Christ, and how he offereth him selfe, and wherein those offerings stand, in wordes, deedes, or thoughtes, that we may know what you meane by your daily offering of Christ. Of offering our selues vnto God in all our actes and deedes, with laudes and thankes geuing, the scripture maketh mention in many places: But that Christ himselfe in the holy communion, or that the priests make any other oblation then all christen people doe, because these be papisticall inuentions without Scripture, I require nothing but reason of you, that you should so plainly set out these deuised offerings, that men might plainly vnderstand what they be, and wherein they rest. Now in this comparyson, truth it is (as you say) that you haue spent many wordes: but vtterly in vayne, not to declare, but to darcken the matter. But if you would haue followed the plaine wordes of Scripture, you needed not to haue tarped so long, and yet should you haue made the matter more cleere a great deale.

Now followeth my last comparison.

The 13. comparyson.

They say that Christ is corporally in many places at one time, affirming that his body is corporally, and really present in as many places, as there be hostes consecrated. We say that as the sonne corporally is euer in heauen, & no where els, and yet by his operation and vertue, the sonne is heare in earth, by whose influence and vertue all thinges in the world be corporally regenerated, increased, and grow to their perfect state: So likewise our sauour Christ bodely and corporally is in heauen, sitting at the right hand of his Father, although spiritually he hath promysed to be present with vs vpon earth, vnto the worldes end. And when soeuer two or three be gathered together in his name, he is there in the midst among them, by whose supernall grace, all godly men be first by him spiritually regenerated, and after increase and grow to their spirituall perfection in God, spiritually by faith eating his flesh, and drinking his bloud, although the same corporally be in heauen, farre distant from our sight.

Winchester.

Really, substantially, truly, corporally.

Manner of presence.

The true simple doctrine of the presence of Christs body in the sacrament.

The true teaching is, that Christes very body is present vnder the form of bread, in as many hostes as he consecrate, in how many places so euer the hostes bee consecrate, and is there really and substantially, which wordes really and substantially be implied, when we say, truly present. The word corporally may haue an ambiguite and doublenes in respect and relation, one is to the truth of the body present, and so it may be sayd, Christ is corporally present in Sacrament, if the word corporally be referred to the manner of the presence, then we should say, Christes body were present after a corporall manner, which we say not, but in a spirituall manner, and therefore not locally nor by manner of quantitie, but in such maner as God onely knoweth, & yet doth vs to vnderstand by sayth, the truth of the very presence, exceeding our capacittie to comprehend the maner (how.) This is the very true teaching to affirme the truth of the presence of Christes very body in the Sacrament, euen of the same body that suffred in playne simple euident termes and wordes, such as can not by cauillation be mistaken and construed, so nere as possibly mans infirmitie permitteth and suffreth. Now let vs consider

consider in what sort the author and his company which he calleth (we say) do understand the Sacrament, who go about to expresse the same by a similitude of the creature of the sonne, which sonne (this author sayth) is euer corporally in heauen, and no where els, and yet by operation and vertue, is here in earth: so Christ is corporally in heauen. &c. In this matter of similitudes, it is to be taken for a truth vndoubted, that there is no creature by similitude, ne any language of man able to expresse God and his mysteries. For and things that be sene or herd, might througly expresse Gods inuisible mysteries, the nature wherof is that they can not througly be expressed, they were no mysteries, and yet it is true, that of things visible, wherein God worketh wonderfully, there may be great resemblances, some shadowes, and as it were inductions, to make a man astonied, in consideration of things inuisible, when he seeth things visible so wonderfully wrought, and to haue so maruaylous effectes. And diuers good catholike deuoute men haue by diuers naturall things gone about to open vnto vs the mystery of the trinitie, partely by the sonne, as the author doth in the Sacrament, partely by fyre, partely by the soule of man, by the Musicians science, the arte, the touch with the players fingers, and the sound of the cord, wherein wit hath all trauailed the matter, yet remaineth darke, ne can not be througly set forth by any similitude. But to the purpose of this similitude of the sonne, whiche sonne this author sayth is onely corporally in heauen, and no where els, and in the earth the operatio and vertue of the sonne: So as by this authors supposall, the substance of the sonne should not be in earth, but onely by operation and vertue: wherein if this author erreth, he doth the reader to vnderstande, that if he erre in consideration of naturall things, it is no maruayle though he erre in heauenly things. For because I will not of my selfe begin the contention with this author: of the naturall worke of the Sonne, I will bring forth the saying of Martin Bucer now resident at Cambridge, who vehemently and for so much truly, affirmeth the trew real presence of Christs body in the Sacrament: For he sayth, Christ sayd not, This is my spirite, this is my vertue, but, This is my body: Wherefore he sayth we must beleue Christs body to be there, the same that did hang vpon the crosse, our Lord hym selfe, whiche in some parte to declare, he useth the similitude of the sonne for his purpose, to proue Christs body present really and substantially in the sacrament, where this author useth the same similitude to proue the body of Christ really absent. I will wyte in here as Bucer speaketh it in Latin, expounding the xvi. chapter of Saynte Mathew, and then I will put the same in english. Bucers wordes be these.

Gods mysteries cannot be througly opened by similitudes.

Bucerus.

Vt Sol verè uno in loco celi visibilis circumscriptus est, radius tamen suis, presens verè & substantialiter exhibetur vbilibet orbis: Ita Dominus etiam si circumscribatur uno loco celi, arcant & diuini, id est gloria patris, verbo tamen suo, & sacris symbolis, verè & totus ipse deus & homo presens exhibetur in sacra cœna, eoque substantialiter, quam presentiam non minus certo agnoscit mens credens verbis his Domini & symbolis, quam oculi vident & habent Solem presentem demonstratum & exhibitum sua corporali luce. Res ista arcana est & noui Testamenti, res fidei, non sunt igitur huc admittende cogitationes de presentatione corporis, quæ constat ratione huius vitæ etiamnum patibilis & fluxæ. Verbo Domini simpliciter inhaerendum est, & debet fides sensuum defectui præbere supplementum. Which is thus much in English. As the sonne is truly placed determinately in one place of the visible heauē, and yet is truly and substantially present by meanes of his beames els where in the world abroad: So our Lord although he be comprehended in one place of the secrete and diuine heauen, that is to say, the glory of his father, yet neuerthelesse by his word and holy tokens, he is exhibite present truly, whole God and man, and therefore in substance in his holy supper, which presence mans mind geuing credite to his words and tokens with no lesse certaintie acknowlegeth, then our eyes see, and haue the sonne presente exhibited and shewed with his corporall lyght. This is a deep secrete matter and of the new testament, and a matter of fayth, and therefore herein thoughtes be not to be receiued of such a presentation of the body, as consisteth in the manner of this life transitorie and subiect to suffer. We must simply cleaue to the word of Christ, and fayth must releue the default of our senses.

Bucerus in Mat. cap. 26.

Thus hath Bucer expressed his minde, whereunto because the similitude of the sonne doth not aunswere in all partes, he noteth wisely in thende, howe this is a mat-

ter of faith, and therefore vpon the foundation of faith, we must speake of it, thereby to supply where our senses faile. For the presence of Christ, and whole Christe God and man is true, although we can not thinke of the maner (how.) The chiefe cause why I bring in Bucer is this, to shew how in his iudgement we haue not onely in earth the operation and vertue of the sonne, but also the substance of the sonne, by meane of the sonne beames, which be of the same substance with the sonne, and can not be deuided in substance from it, and therefore we haue in earth the substantiall presence of the sonne not onely the operation and vertue. And howsoeuer the sonne aboue in the distaunce appereth vnto vs of an other sort, yet the beames that touch the earth, be of the same substance with it as clerkes say, or at the lest as Bucer sayth, whom I neuer harde accounted Papisse, and yet for the reall and substantiall presence of Christes very body in the Sacrament, wyrteth pithely and playnly, and here encountreth this auctor with his similitude of the sonne directly, whereby may appeare howe muche soeuer Bucer is esteemed otherwise, he is not with this auctor regarded in the truth of the sacrament, which is one of the high misteries in our religio. And this may suffice for that point of the similitude where this auctor woulde haue Christe none otherwise present in the Sacrament, then he promised to be in thassemble of such as be gathered together in his name, it is a playne abolition of the mystery of the sacrament, in the wordes whereof Christes humayne body is exhibite and made present with his very fleshe to feede vs, and to that singuler and speciall effect the other presence of Christ in thassemble made in in his name, is not spoken of, and it hath no apparaunce of learning in scriptures, to conclude vnder one consideration a specialitie, & a generalitie. And therefore it was well answered of hym that sayd: If I could tell reason, there were no sayth: If I could shew the like, it wer not singuler. Which both be notable in this sacrament where cōdēpning all reason, good men both constantly beleue that Christe sitteth on the right hand of his father very God and man, and also without chaunge of place, doth neuerthelesse make himselfe by his power present, both God and man vnder the forme of bread and wine, at the prayer of the Church and by the ministry of the same, to geue life to suche as with faith do according to his institution in his holy supper worthely receyue hym, and to the condemnation of such as do unworthely presume to receaue hym there. For the worthy receyuing of whom we must come indued with Christ, and clothed with hym semely in that garment, to receiue his most precious body and blood, Christe whole God and man, whereby he then dwelleth in vs more abundantly, confirming in vs the effectes of his Passion & establishing our hope of resurrection, then to enioy the regeneration of our body with a full redemption of body and soule, to lyue with God in glory for ever.

Caunterbury.

A concord in the
spirituall pre-
sence.

In this comparison I am glad that at the last we be come so neare together, for you be almost right hartely welcome home, and I pray you let vs shake handes together. For we be agreed (as me seemeth) Christes body is present, and the same body that suffered: and we be agreed also of the manner of his presence. For you say that the body of Christ is not present, but after a spirituall maner, and so say I also. And if there be any difference betweene vs two, it is but a little and in this point only: That I say, that Christ is but spiritually in the ministracion of the Sacrament, and you say, that he is but after a spiritual maner in the Sacrament. And yet you say, that he is corporally in the Sacrament, as who should say, that there were a difference betweene spiritually, and a spirituall maner: And that it were not all one, to say that Christ is there onely after a spirituall maner, and not onely spiritually.

The presence of
the Sonne.

But if the substance of the Sonne be here corporally present with vs vpon earth, then I graunt that Christes body is so likewise. So that he of vs two that erreth in the one, let him be taken for a vaine man, and to erre

erre also in the other. Therefore I am content that the reader iudge indifferently betweene you and me, in the corporall presence of the sonne, and he that is found to erre, and to be a foole therein, let him be iudged to erre also in the corporall presence of Christes body.

But now maister Bucer help this man at need: For he that hath euer hitherto cryed out against you, now being at a pinch driven to his shiftes crieth for helpe vpon you. And although he was neuer your friend, yet exted your charity to helpe him in his necessity. But maister Bucer saith not so much as you do: and yet if you both said that the beames of the sonne, be of the same substance with the sonne, who would beleue either of you both? Is the light of the candle the substance of the candle? or the light of the fire the substance of the fire? Or is the beames of the sonne any thing but the cleere light of the sonne? Now as you said euen now of me, if you erre so farre from the true iudgement of naturall thinges, that all men may perceiue your error, what maruaile is it if you erre in heauenly thinges?

3 And why should you be offended with this my saying, that Christ is spiritually present in the assembly of such as be gathered together in his name? And how can you conclude hereof, that this is a plaine abolitio of the mystery of the Sacrament, because that in the celebration of the Sacrament, I say that Christ is spiritually present? Haue not you confessed your self, that Christ is in the Sacrament but after a spirituall manner? And after \hat{h} maner he is also among them \hat{h} be assembled together in his name. And if they \hat{h} say so, doe abolish the mystery of \hat{h} Sacrament, then do you abolish it your selfe, by saying that Christ is but after a spirituall manner in the sacrament, after which maner you say also that he is in them that be gathered together in his name, as well as I doe, that say hee is spiritually in both. But he that is disposed to pick quarrels, and to caluminate all thinges: what can be spoken so plainly, or ment so sincerely, but he will worast it into a wrong sence. I say that Christ is spiritually and by grace in his supper, as he is when two or three be gathered together in his name, meaning that with both he is spiritually, and with neither corporally, and yet I say not that there is no difference. For this difference there is, that with the one he is sacramentally, and with the other not sacramentally, except they be gathered together in his name to receaue the Sacrament. Neuerthelesse the selfe same Christ is present in both, nourisheth and feedeth both, if the Sacrament be rightly receiued. But that is onely Spiritually, (as I say) and onely after a Spirituall maner, as you say.

4 And you say further, that before we receiue the Sacrament, we must come indued with Christ, and seemely cloathed with him. But whosoever is indued and cloathed with Christ, hath Christ present with him after a spirituall maner, and hath receaued Christ whole both God & man or els he could not haue euerlasting life. And therefore is Christ present as well in Baptisme, as in the Lordes Supper. For in Baptisme be we indued with Christ, and seemely cloathed with him, as well as in his holy Supper we eate and drinke him.

Winchester.

Thus I haue perused these differences, which well considered, me thinke sufficient

to take away, and appease all such differences as might be moued against the Sacrament, the faith wherof hath euer preuayled against such as haue impugned it. And I haue not read of any that hath written against it, but somewhat hath against his enterprise in his wytynges appeared, wherby to confirme it, or so euident vntruthes affirmed, as wherby those that be as indifferent to the truth, as Salomon, was in the iudgement of the liuing childe, may discern the very true mother from the other, that is to say, who plainly entend the true childe to continue alieue, and who could be content to haue it be destroyed by deuision. God of his infinite mercy haue pitie on vs, and graunt the true faith of this holy mystery, vniformely to be conceiued in our vnderstandings, and in one forme of wordes to be vttered and preached, which in the booke of common prayer is well tearmed, not distant from the Catholick faith in my iudgement.

Caunterbury.

The partes
made of two.

YOU haue so perused these differences, that you haue made more difference then euer was before: for where before there were no more but two partes, the true catholick doctrine, and the papisticall doctrine, now come you in with your new fantastickall inuentions, agreeing with neither part, but to make a song of three partes, you haue deuised a new voluntary descant, so farre out of tune, that it agreeth neither with the tenor, nor mean, but maketh such a shamefull iarre, that godly eares abhorre to heare it. For you haue taught such a doctrine, as neuer was written before this time, and vttered therein so many vntruthes, and so many strange sayinges, that euery indifferent Reader may easely discern, that the true christen faith in this matter is not to be sought at your handes. And yet in your owne wytynges appeareth some thing to confirme the truth, quite against your owne enterprise, which maketh me haue some hope, that after my answere heard, we shall in the principall matter no more strue for the child, seeing that your selfe haue confessed that Christ is but after a spirituall maner present with vs. And there is good hope that God shall prosper this child to liue many yeares, seeing that now I trust you will help to foster and nourish it by as well as I.

The true mother
of the
childe.

And yet if diuision may shew a stepmother, then be not you the true mother of the child, which in the Sacrament make so many diuisions. For you deuide the substances of bread and wine, from their proper accidents: the substances also of Christes flesh and blood, from their own accidents, and Christes very flesh Sacramentally from his very blood, although you ioyne them again *per concomitantiam*, and you deuide the sacrament so, that the priest receaueth both the Sacrament of Christes body, and of his blood: and the lay people (as you call them) receiue no more but the sacrament of his body, as though the sacrament of his blood, and of our redemption, pertayned onely to the priestes. And the cause of our eternall life and saluation you deuide in such sort betweene Christ and the priest, that you attribute the beginning therof to the sacrifice of Christ vpon the crosse, and the continuance therof you attribute to the sacrifice of the priest in the masse, as you doe write plainly in your last booke. Oh wicked Stepmothers, that so deuide Christ, his Sacramentes, and his people.

After the differences followeth the 3. 4. 5. and 6. chapters of my booke which you binde as it were all together in one fardel, and cast them quite away, by the figure which you call reiection, not answering one word to any

any Scripture, or olde wyter, which I haue there alleadged for the defence of the truth. But because the Reader may see the matter plainly before his eyes, I shall heare rehearse my words againe, and ioyne thereto your answers. My wordes be these.

Now to returne to the principall matter, lest it might be thought a new deuise of vs, that Christ, as concerning his body and his humaine nature, is in heauen and not in earth: therefore by Gods grace it shalbe evidently proued, that this is no new deuised matter, but that it was euer the olde fayth of the catholicke Church, vntill the Papistes inuented a new fayth, that Christ really, corporally, naturally, and sensibly is here still with vs in earth, shutte vp in a boxe or within the compasse of bread and wine.

Cap. 3.
Christ corporally is in heauen & not in earth.

This needeth no better nor stronger prooffe, then that which the olde authors bryng for the same, that is to say, the generall profession of all Christen people in the common creede, wherein as concerning Christes humanitye, they be taught to beleue after this sort: That he was conceiued by the holy Ghost, borne of the virgin Mary: That he suffered vnder Pontius Pilate: Was crucified, dead and buried: that he descended into hel and rose againe the third day That he ascended into heauen; and sitteth at the right hand of his almighty Father: And from thence shal come to iudge the quick and dead.

The prooffe thereof by our profession in our commune Creede.

This hath beene euer the catholick faith of Christen people, that Christ (as concerning his body and his manhode) is in heauen, and shall there continue vntill he come down at the last iudgement.

And for as much as the Creede maketh so expresse mention of the Article of his ascention, and departing hence from vs, if it had been an other article of our faith, that his body taryeth also here with vs in earth, surely in this place of the Creede was so vrgent an occasion geuen to make some mention thereof, that doubtlesse it would not haue been passed ouer in our Creed with silence. For if Christ (as concerning his humanity) be both here, and gone hence, and both those two be articles of our faith, when mention was made of the one in the Creede, it was necessary to make mention of the other, lest by professing the one we should be dissuaded from beleueing the other, being so contrary the one to the other.

To this article of our Creed accordeth holy Scripture, and all the old auntyent doctors of Christes church, for Christ him self sayd, I leaue the world, and goe to my father. And also he sayd: you shall euer haue poore folkes with you, but you shall not euer haue me with you. And he gaue warning of this error before hand, saying that the time would come, when many deceauers should be in the world, and say: Here is Christ, and there is Christ, but beleue them not, said Christ. And S. Mark wryteth in the last chapter of his gospell, that the Lord Iesus was taken vp into heauen, and sitteth at the right hand of his father. And S. Paul exhorteth all men to seeke for thinges that be aboue in heauen, where Christ (saith he) sitteth at the right hand of God his father. Also he saith, that we haue such a bishoppe, that sitteth in heauen at the right hand of the throne of Gods maiesty. And that he hauing offered one sacrifice for sinnes, sitteth continually at the right hand of God, vntill his enemies be put vnder his feete as a footstool. And hereunto consent all the olde doctors of the church.

Cap. 4.
The prooffe hereof by the scripture.
Ioh. 16.
*Mat. 26.
Mat. 24.

Mar. vi.

Colof. 3.

Heb. 8.

Heb. 10.

First Origen vpon Mathew reasoneth this matter, how Christ may be called a stranger

Cap. 5.

The prooffe
thereof by auncient
authorities.

Origen. in
Nath. ho. 33.

a stranger that is departed into another countrey, seeing that he is with vs alway vnto the worldes end, and is among all them that be gathered together in his name, and also in the middest of them that know him not, and thus he reasoneth. If he be here among vs still, how can he be gone hence, as a straunger departed into another countrey? wherunto he answereth, that Christ is both God and man, having in him two natures. And as a man he is not with vs vnto the worldes end, nor is present with all his faithfull that be gathered together in his name. But his diuine power and spirite is euer with vs. Paule (saith he) was absent from the Corinthians in his body, when he was present with them in his spirite: So is Christ (sayth he) gone hence, and absent in his humanitie, which in his diuine nature is euery where. And in this saying (sayth Origen) we diuide not his humanitie (for S. Iohn writeth, that no spirite that deuideth Iesus can be of God) but we reserue to both his natures, their own properties.

In these wordes Origen, hath playnly declared his mynd, that Christes body is not both present here with vs, and also gone hence and estranged from vs. For that were to make two natures of one body, and to deuide the body of Iesus, forasmuch as one nature can not at one tyme be both with vs, and absent from vs. And therefore sayth Origen: that the presence must be vnderstanded of his diuinitie, and the absence of his humanitie.

August. ad Dar.
dan.
epist. 57.

And according hereunto S. Austine writeth thus in a pistle *Ad dardanum*, Doubt not but Iesus Christ as concerning the nature of his manhood is now there, from whence he shall come. And remember well and beleue the profession of a christian man, that he rose from death, ascended into heauen, sitteth at the right hand of his father, and from that place and none other, shall he come to iudge the quicke and the dead. And he shall come (as the Aungels sayd) as he was seene go into heauen, that is to say, in the same forme and substance, vnto the which he gaue immortallitie, but chaunged not nature. After this forme (sayth he, meaning his mans nature, we may not thynke that he is euery wher. For we must beware, that we doe not so stablish his diuinity, that we take away the veritie of his body. These be S. Augustines playne wordes. And by and by after he addeth these wordes. The Lord Iesus as God, is euery where, and as man is in heauen. And finally he concludeth this matter in these few wordes. Doubt not but our Lord Iesus Christ is euery where as God, and as a dweller he is in man that is the temple of God, and he is in a certain place in heauen, because of the measure of a very body.

In Iohan.
Tract. 30.

And agayne S. Augustin) writeth vpon the Gospel of S. Iohn. Our sauour Iesus Christ (sayth S. Augustine) is aboue, but yet his truth is here. His body wherein he arose is in one place, but his truth is spread euery where.

Tract. 50.

And in an other place of the same booke S. Augustine expounding these wordes of Christ. (You shall euer haue poore men with you, but me you shall not euer haue) saith: that Christ spake these words of the presence of his body. For (saith he) as concerning his diuine maiesty, as concerning his prouidence as concerning his infallible and inuisible grace, these words be fulfilled which he spake: I am with you vnto the worldes ende. But as concerning the fleshe which he tooke in his carnation, as concerning that which was borne of the virgine: as concerning that which was apprehended by the Iewes, and crucified vpon a tree, and taken downe from the crosse, lapped in linnen clothes and buried, and rose againe, and appered after his resurrection, as concerning that fleshe, he sayd: You shall not euer haue me with you. Wherefore senig that as

concer-

concerning his flesh, he was conuersant with his disciples forty dayes, and they accompanying, seeing, and not following him, he went vp into heauen, both he is not here (for he sitteth at the right hand of his father) and yet he is here, for he departed not hence as concerning the presence of his diuine Maiesty. As concerning the presence of his Maiesty, we haue Christ euer with vs, but as concerning the presence of his flesh he said truely to his disciples, ye shall not euer haue me with you. For as concerning the presence of his flesh, the church had Christ but a few dayes, yet now it holdeth him fast by faith, though it see him not with eyes. All these be S. Augustines wordes.

Also in an other booke, intituled to S. Augustine, is written thus: *We must beleue and confesse, that the Sonne of God (as concerning his diuinitie) is inuisible, without a body, immortal, and incircumscriptible: but as concerning his humanitie, we ought to beleue and confesse that he is visible, hath a body, and is containyd in a certayn place, and hath truely all the members of a man.*

Decessentia diuinitatis.

Of these wordes of S. Augustine, it is most cleere that the profession of the catholick faith is, that Christ (as concerning his bodely substance and nature of man) is in heauen, and not present here with vs in earth. For the nature and property of a very body, is to be in one place, and to occupy one place, and not to be euery where, or in many places at one time. And though the body of Christ (after his resurrectiō and ascention) was made immortal, yet this nature was not taken away, for then (as S. Augustine saith) it were no very body. And further S. August. sheweth both the maner & fourme how Christ is here present with vs in earth, & how he is absent, saying that he is present by his diuine nature and maiesty, by his prouidence, & by grace: But by his humain nature and very body, he is absent from this world, and present in heauen.

Cyrrillus likewise vpon the gospell of S. Iohn, agreeth fully with S. Augustin saying: Although Christ tooke away from hence the presence of his body, yet in Maiesty of hys Godhead he is euer here, as he promised to his disciples at his departing: saying: I am with you euer vnto the worldes end.

Cyrrillus in Iohan. li. 6. cap. 14.

And in an other place of the same booke, saynēt Cyrill sayth thus: Christian people must beleue, that although Christ be absent from vs, as concerning hys body, yet by his power he gouerneth vs, and all thinges, and is present with all them that loue hym. Therefore he sayd: Truely, truely I say vnto you, where so euer there be two or three gathered together in my name, there am I in the middes of them. For lyke as when he was conuersant here in earth as a man, yet then he filled heauen, and did not leaue the company of angelles: eue so beyng now in heauen with hys flesh, yet he filleth the earth, and is in them that loue hym. And it is to be marked, that although Christ should go away onely as concerning hys flesh, (for he is euer present in the power of hys diuinitie;) yet for a little time he sayd he would be with hys disciples. These be the wordes of Saynēt Cyrill.

Libro. 6. cap. 22.

Sainēt Ambrose also sayth, that we must not seeke Christ vpon earth, *nor in earth, but in heauen, where he sitteth at the right hand of hys father.*

Ambrosius in Lucam. li. 10. ca. 14.

And likewise saynēt Gregory writeth thus. *Christ (sayth he) is not here by the presence of hys flesh, and yet he is absent nowhere by the presence of hys Maiesty.*

Gregorius in Ho. Palchatis,

What subtilty thinkest thou (good reader) can the Papistes now imagin, to defend their pernicious errour, that Christ his humayn nature is bodyly here in earth, in the consecrated bread and wine: seeing that all the olde Church of Christ beleued the contrary, and all the old authors wrote the contrary?

For they all affirmed and beleued, that Christ being but one person, hath neuerthelesse in him two natures or substances, that is to say, the nature of his Godhead, and the nature of his manhood. They saye furthermore, that Christ is both gone hence from vs vnto heauen, and is also here with vs in earth, but not in his humaine nature, (as the Papistes would haue vs to beleue) but the olde authors say, that he is in heauen, as concerning his manhode, and neuertheles both here and there, and euery where, as concerning his Godhead. For although his diuinitie be such, that it is infinite, without measure, compasse, or place, so that as concerning that nature, he is circumscribed with no place, but is euery where, and filleth all the worlde: yet as concerning his humaine nature, he hath measure, compasse, and place, so that when he was here vpon earth, he was not at the same tyme in heauen: and now that he is ascended into heauen, as concerning that nature, he hath now forsaken the earth, and is onely in heauen. For one nature that is circumscribed, compassed, & measured, can not be in diuers places at one time. That is the sayth of the old Catholick church, as appeareth, as well by the authors before rehearsed, as by these that hereafter followeth.

Chap. 6.
One body can
not be in diuers
places at one
tyme.
Ad Dardanum.

Sainct Augustine speaking, that a body must needs be in some place, saith: that *ys it be not within the compasse of a place, it is no where.* And yf it be no where, *than it is not.* And Sainct Cirill considering the proper nature of a very body sayd: that *ys the nature of the Godhead were a body, it must needs be in a place, and haue quantitie, greatnesse, and circumscription.*

Cyrillus de
Trin. li. 2.

If than the nature of the Godhead must needs be circumscribed, if it were a body, much more must the nature of Christes manhood be circumscribed, and contayned within the compasse of a certaine place.

Didymus de spi-
ritu sancto, li. 1.
c. 1.

Didimus also in his booke *De spiritu sancto*, (which Sainct Hierom did translate) proueth, that the holy Ghost is very God, because he is in many places at one tyme, which no creature can be. For (sayth he) *all creatures visible, and inuisible, be circumscribed and inuironed either within one place (as corporall and visible thinges be) or within the proprietie of their owne substance, (as aungels and inuisible creatures be) so that no Angell (sayth he) can be at one tyme in two places.* And forasmuch as *the holy ghost is in many men at one tyme, therefore (sayth he) the holy ghost must needs be God.*

Basilus de spi-
ritu sancto ca. 22

The same affirmeth Sainct Basil, That the Angell which was with Cornelius, was not at the same tyme with Phillip, nor the Angell which spake to Zachary in the altare, was not the same tyme in his proper place in heauen. *But the holy Ghost was at one tyme in Abacuck, and in Daniell in Babilon, and with Jeremy in prison, and with Ezechiell in Chober, whereby he proueth, that the holy ghost is God.*

Wherefore the Papistes (which say, that the body of Christ is in an infinite number of places at one tyme) doo make his body to be God, and so confound the two natures of Christ, attributing to his humaine nature, that thing, which beløgeth onely to his diuinitie: which is a most heinous, & detestable heresie.

Agaynst whome wryteth Fulgētius in this wise, speaking of the distinction, and diuersitie of the two natures in Christ.

Fulgētius ad
Traianum
Regem. li. 2.

One and the selfe same Christ (sayth he) of mankinde was made a man, *compassed in a place*, who of his father is God, without measure or place. One and the selfe same person, as concerning his mans substaunce, was not in heauen, whan he was in earth, *and forsooke the earth when he ascended into heauen*: but as concerning his godly substaunce, (which is aboue all measure) he neyther

left

left heauen when he came from heauen, nor he left not the earth, when he ascended into heauen: which may be knowne by the most certain word of Christ himself, who to shew the placing of his humanitie, said to his disciples: I ascend vp to my father, and your father, to my God, and your God. Also when he had sayd of Lazarus that he was dead, he added, saying: I am glad for your sakes, that you may beleeeue, for I was not there. But to shew the vnmeasurable compasse of his diuinitie, he sayd to his disciples: behold I am with yon alwayes vnto the worldes end. Now how did he goe vp into heauen, but because he is a very man, contained within a place? Or how is he present with faithful people but because he is very God, being without measure?

Of these words of Fulgentius it is declared most certainly, that Christ is not here with vs in earth but by his Godhead, and that his humanitie is in heauen onely, and absent from vs.

Yet the same is more plainly shewed (if more plainly can be spoken) by Vigilus a bishoppe and an holy martyr. He writeth thus against the heretick Eutyches, which denyed the humanitie of Christ, holding opinion that he was only God, and not man. Whose error Vigilus confuting, proueth that Christ had in him two natures ioyned together in one person, the nature of his Godhead, and the nature of his manhoode. Thus he wryteth.

Vigilius contra Eutychē lib. 1.

Christ sayd to his disciples: if you loued me you would be glad, for I go vnto my father. And again he sayd: It is expedient for you that I go, for if I goe not, the comforter shall not come vnto you. And yet surely the eternall word of God, the vertue of God, the wildome of God, was euer with his Father, and in his Father, yea euen at the same time when he was with vs, and in vs. For whē he did mercifully dwell in this world, he left not his habitation in heauen, for he is euery where wholl with his Father, equall in diuinitie, whom no place can containe, for the Sonne filleth all thinges, and there is no place that lacketh the presence of his diuinitie. From whence then, and whether did he say he would goe? Or how did he say, that he went to his Father, from whom doubtles he neuer departed? But that to goe to his Father, and from vs, was to take from this world that nature which he receaued of vs. Thou seekest therefore that it was the propertie of that nature to be taken away and goe from vs, which in the end of the world shall be rendered again to vs, as the angels witnessed, saying: This Iesus which is taken from you, shall come agayn like as you saw him going vp into heauen. For looke vpon the miracle, looke vpon the mystery of both the natres: the Sonne of God (as cōcerning his humanitie) went frō vs, as concerning his diuinity, he said vnto vs: Behold, I am with you all the dayes vnto the worldes end.

Iohn. 14.

Iohn. 16.

Actu. 1.

Math. vi.

Thus farre haue I rehearsed the wordes of Vigilus, and by and by he concludeth thus. He is with vs, and not with vs. For those whom he left, and went from them, as concerning his humanitie, those he left not, nor forsooke them not, as touching his diuinitie. For as touching the forme of a seruauit (which he tooke away from vs into heauen) he is absent from vs, but by the forme of God (which goeth not from vs) he is present with vs in earth, and neuertheles, both present and absent, he is all one Christ.

Hetherto you haue heard Vigilus speake, that Christ (as concerning his bodily presence and the nature of his manhode) is gone from vs, taken from vs, is gone vp into heauē, is not with vs, hath left vs, hath forsaken vs. But as concerning the other nature of his Deitie, he is still with vs, so that he is both with

K. ij.

vs, and

Contra Euticē
lib. 4.

vs, and not with vs, with vs in the nature of his Deitye, and not with vs in the nature of his humanity. And yet more cleerely doth the same Vigilus declare the same thing in another place, saying.

If the word and the flesh were both of one nature, seeing that the word is euery where, why is not the flesh then euery where? For *when it was in earth, then verely it was not in heauen: and now when it is in heauen, it is not surely in earth. And it is so sure that it is not in earth, that as concerning it, we loke for him to come from heauen, whom as concerning his eternall word: we beleue to be with vs in earth.* Therefore by your doctrine (saith Vigilus vnto Eutiches, who defended that the diuinity and humanity in Christ was but one nature) either the word is conteyned in a place with his flesh: or els the flesh is euery where with the word. For *one nature cannot receiue in it selfe two diuers and contrary thinges.* But these two thinges be diuers and farre vnlike, that is to say, to be conteyned in a place, and to be euery where. Therefore in as much as the word is euery where, and the flesh is not euery where, it appeareth plainly, that one Christ himselfe hath in him two natures. And that by his diuine nature he is euery where, and by his humain nature he is conteyned in a place, that he is created, and hath no beginning, that he is subiect to death, and cannot dy. Wherof one he hath by the nature of his word (wherby he is God) and the other he hath by the nature of his flesh, wherby the same God is man also. Therefore one sonne of God, the selfe same was made the sonne of man, and he hath a beginning by the nature of his flesh, and no beginning by the nature of his Godhead. He is created by the nature of his flesh, and not created by the nature of his Godhead. *He is comprehended in a place by the nature of his flesh, and not comprehended in a place by the nature of his Godhead.* He is inferior to angels in the nature of his flesh, and is equall to his Father in the nature of his Godhead. He dyed by the nature of his flesh, and dyed not by the nature of his Godhead. This is the faith and catholick confession, which the Apostles taught, the Martirs did corroborate, and faithfull people keepe vnto this day.

Al these be the sayinges of Vigilus, who according to al the other authors before rehearsed, and to the faith and catholick confession of the Apostles, Martyrs, & all faithfull people vnto his time) saith, that as concerning Christs humanitie, when he was here on earth, he was not in heauen, and now when he is in heauen, he is not in earth. for one nature cannot be both conteined in a place in heauen, and be also here in earth at one time. And for as much as Christ is here with vs in earth, and also is conteined in a place in heauen, he proueth therby, that Christ hath two natures in him, the nature of a man, wherby he is gone from vs, and ascended into heauen, and the nature of his Godhead, wherby he is here with vs in earth. So that it is not one nature that is here with vs, and that is gone from vs, that is ascended into heauen and there conteined, and that is permanent here with vs in earth. Wherfore the papists (which now of late yeares haue made a new faith, that Christes naturall body is really and naturally present both with vs both here in earth, & sitteth at the right hand of his Father in heauen) doe erre in two very horrible heresies.

The one, that they confound his two natures, his Godhead and his Manhode, attributing vnto his humanitie, that thing which appertaineth onely to his diuinity, that is to say, to be in heauen, earth, and in many places at one time. The other is, that they deuide and seperate his humain nature or his body, making of one body of Christ, two bodies and two natures, one which is in hea-

uen,

uen, visible and palpable, hauing all members and proportions of a most perfect naturall man: and an other which they say is in earth here with vs, in euery bread and wine that is consecrated, hauing no distinction, forme, nor proportion of members, which contrarieties and diuersities (as this holy Martyr Vigilus saith) cannot be together in one nature.

Winchester.

These differences end in the xlviij. leafe in the second colunne. I intend now to touch the further matter of the booke with the manner of handling of it, and where an euident vntruth is, there to toyne an issue, and where sleight and craft is, there to note it in the whole.

The matter of the booke, from thence vnto the lxi. leafe, touching the being of Christ in heauen and not in earth, is out of purpose superfluous. The article of our Crad that Christ ascended to heauen, and sitteth on the right hand of his father, hath bene and is most constantly belæued of true Christian men, which the true sayth of Christes reall presence in the Sacrament doth not touch or empyre. For Christ being whole God & man in the Sacrament, is therby eyther out of heauen, or to be said conuersant in earth, because the conuersation is not earthly, but spirituall and godly, being the ascension of Christ, the end of his conuersation in earth, and therefore al that reasoning of the author, is clearely voyde, to trauayle to proue that is not denyed, onely for a sleight to make it seeme as though it were denyed.

Christ ascends the end of his conuersation in earth. sleight.

Caunterbury.

Here is such a sleight vsed by you, as is worthy to be noted of all men. For I goe not onely about to proue in this place, onely that Christ as concerning his humaine nature is in heauē (which I know you deny not) but I proue also that he is so in heauen, that he is not in earth, which you vtterly deny, and it is the chiefe point in contention betwene vs. But by this craft of appeaching me of sleight, that I goe about to proue that thing which you deny not (which is vntrue) you haue vsed such a sleight, that you passe ouer 8. leaues of my booke together, wherein I proue, that Christ (as concerning his corporall presence) is not here in earth, and you answer not one word to any of my argumentes. And I pray thee note, good Reader, what a strange manner of sleight this is, to passe ouer eight leaues together cleerely vnianswered, and that in the chief point that is in variance betwene vs, vnder pretence that I vse sleight, where in deede I vse none, but proue plainly that Christ is not bodely in heauen and in earth, both at one time. If he had but touched mine argumentes glancing by them, it had been somewhat: but vtterly to fly away, and not once to touch them, I think thou wilt iudge no smal sleight and craft therein. And me think in good reason, the matter ought to be iudged against him, for default of answer: who being present answereth nothing at all to the matter wherof he is accused, seeing that the Law sayth: *Qui tacet, consentire videtur.*

A sleight to auoyd answer.

Yet Smith is to be commended in respect of you, who attempteth at the least to see what shiftes he could make to auoyd my profes, and busyeth himself rather than he would stand mute, to say somthing to them. And yet in deede it had been as good for him to haue said nothing at all, as to say that which is nothing to the purpose.

Smith.

First to the Scriptures by me alleadged particularly, he vtterly answereth nothing. To Origen, and S. Augustine by name, and to all the

Origen. Augustine.

R. iij.

other

Smithes haire
distinction.

other Authors by me alleadged, he maketh this brieif answer in generall, & whatsoever those authors say, they meane no more, but & Christ is not here in earth visibly, naturally, & by circumscription, and yet neuerthelesse he is in the sacrament aboue nature, inuisibly, and without circumscription. This subtle distinction hath Smith deuised (or rather followeth other Papistes therein) to answer the Authors which I haue alleadged. And yet of Smithes own distinction it followeth, that Christ is not in the sacrament carnally and corporally. For if Christ be in the Sacrament but supernaturally, inuisibly, & without circumscription, then he is not there carnally, and corporally, as S. Augustine reasoneth *ad Dardanum*. But yet Smith onely saith that the Authors so meant, and proueth not one word of his saying, supposing that the old holy writers be like to the Papistes, which write one thing, and when they list not, or cannot defend it, they say they meane another.

For those Authors make no such distinction as Smith speaketh of, affirming diuers and contrary things to be in one nature of Christ in diuers respectes, but their distinction is of the two natures in Christ, that is to say, the nature of his Godhead, and the nature of his manhode. And they affirme plainly that the diuersity wherof they spake, cannot be in one nature (as you say it is) but must needes argue & proue diuersity of natures. And therfore by that diuersity and instinctio in Christ, they proue against the heretickes, that Christ hath two natures in him, which were vtterly no prooue at all, if one nature in diuers respectes might haue that diuersity. For the heretickes should haue had a ready answer at hand, that such diuersitie proueth not that Christ had two natures, for one nature may haue such diuersity (if it be true that Smith saith.) And so Smith, with other papists which saith as he doth putteth a sword in & hereticks hands, to fight against the catholick faith. This (good Reader) thou shalt easily perceiue if thou doe no more but read the authors which I haue in this place alleadged.

And yet for thy more ready instruction, I shall make a brieif rehearsal of the chief effect of them, as concerning this matter. To answer this question how it can be sayd that Christ is a stranger, and gone hence into heauen, and yet is also here with vs in earth, Smith and other Papistes resolute this matter by diuers respectes in one nature of Christ, but the old catholick writers which I alleadged, resolute the matter by two natures in Christ, affirming most certainly that such two diuers thinges can not haue place both in one nature. And therfore say they that Christ is gone hence, and is absent in his humanitie, who in his Deity is still here with vs. They say also that as concerning his mannes nature, the Catholicke profession in our Creede, teacheth vs to beleue that he hath made it immortal, but not changed the nature of a very mannes body, for his body is in heauen, and in one certain place of heauen, because that so requireth the measure and compasse of a very mannes body.

It is also (say they) visible, and hath all the members of a perfecte mannes body. And further they say, that if Christes body were not con-
teyned within the compasse of a place, it were no body, in so much that if the Godhead were a body, it must needes be in a place, and haue quantitie, bignes, and circumscription. For all creatures (say they) visible, and
inuisible

How both
these sayings
may be true,
that Christ is
with vs, and
also gone from
vs.
The same of
those authors
wryting in this
matter.

inuisible, be circumscribed, and conteyned within a certain compas, ether locally within one place (as corporall and visibie thinges be) or els within the property of their own substance (as angels and inuisible creatures be.) And this is one strong argument, whereby they proue that the holy Ghost is God, because he is in many places at one time, which no creature can be as they teach. And yet they say moreouer, that Christ did not ascend into heauen, but by hys humanitie, nor is not heare in earth but by hys diuinitie, which hath no compasse nor measure. And finally they say that to go to hys father from vs, was to take from vs that nature which he receaued of vs: and therefore when hys body was in earth, then surely it was not in heauen, and now when it is in heaue, surely it is not in earth for one nature can not haue in it selfe two sundry and contrary thinges.

All things here rehearsed be writen by the old auncient authoers which I haue alleadged, and they conclude the whole matter in this wise that this is the sayth and Catholique confession, which the Apostles taught, the Martyres did corroborate, and saythfull people keepe vnto this day. wherby it appeareth evidently, that the doctrine of Smyth and the Papistes, at that day was not yet sprong, nor had taken no roote.

Wherfore diligently ponder and way (I beseech thee gentle reader) the sayinges of these authoers, and see whether they say, that one nature in Christ may be both in heauen and in earth, both here with vs, and absent from vs at one tyme, and whether they resolue this matter of Christs being in heauen and in earth (as Smith doth) to be vnderstand of his manhood in diuersitie of these respectes visibie and inuisibie. And when thou hast well considered the authoers sayinges, then geue credite to Smith as thou shalt see cause.

But this allegation of these authoers hath made the matter so hote, that the Bishop of Winchester durste not once touch it, and Smith as soone as he had touched it, felt it so scawlding hote, that he durst not abyde it, but shanke away by and by for feare of burning his fingers. Now here what followeth further in my booke.

But now seeing that it is so euident a matter, both by the expresse words of Scripture, and also by all the old authoers of the same, that our Sauour Christ (as concerning his bodely presence) is ascended into heauen, and is not here in earth. And seeing that this hath been the true confession of the Catholicke faith, euersince Christes ascension, it is now to be considered what moued the Papistes to make a new and contrary faith, and what Scriptures haue they for their purpose. What moued them I know not but their own iniquitie, or the nature and condition of the sea of Rome, which is of al other most contrary to Christ, and therefore most worthy to be called the sea of Antichrist. And as for Scripture they alleadge none but onely one, and that not truely vnderstanded, but to serue their purpose wrested out of tune, whereby they make it to iarre, and sound contrary to all other Scriptures pertaining to the matter.

Christ toke bread (say they) blessed, & brake it, & gaue it to his disciples, saying: This is my body: These words they euers still repeate and beate vpon, that Christ sayd this is my body. And this saying they make their shooteanker, to proue therby as well the reall and naturall presence of Christs body in the Sacrament, as their imagined Transubstantiation. For these words of Christ, say

Cap. 7.
An answer
to the Papists,
alleging for
them these
wordes,
This is my
body.

The argument
of the Papists.

they, be most plain, and most true. Then for as much as he said, This is my body, it must needs be true that that thing which the Priest holdeth is his hands is Christs body. And if it be Christs body, then can it not be bread. Whereof they gather by their reasoning, that there is Christs body really present, and noe bread.

The answer.

Now forasmuch as all their prooffe hangeth onely vpon these wordes, this is my body: the true sence and meaning of these wordes must be examined. But (say they) what neede they any examination? what wordes can be more plain, then to say: This is my body.

The interpretation of these wordes, This is my body.

Truth it is in deed that the wordes be as plain as may be spooken, but that the sence is not so plain, it is manifest to euery man that wayeth substantially the circumstances of the place. For when Christ gaue bread to his disciples and said: This is my body, there is no man of any discretiō, that vnderstandeth the english tongue, but he may well know by the order of the speache, that Christ spake those wordes of the bread, calling it his body: as all the old authors also do affirme, although some of the Papistes deny the same. Wherefore this sentence can not meane as the wordes seeme and purport, but there must needs be some figure or mistery in this speech, more then appeareth in the playne wordes. For by this manner of speeche plainly vnderstand without any figure, as the wordes lye, can be gathered none other sence, but that bread is Christs body, and that Christs body is bread, which all Christian cares do abhorre to heare. Wherefore in these wordes must needs be sought out another sence & meaning then the words of themselues do beare.

Chap. 8.
Christ called
bread his body,
and wine his
blond.

And although the true sence and vnderstanding of these wordes, be sufficiently declared before, when I spake of Transubstantiation, yet to make the matter so playne, that no scruple or doubt shall remayne, here is occasion giuen, more fully to intreate therof. In whiche processe shalbe shewed, that these sentences of Christ, This is my body, This is my blond, be figuratiue speeches. And although it be manifest inough by the playn wordes of the gospel, and proued before in the processe of Transubstantiation, that Christ spake of bread, when he sayd, This is my body: likewise that it was very wyne, which he called his blond; yet least the Papistes should say, that we sucke this out of our own fyngers, the same shall be proued by testimony of the old authors, to be the true and old fayth of the catholicke Church. Where as the schole authors and Papistes, shall not be able to shew so much as one word of any aun- cient author to the contrary.

Ireneus contra
Valent. lib. 4. ca.
32. cap. 34. cap.
57.

First Ireneus, writing against the Valentinians in his fourth booke sayeth, that *Christ confessed bread (which is a creature) to be his body, and the cuppe to be his blond.* And in the same booke he writeth thus also: *The bread wherein the thanks begeuen is the body of the Lord.* And yet again in the same booke he saith, that *Christ taking bread of the same sort that our bread is of, confessed that it was his body.* And that *that thing which was tempered in the chalice, was his blond.* And in the fift booke he writeth further *that of the chalice (which is his blond) a man is nourished and doth grow by the bread, which is his body.*

Lib. 5.

Tertulli.
aduersus Iude-
os.

These wordes of Ireneus be most plain, that Christ taking very materiall bread, a creature of God, and of such sort as other bread is which we doe vse, called that his body, when he said: *this is my body*, and the wine also which doth feede and nourish vs, he called his blond.

Tertullian likewise in his booke written against the Iewes, saith that *Christ*
called

called bread his body. And in his booke against Martian he oftentimes repeateth the selfe same wordes.

And S. Cipryan in the first booke of his epistles, saith the same thing; that *Christ called such bread as is made of many cornes ioyned together, his body: and such wine he called his bloud, as is pressed out of many grapes, and made into wine.* And in his second booke he saith these wordes: *Water is not the bloud of Christ, but wine.* And againe in the same epistle he saith: that *it was wine which Christ called hys bloud, and that if wine be not in the chalice, then we drinke not of the fruit of the vine.* And in the same Epistle he saith: that *meale alone, or water alone, is not the body of Christ, except they be both ioyned together to make therof bread.*

Cyprian, ad
Magnum, lib. 1.
epist. 6.
Lib. 2. Epist. 3

Epiphanius also saith, that Christ speaking of a *lofe which is round in fashion, and cannot see, heare, nor feele, said of it: This is my body.*

Epiphanius in
Ancorate.

And S. Hierome wryting *ad Hedebiam*, saith these wordes: Let vs marke that the bread which the Lord brake, and gaue to his disciples, was the body of our Sauour Christ, as he sayd vnto them: Take and eate, this is my body.

Hiero ad Hedebiam.

And S. Augustine also sayth, that although we may set forth Christ by mouth, by writing, and by the sacrament of his body and bloud, yet we call neither our tounge, nor words, nor inke, letters, nor paper, the body and bloud of Christ but that we call the body and bloud of Christ, which is taken of the fruite of the earth, and consecrated by mysticall prayer. And also he sayth: Iesus called meat, his body, and drynke his bloud,

Augu. de trin.
lib. 3.
cap. 4.

Moreouer Cyrill vpon S. Iohn saith, that Christ gaue to his disciples peces of bread, saying: Take, eate, this is my body.

De verbis apostoli, sermo. 2.
Cyrill. in Ioan.
ne lib. 4. cap. 1.
Theoderetus
indialogo. 1.

Likewise Theoderetus saith, When Christ gaue the holy misteries, *he called bread his body, and the cuppe myxt with wine and water, he called his bloud.* By all these foresayd authours and places, whith many mo, it is playnly proued, that when our sauour Christ gaue bread vnto his Disciples, saying, Take and eate, this is my body, And likewise when he gaue them the cuppe, saying, Diuide this among you, and drinke you all of this, for this is my bloud: he called then the very materiall bread his body, and the very wine his bloud.

That bread (I say) that is one of the creatures here in earth among vs, and that groweth out of the earth, and is made of many graynes of corne beaten into flower, and mixed with water, and so baken and made into bread, of such sort as other our bread is, that hath neither sence nor reason, and finally that feedeth and nourisheth our bodies, such bread Christ called his body, when he sayd, This is my body, And such wine as is made of grapes pressed together and thereof is made drinke, whiche nourishe the body, such wine he called his bloud.

This is the true doctrine, confirmed as well by the holy scripture, as by all auncient authours of Christes Church, both Greekes and Latines, that is to say, that whē our Sauour Christ gaue bread and wine to his disciples, & spake these words, This is my body, This is my bloud, it is very bread & wine which he called his body and bloud.

Now let the Papistes shew some authoritie for their opinion, either of scripture, or of some aunciant author. And let them not constrayne all men to follow their fond deuises, only because they say, It is so, without any other ground or authoritie, but their owne bare wordes. For in such wise credite is to be geuen to Gods word only, and not to the word of any man. As many of them as I haue red (the byshop of Winchester onely excepted) do say, that Christ called

led not bread his body, nor wine his blood, when he sayd, This is my body, This is my blood. And yet in expoūding these wordes, they vary among them selues: which is a token that they be vncertaine of their own doctrine.

For some of them say, that by this pronoun demonstratiue (this) Christe vnderstoode not the bread and wine, but his body and blood.

And other some say, that by the pronoun (this) he ment neither the bread nor wine, nor his body nor blood, but that he ment a particuler thyng vncertain, which they call *Individuum vagum*, or *Individuum in genere*, I trowe some Mathematicall quiditee, they can not tell what.

But let all these Papistes togyther shew any one authoritie, eyther of scripture, or of auncient author, either Greke or Latine, that sayth as they say, that Christ called not bread and wine his body and blood, but *Individuum vagum*, and for my part I shall gyue them place and confesse that they say true.

And if they can shew nothing for them of antiquitie, but onely theyr own bare wordes, then it is reason that they geue place to the trueth confirmed by so many authorities, bothe of scripture and of auncient writers, which is, that Christ called very materiall bread his body, and very wine made of grapes, his bloude.

Winchester.

After this the authoꝝ occupieth a great number of leaues, that is to say, from the lvi. leafe vnto the lxxiii. to proue Christs wordes. (This is my body) to be a figuratiue spech. Sleight and twist is vsed in the matter without any effectuall consecution, to him that is learned.

First the authoꝝ sayth Christ called bread his body, Confessed bread his body. To this is answered, Christs calling is a making, as S. Paule sayth. *Vocat ea que non sunt, tanq̃ ea que sunt*, He calleth that be not as they were. And so his calling (as Christe some and the greke commentaries say, is a making, which also the Catechisme teacheth, translated by Iustus Jonas in Germany, and after by this authoꝝ in english. Tertullian saith, Christ made bread his body, & it is all one spech in Christ being god, declaring his ordinaunces, whither he vse the word call, or make, for in his mouth to call is to make.

Cyprian saith according hereunto howe bread is by Gods omnipotency made fleshe, wherupon also this spech (bread is flesh) is as much to say as made flesh, not that bread beyng bread is flesh, but that was bread is flesh by Gods omnipotency, and so this authoꝝ entreating this matter as he doth, hath partly opened the sayth of transubstantiation. For in dede bread beyng bread is not Christs body, but that was bread, is nowe Christs body because bread is made Christs body, and because Christ called bread his body which was in Christ to make bread his body. When Christ made water wine the spech is very proper to say, water is made wine. For after like manner of spech we say Christ iustifieth a wicked man, Christ saueth sinners, & the phisitio hath made the sicke man whole, & suche dyet will make an whole man sicke. Al these speches be proper and playn, so as the construction be not made capcious and Sophisticall, to loin that was to that now is, for getting the meane woꝝke.

When Christ said (This is my body) there is necessitie that the demonstration (this) should be referred to the outwarde visible matter, but may be referred to the inuisible substance. As in the spech of God the father bpō Christ in Baptisme: This is my son.

And here whē this authoꝝ taketh his recreation to speak of the saynyng of the papists I shal ioyn this Issue in this place that he vnderstandeth not what he saith, and if his knowledge be no better then is uttered herein the penne, to be in this point clerly coded of ignorance.

Caunterbury.

Here

Rom. 4.

Chrysost. in epistol. 2. Ro. cap. 4.

Tertulian. aduersus Marcionem lib. 4. Ciprianus de cena Domini.

An issue.

Here is an other sleight, such as the like hath not lightly bene sene. For where I wrote, that when Christ sayd, This is my body, it was bread that he called his body, you turne the matter to make a descant vpon these 2. wordes (calling) and (making) that the mindes of the readers should be so occupied with the discussion of these 2. wordes, that in the meane tyme they should forget, what thing it was, that was called and made: Like vnto men that dare larkes, which hold vpon an hoby, that the larks eyes, beyng euer vpon the hoby, should not see the nette that is layd on theyr heades.

Another sleight.

And yet finally you graunt that which Smyth denyeth, that it was bread which Christ called hys body, when he sayd: This is my body. And so that which was not hys body in deede, he called hys body, who calleth thynges that be not, as they were the thynges in deede. And if hys calling be making, then hys calling bread hys body, is making bread hys body: and so is not onely Christes body made presēt, but also the bread is made his body: because it is called hys body, and so must bread be the thing wherof Christes body is made, which before you denyed in the xi. comparison, calling that saying so foolish, that it were not tolerable to be deuised by a scoffer in a play to supply when hys fellow had forgotten hys part. And thus should you conclude your self, if Christs calling were making, which in deede is not true: for then should Christ haue made hym selfe a vine, when he called hymselfe a vine: and haue made S. John the blessed virgine Marias sonne, when he called hym her sonne: and should haue made his Apostles vine braunches, when he called them so: and should haue made Peter a deuill, when he called him deuill.

Rom. 4. Whether Christs calling be making.

Joh. 15. Joh. 19. Joh. 15. Mat. 16.

After when you come to make aunswere vnto the authours cited by me in this place, fyrst you skip ouer Irene the eldest author of them all, because (I think) he is to hard meate for you well to digest, and therefore you will not once taste of hym.

Irenaeus.

In Tertullian and Cyprian you agree again, that when Christ sayd This is my body, It was bread that he called hys body. And so when he sayd (this) he ment the bread, making demonstration vpon it: as before you haue sayd more at large in your book, which you named the Detection of the deuils sophestrie. And herein you say more truely then the other Papistes do, (which deny that the demonstration was made vpon the bread) although you say not true in the other part, that Christes calling was making.

Tertullian. Cyprian. Whether bread be called Christs body.

And if hys calling be chaunging of the bread, and making it the body of Christ, yet then it is not true to speake of the bread, and to say, that it is the body of Christ. For when one thing is chaunged into an other, the first stil remaining, it may be sayd both that it is made the other thing, and that it is the other thing (as when cloth is made a gowne, we may say this cloth is made a gowne, and also this cloth is a gowne) but when the former matter or state remaineth not, it may be said that it is made the other thing, but not that it is the other thing: As when Christ had tourned water into wine. And likewise although we say, a wicked man is made iust, a sick man is made whole, or an whole man sicke, yet it is no true speach to say, a wicked man is iust, a sicke mā is whole, or an whole man is sicke: because the former state remaineth not. And therefore although

Conuer. 1107. 2. maner of waies

John. 2.

though it might in speech be allowed, that the bread is made Christes body when the bread is gone, yet can it not be proper and approued speech, to say, it is his body, except the bread remaine still. For of that thing, which is not, it can not be said, that it is Christes body. For if it be his body, it must needes be, by the rule of the Logike, a tertio adiacente, ad secundum adiacens.

Christes body
made of bread.
John. 2.

And I meruaile how you haue ouershot your selfe in this place, when you teach how and after what maner bread is made Christes body? not that bread (say you) being bread is his body, but that which was bread is now made his body: whereof it followeth necessarily, that his body is made of bread. For as the wine in the Cane of Galile was made of water, when the substance of water was tourned into the substance of wine: so if in the Sacrament the substance of bread be tourned into the substance of Christes body, then is his body in the sacrament made of bread, which is in the xi. comparison you affirmed to be so foolish a saying, as were not tollerable to be deuised by a scoffer in a play to supply when his fellow had forgotten his part.

Therefore I haue not here partly opened the faith of Transubstantiation (as you say of me) but you haue here manifestly opened the wisdom of the Papisticall doctrine, which is more foolish, then were to be deuised by a scoffer in a play.

whether Christ
called bread his
body.

But what neede I much to contend with you in this place, seeing that you graunt the thing for the whiche I cyted all these authors, that is to say that Christ called bread his body, when he said, This is my body?

And in your detection of the Devils sophestrie (as you call it) you say that Christ spake plainly, This is my body, making demonstration of the bread, when he said, This is my body. But it seemeth you be sorry that you haue graunted so much, and that you spake those wordes vnadvisedly, before you knew what the Papistes had written in this matter: and now when you perceauie how farre you varie from them, you would faine call your wordes backe agayn, and prepare alway for the same, saying thus: when Christ said (This is my body) there is no necessitie, that the demonstratio (this) should be referred to the outward visible matter, but may be referred to the inuisible substance. In these your wordes it semeth you begin to doubt in that thing which before you certainly affirmed without all doubt.

And when you haue confessed the whole matter that I do here proue, which is onely this, that Christ called bread his body & wine his bloud, when he sayd, This is my body, This is my bloud: yet you conclude your answer with an issue of mine ignorance, that it is so great, that I vnderstand not what I say, if my knowledge be no better, then is vttered here in my pen. And yet my wordes be so playne, that the least chyld (as they say) in the town, may vnderstand them. For all my study is to speak plain, that the truth may be known, and not with darke speeches (as you do) to hide the truth. But when I had made a plaine issue against all the Papists in general, it had bene your part to haue ioyned in the sayd issue and not to deuise new issues.

Smith.

But because neither you nor Smith dare ioyne with me in mine issue I shall repete mine issue againe, and take it for confessed of you both, because

cause neither of you dare say the contrary, & iopne an issue with mee therein. My issue is this, Let all the Papists together shew any one authority, either of scripture or of auncient author, either Greeke or Latine, that sayth as they say, that Christ called not bread and wine his body and bloud, but *Individuum vagum*, and for my part I shall giue them place, and confesse that they say true. And if they can shew nothing for them of antiquitie, but onely their owne bare wordes, then it is reason that they geue place to the truth, confirmed by so many authorities both of scripture and of auncient writers, which is, that Christ called very materiall bread his body, and very wine made of grapes, his bloud.

Wine Issue.

Now it shall not be much amisse, to examine here the wise deuise of M. Smith, what he can say to this matter, that the opinion of diuers Doctours may be knowen, as well of Doctour Smith, as of Doctour Gardiner. It is very false (sayth Smith to me) that you do say, that as these wordes (This is my body) do lye, there can be gathered of them none other sence, but that bread is Christes body, and that Christes body is bread. For there can no such thing be gathered of those wordes, but onely that Christ gaue his disciples his very body to eat, into which he had turned the bread, when he spake those wordes. First, Smith vbleth here a great and manifest falsehead in reciting of my sentence, leauing out those wordes which should declare the truth of my saying. For I say that by this maner of speache playnly vnderstand without any figure, there can be gathered none other sence, but that bread is Christes body. In which my sentence he leaueth out these wordes (by this maner of spech playnly vnderstand without any figure) which wordes be so materiall, that in them resteth the pith and triall of the whole sentence.

Smith.

When Christ tooke the v. loaves and ij. fishes, and looking vp into heauen blessed them, and brake them, and gaue them vnto his disciples, that they should distribute them vnto the people, if he had then said, Eate, this is meate, which shall satisfie your hunger: by this maner of speach playnly vnderstand without any figure, could any other sence haue been gathered, but that the bread and fishes which he gaue them was meate? And if at the same tyme he had blessed wine, and commaunding them to drinke therof, had sayd: This is drinke, which shall quench your thirst: what could haue been gathered of those wordes playnly vnderstand without any figure, but that he called wine drinke? So lyke wise when he blessed bread and wine, and gaue them to his disciples, saying: Eate, this is my body: Drinke, this is my bloud: what can be gathered of this maner of speach playnly vnderstand without any figure, but that he called the bread his body, & wine his bloud? For Christ spake not one word there of any changyng or turning of the substance of the bread, no more then he did when he gaue the loaves & fishes. And therefore the maner of speach is all one, and the changing of the substances can nomore be proued by the phrase and fashion of speach, to be in the one then in the other, whatsoeuer you Papistes dreame of your owne heades without Scripture, that the substance of the bread is turned into the substance of Christes body.

Math. 14.
Marc. 6.
Luc. 9.
John. 6.

But Smith bringeth here newes, vsing such strange and noueltie of speache, as other Papistes vse not, which he doth either of ignorance

Smith.

of his Grammar, or els that he dissenteth farre from other Papistes in iudge-

iudgement. For he sayth, that Christ had turned the bread when he spake these wordes, This is my body. And if Smith remember his Accidence, the preterpluperfect tence signifieth the tyme that is more then perfectly past, so that if Christ had turned the bread when he spake those wordes, then was the turning done before and already past, when he spake those wordes, which the other Papistes say was done after, or in the pronunciation of the wordes. And therefore they vse to speake after this sort, that when he had spoken the wordes, the bread was turned, and not that he had turned the bread when he spake the wordes.

An other noueltie of speech Smith vseth in the same place, saying that Christ called his body bread, bycause he turned bread into it, it semeth and appeareth still to be it, it hath the qualitie and quantitie of bread, and bycause it is the foode of the soule as corporall meate is of the body. These be Smithes wordes: which if he vnderstand of the outward forme of bread, it is a noueltie to say, that it is the foode of the soule: and if he meane of the very body of Christ, it is a more strange noueltie to say, that it hath the quantitie and qualitie of bread. For there was neuer man (I trow) that vsed that maner of speech, to say that the body of Christ hath the quantitie and qualitie of bread, although the Papistes vse this spech, that the body of Christ is contained vnder the forme, that is to say, vnder the quantities and qualities of bread.

Now when Smith should come to make a direct answere vnto the authorities of the old writers, which I haue brought forth to proue that Christ called bread his body when he sayd, This is my body: Smith answereth no more but this: the Doctors which you my Lord alledge here for you, proue not your purpose. Forsooth a substantiall answer, and well proued, that the Doctors by me alledged proue not my purpose, for Smith sayth so. I looked here that Smith should haue brought forth a great number of authors to approue his saying, and to reprove mine, specially seing that I offered fayre play to him, and to all the Papists, ioynd with him in one trowpe.

For after that I had alledged for the prooffe of my purpose, a great many places of old authors, both Greekes and Latines, I prouoked the Papistes to say what they could to the contrary. Let all the Papistes together (sayd I) shew any one authoritie for them, either of Scripture or auncient Author, eyther Greeke or Latin, and for my part I shall giue them place. And if they can shew nothing for them of antiquitie, then is it reason that they giue place to the truth, confirmed by so many authorities, both of Scripture and of auncient writers, which is, that Christ called very materiall bread his body, and very wine made of grapes, his blood.

Now I referre to thy iudgement, indifferent reader, whether I offered the Papistes reason or no: and whether they ought not, if they had any thing to shew, to haue brought it forth here? And for as much as they haue brought nothing, (being thus prouoked with all their counsayle) whether thou oughtest not to iudge, that they haue nothing in deede to shew, which if they had, without doubt we should haue hard of it in this place. But we heare nothing at all, but these their bare wordes, not one of all these Doctors sayth as ye do, my Lord. Which I put in thy discretion

tion, indifferent Reader, to beu the Doctours wordes by me alleaged, and so to iudge.

But they say not that there is onely bread in the Sacrament (sayth Smith) and not Christes body: what then? what is that to purpose here in this place, I pray you? For I goe not about in this place to proue that onely bread is in the sacrament, and not Christes body: but in this place I proue onely, that it was very bread, which Christ called his body, and very wine which he called his blood, when he sayd, This is my body: This is my blood. Which Smith with all his rablement of the Papistes deny, and yet all the old Authours affirme it with Doctor Steuen Gardiner, late Bishoppe of Winchester also, who sayth that Christ made demonstration vpon the bread, when he sayd, This is my body. And as all the old Authours be able to counteruayle the Papistes: so is the late Bishoppe able to matche Smith in this mater, so that we haue at the least a Rowland for an Oliuer. But shortly to comprehend the answer of Smith: where I haue proued my sayings, a dosen leaues together, by the authoritie of Scripture and old catholike writers, is this a sufficient answer, onely to say without any prooffe, that al my traual is lost: and that all that I haue alleadged is nothing to the purpose? Iudge indifferently gentle Reader, whether I might not by the same reason cast away all Smithes whole booke, and reiect it quite & cleane with one word, saying, All his laboure is lost and to no purpose. Thus Smith and Gardiner being answered, I will returne agayne to my booke, where it followeth thus.

Now this being fully proued, it must needs folow consequently, that this manner of speaking is a figuratiue speach. For in playne, and proper speach, it is not true, to say that bread is Christes body, or wine his blood. For Christes body hath a soule, lyfe, sence, and reason: but bread hath neither soule, lyfe sence, nor reason.

Cap. 9.
Bread is my
body, wyne is
my blood, be
figuratiue spea-
ches.

Lykewise in playne speche it is not true, that we eate Christes body, and drinke his blood. For eating & drinking in their proper and vsuall signification, is with the tongue, teeth, and lippes, to swallow, diuide, and chawe in peeces: which thinge to do to the flesh and blood of Christ, is horrible to be heard of any Christian.

So that these speeches, To eate Christes body and drinke his blood, to call bread his body, and wine his blood, be speeches not taken in the proper signification of euery worde, but by translation of these wordes, (eating, and drinking,) from the signification of a corporall thing, to signifie a spirituall thing: and by calling a thing that signifieth, by the name of the thing which is signified thereby. Which is no rare nor straunge thing, but an vsuall manner, and phrase in common speech. And yet least this faulte should be imputed vnto vs, that we do fayne thinges of our owne heades without auctoritie, (as the papistes be accustomed to do,) here shall be cited sufficient authorirye, as well of Scriptures, as of olde auncient authors, to approue the same.

Cha. 10.
To eate Chri-
stes flesh and
drinke his blood
be figuratiue
speeches.

First when our Sauour Christ in the sixt of Iohn sayd, that he was the bread of lyfe, which who so euer did eate, should not dye, but liue for euer: and that the bread which he would geue vs, was his flesh: and therefore who so euer should eate his flesh, and drinke his blood, should haue euerlasting lyfe: and they that should not eate his flesh, and drinke his blood, should not haue e-

uerlasting lyfe. When Christ had spoken these wordes, with many moe, of the eating of his flesh, and drinking of his bloud, both the Iewes, and many also of his disciples were offended with his wordes, and sayd: This is an hard saying. For howe can hee geue vs his flesh to be eaten? Christ perceiuing their murmuring hartes (because they knew none other eating of his flesh, but by chawing, and swallowing) to declare, that they should not eate his body after that sort, nor that he ment of any such carnall eating, he sayd thus vnto them: What yf you see the sonne of man ascend vp where he was before? It is the spirite that geueth life, the flesh auaieth nothing: the words which I spake vnto you, be spirite and lyfe.

These wordes our Sauour Christ spake, to lift vp their mindes from earth to heauen, and from carnall to spirituall eating, that they should not phantasy, that they should with their teeth eate him present here in earth: for his flesh so eaten (sayth he,) should nothing profite them. And yet so they should not eate him, for he would take his body away from them, and ascend with it into heauen: and there by fayth, and not with teeth, they should spiritually eate him sitting at the right hand of his father. And therefore (sayth he,) The wordes which I do speake, be spirite and lyfe: That is to say, are not to be vnderstand, that we shall eate Christ with our teeth, grossely, and carnally, but that we shall spiritually, and gostly with our fayth, eate him, being carnally absent from vs in heauen. And in such wise, as Abraham and other holy fathers did eate him, many yeares before he was incarnated, and borne, as Saint Paule sayth, that all they did eate the same spirituall meate that we doo, and drinke the same spirituall drinke: that is to say, Christ. For they spiritually by their fayth, were fed and nourished with Christes body and bloud, and had eternall lyfe by him, before he was borne, as we haue now, that come after his ascension.

Thus haue you heard the declaration of Christ himselfe, and of Saint Paul that the eating, and drinking of Christes fleshe, and bloud, is not taken in the common signification, with mouth, and teeth, to eate, and chaw a thing being present, but by a lively fayth in hart and minde, to chaw, and digest a thing being absent, either ascended hence into heauen, or els not yet borne vpō earth.

Winchester.

In the 1st leaf the auctor entreateth whether it be a plaine speech of Christ to say (eate and drinke) speaking of his body and bloud. I answer, the speech of it selfe is proper: commaunding them present to eate and drinke that is proponed for them: and yet it is not requisite that the nature of man should with like comon effect worke, in eating and drinking that heauenly meate & drinke, as it doth in earthly and carnall meates. In this mystery man doth as Christ ordeined, that is to say, receyue with his mouth, that is ordered to be receiued with his mouth, graunting it neuerthelesse of that dignitie and estimation, that Christes wordes affirms: and whether he so doth or no, Christes ordinaunce is as it is in the substance of it selfe alone, whereof no god man iudgeth carnally or grossely, ne discusseth the vnfaithfull question (how) which he can not conceiue, but leaueth the depenes thereof, and doth as he is bidden. This misterie receiueh no mans thoughtes, Christes institution hath a propertie in it, which can not be discussed by mans sensuall reason. Christes wordes be spirite and life, which this auctor wresteth with his owne glose, to exclude the truth of the eating of Christes flesh in his supper. And yet for a thifte, if a man would ioyne issue with him, putteth to his speech the wordes (grossely) and (carnally) which wordes in such a rude vnderstanding, be termes meete to expresse how dogges deuoure pannes, then to be inculked in speake

in speaking of this high mystery. Wherein I will make the issue with this author, that no catholike teaching is so framed with such termes, as though we should eate Christes most p̄cious body grossely, carnally, ioyning those wordes so together. For els (carnally) alone may haue a good signification, as Hilary bleth it: but contrariwise speaking in the Catholique teaching of the maner of Christes p̄sence, they call it a spirituall maner of p̄sence, and yet there is p̄sent by gods power the very true naturall body and bloud of Christ, whole God & man, without leauing his place in heauen: and in the holy supper men vse their mouthes, and teeth, following Christes commaundement in the receiuing of that holy Sacrament, being in sayth sufficiently instruct, that they can not ne do not feare, consume, or violate that most p̄cious body and bloud, but vnwotely receiuing it, are cause of their owne iudgement and condemnation.

Caunterbury.

Eating and drinking with the mouth being so playne a matter, that yong babes learne it, and know it before they can speake, yet the Cuttill here with his blacke colours and darke speeches goeth about so to couer and hyde the matter, that neither yong nor olde, learned nor vnlarned, should vnderstand what he meaneth. But for all his masking who is so ignorant but he knoweth, that eating, in the proper and vsuall signification, is to bite and chaw in sunder with the teeth? And who knoweth not also, that Christ is not so eaten? Who can then be ignorant, that here you speake a manifest vntruth, when you say, that Christes body to be eaten, is of it selfe a proper speech and not figurative? Which is by and by confessed by your selfe, when you say that we do not eate that heauenly meat, as we do other carnall meates, which is by chawing and deuinding with the mouth and teeth. And yet we receaue with the mouth that is ordeined to be receiued with the mouth, that is to say, the Sacramentall bread and wine, esteeming them neuerthelesse vnto vs when we duly receiue them, according vnto Christes wordes and ordinaunce.

The eating of Christes body is not with teeth.

But where you say, that of the substantiue of Christes body no good man iudgeth carnally, ne discusseth the vnfaithful question (how:) you charge your selfe very sore in so saying, and seeme to make demonstration vpon your selfe, of whom may be sayd, Ex ore tuo te iudico. For you both iudge carnally in affirming a carnall p̄sence, and a carnall eating, and also you discusse this question (how) when you say that Christes body is in the sacrament really, substantiually, corporally, carnally, sensible, and naturally, as he was born of the virgin Mary, and suffered on the cros.

Luc. 19.

And as concerning these wordes of Christ: The wordes which I doe speake be Spirit and lyfe, I haue not wrested them with myne owne glose (as you misreport) but I haue cited for me the interpretation of the catholik doctors and holy fathers of the church, as I refer to the iudgement of the reader.

John. 6.

But you teach such a carnall & grosse eating, and drinking of Christes flesh & bloud, as is more meet to expresse how dogges deuoure paunches, then to sette forth the high mystery of Christes holy supper. For you say, that Christes body is p̄sent really, substantiually, corporally, and carnally, and so is eaten: and that we eate Christes body, as eating is taken in common speech: but in common speech it is taken for chawing, and gnawing as doges do paunches: wherfore of your saying it followeth, that we do so eate Christes body, as dogges eate paunches, which all

christian eares abhorre for to heare.

But why should I toyne with you here an issue, in that mater which I neuer spake? For I neuer read nor hard no man that sayd (sauiing you alone) that we do eate Christ grossely, or carnally, or as eating is taken in common speech without any figure, but all that euer I haue hard or read, say quite cleane contrary. But you, who affirme that we eate Christ carnally, and as eating is taken in common speech (which is carnally & grossely to chaw with the teeth) must nedes consequently graunt, that we eat him grossely and carnally, as dogges eate paunches. And this is a strange thing to heare, that where before you sayd, that Christ is present but after a spirituall maner, now you say, that he is eaten carnally.

And where you say, that in the holy Supper men vse their mouth and teeth, truth it is that they so do, but to chawe the Sacramēt, not the body of Christ. And if they doo not teare that most precious body and bloud, why say you then that they eate the body of Christ, as eatyng is taken in comon speech? And wherefore doth that false Papistcally sayth of Pope Nicolas, (which you wrongfully call Catholike,) teach that Christs body is toyne with the teeth of the saythfull? De consecr. dist. 2. Ego.

Nicolas the
second.
De consecr. dist.
2. Ego.

Now folowe the particular authorities, which I haue alleaged for the interpretation of Christes wordes, which if you had well considered, you would not haue sayd (as you doe) that I wasted Christes wordes with mine owne glose. For I beginne with Origene, saying:

Origen. in Le-
uit. Ho 7.

John. 6.

And Origene declaring the sayd eating of Christes flesh, and drinking of his bloud, not to be vnderstand as the wordes doe sound, but figuratiuely, writeth thus vpon these wordes of Christ: Except you eate my flesh and drinke my bloud, you shall not haue lyfe in you. Consider (sayth Origen) that *these things* written in Godes bookes, *are figures*, and therefore examine, and vnderstand them as spirituall, and not as carnall men. For if you vnderstand them as carnall men, they hurt you, and feede you not. For euen in the Gospels is there found letter that killeth. And not onely in the old Testament, but also in the new is there found letter that slayeth hym, that dooth not spirituallly vnderstand that which is spoken. For if thou follow the letter or wordes of this that Christ sayd: Except you eat my flesh, and drink my bloud this letter killeth.

Who can more playnely expresse in any wordes, that the eating & drinking of Christes flesh and bloud, are not to be taken in common signification, as the wordes pretend and sound, then Origene dooth in this place?

Winchester.

Origenes.

Now I will touch shortly what may be sayd to the particular authorities brought in by this author. Origen is noted (among other writers of the church) to draw the text to all egories, who doth not thereby meane to destroy the truth of the letter, and therefore whē he speaketh of a figure, sayth not there is onely a figure, which excludeth (only) being away, (as it is not found by any author Catholick taught that the speech of Christ of eating of his flesh to be onely a figure) this author had nothing advanced his purpose. As for spiritual vnderstanding meaneth not any destruction of the letter wher the same may stand with the rules of our faith. All Christes words be life and spirit, contayning in the letter many tymes that is aboue our capacity, as specially in this place of the eating of his flesh, to discusse the particularities of (how) & yet we must beleue to be true that Christ sayth (although we can not tell how:) For when we go about to discusse of Godes mystery (how,) then we fall from sayth, and waxe carnall men, and would haue

Godes

Gods wayes like ours.

Caunterbury.

Here may euery man that readeth the words of Origen plainly see, & you seek in this waighly matter nothing but shifts and cauillatiōs. For you haue nothing answered directly to Origen although he directly writeth agaynst your doctrine. For you say that the eating of Christes flesh is taken in the proper signification without a fyg ure. Origen sayth there is a figure. And Origen sayth further, that it is onely a figuratiue spech, although not adding this word (onely) yet adding other words of the same effect. For he sayth, that we may not vnderstand the words as the letter soundeth. And sayth further, that if we vnderstand the words of Christ in this place, as the letter soundeth, the letter killeth. Now who knoweth not, that to say these words (not as the letter soundeth, and yet letter killeth) be as much to say, as onely spiritually, and only other wise then the letter soundeth? Wherfore you must spit vpon your hands, and take better hold, or els you can not be able to plucke Origen so shortly from me. And I maruaile that you be not ashamed, thus to trifle with the auncient authoys in so serious a matter, and such places, where the reader onely looking vpon the authoys wordes, may see your dealing.

The next is Chrysostome, whom I cite thus.

And Saynt Iohn Chrysostome affirmeth the same, saying, that if any man vnderstand the words of Christ carnally he shall surely profit nothing thereby. For what meane these words, the flesh auayleth nothing? He ment not of flesh (God forbid) but he ment of them that fleshly and carnally vnderstood those things that Christ spake. But what is carnall vnderstanding? To vnderstand the words simply as they be spoken, and nothing els. For we ought not so to vnderstand the things which we see, but all misteries must be considered with inward eyes, and that is spiritually to vnderstand them.

Chrysostome in Iohānem Hom. 46.

In these words S. Iohn Chrysostō sheweth plainly that the words of Christ concerning the eating of his flesh and drinking of his bloud, are not to be vnderstand simply, as they be spoken, but spiritually and figuratiuely.

Winchester.

Saint Chrysostom declareth himself, how misteries must be considered with inward eyes, which is a spirituall vnderstanding, whereby the truth of the mystery is not, (as it were by a figuratiue spech empayred) but wth an humilitie of vnderstanding in a certayn sayth of the truth maruailed at. And here the autho^r of this booke useth a sleight to ioynē figuratiuely to spiritually, as though they were alwayes all one, which is not so.

Chrysostome.

Caunterbury.

As you haue handled Origen before, euen so do you handle Chrysostō. Wherfore I only refer the reader to looke vpon the words of Chrysostome recited in my booke, who sayth, that to vnderstand the words of eating of Christes flesh, simply as they be spoken, is a carnall vnderstanding. And then can it be no proper spech (as you say it is) bicause it can not be vnderstand as the wordes be spoken, but must haue an other vnderstanding spiritually. Then followeth next Saint Augustine, of whom I write thus.

And yet most planely of all other, S. Augustine dooth declare this matter

Augustinus

de doctrina
Christ. li. 3.

in his booke *De doctrina christiana*, in which booke he instructeth christian people, how they should vnderstand those places of Scripture, which seem hard and obscure.

Seldome (sayth he) is any difficulty in proper words, but either the circumstance of the place, or the conferring of diuers translations, or els the originall tounge wherein it was written, will make the sence playn. But in words that be altered from their proper signification, there is great diligence and hede to be taken. And specially we must beware, that we take not litterally any thing that is spoken figuratiuely. Nor contrary wise we must not take for a figure any thing, that is spoken properly. Therefore must be declared (sayth S. Augustine) the maner how to discern a proper spech from a figuratiue. Vherin (sayth he) must be obserued this rule, that if the thing which is spoken, be to the furtherance of charity, then it is a proper spech and no figure. So that if it be a commaundement, that forbiddeth any euill or wicked act, or commaundeth any good or beneficiall thing, then it is no figure. But if it commaund any ill or wicked thing, or forbiddeth any thing that is good and beneficiall, then it is a figuratiue spech. Now this saying of Christ: (Except ye eat the flesh of the sonne of man, and drinke his blood, you shall haue no life in you) seemeth to commaund an hainous and wicked thing, therefore it is a figure, commaunding vs to be partakers of Christes passion, keeping in our mindes to our great comfort and profite, that his flesh was crucified and wounded for vs. This is briefly the sentence of S. Augustine in his booke *De doctrina Christiana*.

De catech.
rudi. ca. 26.
Contra aduer-
sar. legis & Pro-
phe. li. 2. ca. 9.

And the like he writeth in his booke *De catechizandis rudibus*: and in his booke *Contra aduersarium legis & prophetarum*, and in diuers other places, which for tediousnes I passe ouer.

For if I should reherse all the authorities of S. Augustine and other which make mention of this matter, it would weary the reader to much.

Wherefore to all them that by any reasonable meanes will be satisfied, these things before rehearsed are sufficient to proue that the eating of Christs flesh and drinking of his blood, is not to be vnderstanded simply and playnly (as the words do properly signify) that we do eat and drinke him with our mouthes: but it is a figuratiue spech spiritually to be vnderstanded, that we must deeply print and fruitfully beleue in our harts, that his flesh was crucified, and his blood shed for our redemption. And this our beliefe in him, is to eat his flesh and drink his blood, although they be not present here with vs, but be ascended into heauen. As our forefathers before Christs tyme, did likewise eat his flesh and drinke his blood, which was so farre from them, that he was not yet then borne.

Winchester.

Augustinus.

Saine Augustine according to his rules of a figuratiue and proper spech, taketh this spech, Except ye eat &c. for a figuratiue spech, because it semeth to commaund in the letter carnally vnderstanded, an hainous and wicked thing to eat the flesh of a man, as mans carnal imagination conceiueth it: as appered by the Capharnaïtes, who murmured at it. And therfore because onely saythfull men can by sayth vnderstand this mystery of the eating of Christes flesh in the Sacrament, in which we eat not the carnall flesh of a common man as the letter soundeth, but the very spiritual flesh of Christ, God & mā, as sayth teacheth: It is in that respect well noted for a figuratiue spech, for that it hath such a sence in the letter as is hidden from the vn saythfull. So as the same letter bring to saythfull men spirite and life (who in humilite of sayth vnderstandeth the same) is to the saythfull a figure, as containyng such a mystery as by the outward barke of the letter

letter they vnderstand not: vpon which consideration it seemeth probable that the other
 fathers also signifyng a great secrecie in this mystery of the Sacrament, wherein is a
 worke of God ineffable, such, as the Ethnike eares could not abide, they termed it a fi-
 gure, not thereby to diminish the truth of the mystery, as the proper and special name of
 a figure doth: but by the name of a figure, reuerently to couer so great a secrecy, apt only
 to be vnderstanded of men beleuing: and therefore the sayd fathers in some part of theyr
 works, in playn words expresse and declare the truth of the mystery & the plain doctrine
 therof according to the Catholick sayth, and in the other part passe it ouer with the na-
 me of a figure, which consideration in S. Augustines writings may be euidently gathe-
 red: for in some place no man more playnly openeth the substance of the Sacrament
 then he doth, speaking expressely of the very body and bloud of Christ contained in it: &
 yet therewith in other places noteth in those words a figure, not thereby to contrary his
 other playne sayings and doctrine, but meaning by the word figure, to signify a secret
 deep mystery hidden from carnall vnderstanding. For auoyding and expelling of which
 carnality, he getteth this doctrine here of this text: Except ye eat &c. which (as I sayd
 before) in the bare litterall sence implieth to carnal iudgement other carnall circumsta-
 ces to attayne the same flesh to be eaten, which in that carnall sence can not be but by
 wickednes. But what is this to the obeying of Christes commaundement in the institu-
 tion of his supper, when he himself deliuereth his body and bloud in these mysteryes, &
 biddeth, Eat and drinke: there can be no offence to do as Christ biddeth, and therefore S.
 Augustines rule pertaineth not to Christs supper, wherein when Christ willet vs to vse
 our mouth, we ought to dare do as he biddeth for that is spirituall vnderstandyng, to do
 as is commaunded without carnall thought or murmuring in our sensuall deuise how
 it can be so. And S. Augustin in the same place speaking *De communicando passionibus*
Christi, declareth playnely he meaneth of the Sacrament.

Contrary.

Caunterbury.

If thou takest not very good heed, reader, thou shalt not perceiue where
 the cuttill becometh. He wrappeth himself to about in darcknesse, and
 he cometh not neere the net by a myle, for feare he should be taken. But
 I will draw my net nearer to him, that he shall not escape. I say that the
 words which Christ spake of the eating of his flesh and drinking of his
 bloud were spoken by a figure, and he would auoyd the matter, by say-
 ing that those words haue a spirituall mystery in them, which is most
 true, and nothing contrary to my saying, but confirmeth the same. For þ
 words of eating and drinking, be figuratiue speches, because they haue
 a secret and hid spirituall mystery in them, and cannot be taken otherwise
 then in that spiritual mystery, which is a figure. And moreouer you plain-
 ly here confesse, that to eat Christes flesh and to drinke his bloud be figu-
 ratiue speches. But you trauesse the cause wherfore they be figuratiue spe-
 ches, which is not materiall in this place, where my processe is onely to
 proue, that they be figuratiue speches. And forasmuch as you graūt here
 all that I take vpon me to proue (which is, þ they be figuratiue speches)
 what needeth all this superfluous multiplication of words, when we a-
 gree in the matter, which is here in question?

And as for the cause of the figure, you declare it far otherwise, then S.
 Augustine dooth, as the words of S. Augustine do playnely shew to eue-
 ry indifferent reader. For the cause (say you) is this, that in the Sacra-
 ment we eat not the carnal flesh of a commō man (as the letter soundeth)
 but the very spiritual flesh of Christ, God and man, and in that respect it is
 well noted for a figuratiue spech.

In which one sentence be thre notable errors or vntruthes. The first
 is, that you say the letter soundeth than we eat the carnall flesh of a com-
 mon

John. 6.

mon man: which your saying the playne words of the gospell do manifestly reprove. For Christ seperating himself in that spech from all other men, spake onely of himself, saying, My flesh is very meat, and my blood is very drinke: He that eateth my flesh and drinketh my blood, dwelleth in me and I in him. The second is, that you call the flesh of Christ a spirituall flesh, as before you sayd that he is spiritually eaten. And so by your doctrine his flesh is spirituall, and is spiritually eaten, and all is spirituall: which hath need of a fauorable interpretation, if it should be counted a sound and Catholick teaching. And if all be spirituall, & done spiritually, what meaneth it then, that in other places you make so often mention, & he is present and eaten carnally, corporally, and naturally?

The third is, that you say the spech of Christ is noted figuratiue in respect of the eating of the flesh of a common man, which is vtterly vnttrue. For the authours note not the figuratiue spech in that respect: but as Christ spake of his owne flesh ioyned vnto his diuinity (wherby it geueth lyfe) euen so do the authours note a figuratiue spech in respect of Christes owne flesh, and say therof, that the letter can not be true without a figure. For although Christ be both God and man, yet his flesh is a very mans flesh, and his blood is truly mans blood (as is the flesh & blood of his blessed mother) and therefore can not be eaten and drunken properly, but by a figure. For he is not meat and drinke of the body, to be eatē corporally with mouth, and teeth, and to be dygested in the stomack: but he is the meat of the soule, to be receaued spiritually in our harts & minds, and to be chewed and digested by fayth.

And it is vnttrue that you here say, that the proper and speciall name of a figure, diminisheth the truth of the mystery. For then Christ in bayne did ordayne the figures, if they diminish the misteries.

And the Authours terme it here a figure, not therby to couer the mystery but to open the mystery, which was in deed in Christs words by figuratiue speches vnderstand. And with the figuratiue spech were the Ethnik and carnall eares offended, not with the mystery which they vnderstood not. And not to the Ethnik and carnall, but to the faythfull and spirituall eares, the wordes of Christ be figuratiue, and to them the truth of the figures be playnely opened and declared by the fathers: wherin the fathers be worthy much commendation, because they trauayled to open playnly vnto vs the obscure and figuratiue speches of Christ. And yet in their sayd declarations, they taught vs, that these words of Christ, concerning the eating of his flesh and drinking of his blood, are not to be vnderstanded plainly (as the words properly signify) but by a figuratiue spech.

For S. Augustine neuer wrote in all his long works as you do, that Christ is in the sacrament corporally, carnally, or naturally, or that he is so eaten, nor, I dare boldly say he neuer thought it. For if he had, he would not haue written so playnly (as he doth in the places by me alleadged) & we must beware, that we take not litterally, any thing that is spoken figuratiuely. And specially he would not haue expessed by name & wordes of eating Christes flesh and drinking his blood, and haue sayd, that they be figuratiue speches. But S. Augustine dooth not onely tell how we may not take those words, but also he declareth how we ought to take
and

and vnderstand the eating of Christes flesh and drinking of his blood, which (as he sayth) is this, To keep in our mindes to our great comfort & profite, that Christ was crucified and shed his blood for vs, and so to be partakers of his passion. This sayth S. Augustine is to eat his flesh and to drinke his blood.

And S. Augustine sayth not as you do, that Christes wordes be figuratiue to the vnfaythfull, for they be figuratiue rather to the faythfull then to the vnfaythfull. For the vnfaythfull take them for no figure or mystery at all, but rather carnally, as the Caparnaites did. And there is in deede no mystery nor figure in eatyng with the mouth (as you say Christes flesh is eaten) but in eating with the soule & spirite is the figure & mystery. For the eating, and drinking with the mouth is all one to the faythful and vnfaythfull, to the carnall and spirituall, & both vnderstand in like, what is eating and drinking with the mouth. And therfore in no place do the doctors declare, that there is a figure or mystery in eating & drinkyng of Christes body with our mouthes, or that there is any truth in that mystery, but they say cleane contrary, that he is not eaten and drunken with our mouthes. And if in any place any old author write, that there is a figure or mystery in eating and drinking of Christ with our mouthes, shew the place if you will haue any credite. S. Augustine specially (whom you do here alleadge for your purpose) sayth directly agaynst you, *Nolite parare fauces sed cor*, Prepare not your mouth or iawes, but your hart. And in an other place he sayth, *Quid paras ventrem & dentem? Crede & manducaſti*, Why doost thou prepare thy belly and teeth? Beleue, and thou hast eaten.

August de ver-
bis domini serm
33.
In Io. tract. 15.

But to auoyde the saying of Saynt Augustine by me alleadged, you say, that Saynt Augustines rule pertaineth not to Christes supper: which your saying is so strange, that you be the first that euer excluded the wordes of Christ from his Supper. And Saynt Augustine ment as well at the supper, as at all other tymes, that the eating of Christes flesh is not to be vnderstanded carnally with our teeth, (as the letter signifieth) but spiritually with our mindes, as he in the same place declareth. And how can it be that Saynt Augustines rule pertaineth not to Christs supper, when by the rule he expoundeth Christes wordes in the first of Ihon, which you say Christ spake of his supper? Dyd Christ speak of his supper, and Saynt Augustines wordes expounding the same, pertain not to the supper? You make Saynt Augustine an expositor lyke your selfe, that commonly vse to expounde both doctours and scripturs cleane from the purpose, eyther for that by lacke of exercise in the Scriptures and Doctours you vnderstand them not, or els that for very frowardnes you will not vnderstand any thing that misliketh you. And where you say, that we must do as Christ commaunded vs, without carnall thought or sensuall deuise, Is not this a carnall thought and sensuall deuise, which you teach, that we eat Christ corporally without teeth? And contrary to that, which you sayd before, that Christs body in the sacrament is a spirituall body, and eaten onely spiritually? Now how the teeth can eat a thing spiritually, I pray you tell me.

Now thou seest, good reader, what auayle all those gloses, of carnall flesh and spirituall flesh, of the flesh of Christ, and the flesh of a common man, of a figure to the vnfaythfull, and not to the faythfull, that the fathers tearmed it a figure, bycause els the Ethnike eares could not abyde it,

it, and because they would reuerently couer the mystery? And when none of these shiftes will serue, he runneth to his shotte anker, that Saynt Augustins rule pertaineth nothing to Christs supper. Thus mayst thou se with what sinceritie he handleth the ould wryters. And yet he myght right well haue spared all his long talke in this matter, seing that he agreeth fully with me in the state of the whole cause, that to eat Christs flesh and to drinke his blood, be figuratiue speeches. For he that declareth the cause, why they be figuratiue speeches, agreeth in the matter, that they be figuratiue speeches. And so haue I my full purpose in this article. Now heare what foloweth in my booke.

Cha. II.

This is my body: this is my blood. be figuratiue speeches. The bread representeth Christs body and the wine his blood. Tertulianus contra Martionem Lib. I.

The same authors dyd say also, that when Christ called the bread his body, and the wine his blood, it was no proper speech that he than vsed, but as all Sacraments be figures of other thinges, and ye haue the very names of the thinges, which they do signifie: so Christ instituting the sacrament of his most precious body and blood, did vse figuratiue speeches, calling the bread by the name of his body: and the wine he called his blood, because it represented his blood.

Tertullian herein writing agaynst Martion, sayth these words: Christ did not reprove bread, whereby he did represent his very body. And in the same booke he sayth, that Iesus taking bread, and distributing it amongs his disciples made it his body, saying, *This is my body. That is to say,* (sayth Tertullian) *a figure of my body.* And therefore sayth Tertullian, *That Christ called bread his body, and wine his blood:* because that in the old Testament bread and wine were figures of his body and blood.

Winchester.

Tertulianus. The author had left out (the same)

Tertullian speaking of the representation of Christs very body, in which place he termeth (the same body) speaketh catholiquely in such phrase as S. Hierom speaketh: and then Tertullian sayth afterward as this author therein truly bringeth hym forth that Christ made the bread his body, which bread was in the mouth of the prophet a figure of his body. Wherefore it folloiweth by Tertullians confession whē Christ made the bread his body, that Christ ended the figure, and made it the trueth, making now his body that was before the figure of his body. For if Christ did no more but make it a figure still, then did he not make it his body, as Tertullian himselfe saith he did. And Tertullian therefore being red thus, as appeareth to me most probable, that (that is to say in Tertullian) should be onely referred to the explicacion of the first (this:) as when Tertullian had alleged Christs wordes saying (this is my body) and putteth to of his owne (that is to say the figure of my body,) these wordes (that is to say) should serue to declare the demonstration (this,) in this wise (that is to say, this) which the Prophet called a figure of the body, is now my body. And so Tertullian sayd before of Christ had made bread his body, which bread was a figure of his body with the Prophet, and now endeth in the very trueth, being made his body by conuersion as (Cyprian sheweth) of the nature of bread into his body. Tertullian reasoned against the Marcionistes: and because a figure in the prophet signifieth a certayn unfayned truth of that is signified, seing Christs body was figured by bread in the prophet Hieremy, it appeareth Christ had a true body. And that the bread was of Christ approued for a figure he made now his very body. And this may be sayd evidently to Tertullian, who reasoning agaynst heretikes vseth the commoditie of arguing, and giueth no doctrine of the sacrament to further this authors purpose. And what aduantage should the heretiques haue of Tertullian if he should meane, that these wordes, *This is my body,* had onely this sence, this is the figure of my body, hauing himselfe sayd before, that Christ made bread his body. If so playne speech, to make bread his body, conteyneth no more certainty

certayntie in vnderstanding but the figure of a body? Why should not they say, that a body in Christ should ever be spoken of a body in a figure, and so no certayntie of any trewe body in Christ by Tertullianes wordes? This place of Tertullian is no secret poynt of learning, and hath bene of Decolampadius and other alleadged and by other Catholique men answered vnto it, wherof this autho^r may not thinke now as vpon a wrangling argument, to satisfie a conjecture deuised, therby to confirme a new teaching. Finally Tertullian termeth it not an onely figure, which this autho^r must proue, or els he doth nothing.

Caunterbury.

O what a wrangling and wrasting is here made? what crookes be cast? what leaping about is here, to auoyde a foyle? And yet I refer to any indifferent man that shall reade the place of Tertullian, to iudge whether you haue truely expounded him, or in the wrasting with him be quite ouerthrowen, and haue a flat fall vpon your bakke. For Tertullian sayth not, that the bread was a figure of Christs body only in the prophet, (as you expound Tertullian) but sayth, that bred and wine were figures in the old testament, and so taken in the prophets, and now be figures agayne in y^e new testament, & so v^{se}d of Christ himself in his last supper.

And where Tertullian sayth, that Christ made bread his body, he expoundeth him self how Christ made bread his body, adding by and by these wordes, That is to say, a figure of his body. But if thou canst forbear good reader (when thou readest the fond handling of Tertullian by this ignorant and subtilt lawyer) I pray thee laugh not, for it is no matter to be laughed at, but to be sorowed, that the most auncient autho^rs of Christes church should thus be eluded in so weighty causes. O Lord, what shall these men answer to thee at the last day, whan no caualations shall haue place? These be Tertullians wordes. Iesus taking bread, and distributing it amog his disciples, made it his body, saying: This is my body, that is to say, a figure of my body.

Hearc Tertullian expoundeth not the saying of the Prophet, but the saying of Christ, this is my body. And where Tertullian hath but once the word (This) you say (the first this). And so you make a wise speech to say (the first,) where is but one. And Tertullian speaketh of (this) in Christes wordes, when he sayd, This is my body, and you referre them to the Prophets wordes, which be not there, but he spoken of long after. And if you had not forgotten your gramer, and all kind of speech, or els hurled away altogether purposely to serue your owne wilfull deuise, you would haue referred the demonstration of his antecedent before, and not to a thing that in order commeth long after. And bread in the prophet was but a figuratiue speech, but in Christes wordes was not onely a figuratiue speech, but also a figuratiue thing, that is to say, very materiall bread, which by a figuratiue speech Christ ordeyned to be a figure and a sacrament of his body. For as the Prophet by this word (bread) figured Christes body so did Christ himself institute very materiall bread, to be a figure of his body in the sacrament. But you referre (this) to the bread in the Prophet, which Christ spake (as Tertullian sayth) of the bread in the gospel. And Christes wordes must needes be vnderstanded of the bread which he gaue to his Apostles, in the time of the gospel after he had ended the supper of the law. And if Christ made the bread in the prophet his

Tertullian sayth
not, an only fi-
gure.

very body, which was no materiall bread, but this word, (bread) then did Christ make this word bread his body, and conuerted this word bread in to the substance of his body. This is the conclusion of your subtell sophistication of Tertullians wordes.

Now as concerning Saynt Ciprian (whome you here alledge) he spake of a sacramentall and not of a corporall and carnall conuersion, as shall be playnly declared, when I come to the place of Ciprian, and partely I haue declared alreedy in myne other booke.

And Tertullian proued not in that place the veritie of Christes body by the figure of the Prophet: but by the figure which Christ ordeyned of his body in his last supper. For he went not about to proue that Christ should haue a body, but that he had then a true body, because he ordeined a figure therof, which could haue had no figure (as Tertullian sayth) if it had ben but a phantasticall body, and no true body in deed.

Wherfore this which you say in aunswering to the playn wordes of Tertullian, may be sayd of them that care not what they say, but it can not be sayd euidently, that is spoken so sophistically.

But if so playne speech of Tertullian (say you) that Christ made bread his body, conteyne no more certayntie in vnderstanding but the figure of a body, why should not the body of Christ euer be taken for a figure? and so no certayntie of any true body to be in Christ? This reason had been more fitte to be made by a man that had lost both his witte and reason. For in this place Tertullian must needes be so vnderstand that by the body of Christ is vnderstand the figure of his body, because Tertullian so expoundeth it him selfe. And must it be alwayes so, bicause it is here so? Must euer Christes body be taken for a figure, bicause it is here taken for a figure, as Tertullian sayth? Haue you so forgotten your Logike, that you will make a good argument, a particulari ad vniuersale? By your owne manner of argumentation, bicause you make a naughty argumēt here in this place, shall I conclude that you neuer make none good? Surely this place of Tertullian (as you haue handled it) is neither secret nor manifest poynt, eyther of learning, witte, or reason, but a meere sophistication, if it be no worse.

What other papistes haue aunswered to this place of Tertullian, I am not ignorant, nor I am sure you be not so ignorant, but you know, that neuer none aunswered as you do. But your answer varieth as much from all other papists, as yours & theyrs also do varie from the truth.

Here the reader may note by the way, how many fowle shiftes you make to auoyd the saying of Tertullian. First you say, that bread was a figure in the prophets mouth, but not in Christes wordes. Second, that the thing which the prophet spake of, was not that which Christ spake of. Third, that other haue aunswered this place of Tertullian before. Forth, that you call this matter but a wzangling argument. Fift, that if Tertullian call bread a figure, yet he termeth it not, onely figure. These be your shiftes. Now let the reader looke vpon Tertullians playn wordes, whyche I haue rehearsed in my booke, and then let him iudge, whether you meane to declare Tertullians mynd truely or no.

And it is not requisit for my purpose, to proue that bread is onely a figure, for I take vpon me there to proue no more, but that the bread is a figure

figure representing Christes body, and the wine his blood. And if breade be a figure, and not onely a figure, than must you make bread, both the figure, and the truth of the figure.

Now heare what other authoꝝ I do here alleadge.

And saynt Ciprian the holy martyr sayth of this matter, that Christes blood is shewed in the wine, and the people in the water, that is mixt with the wine: so that the mixture of the water to the wine, signifieth the spirituall commixtion and ioyning of vs vnto Christ.

Ciprianus. lib. 24.
Epistola. 3.

By which similitude Ciprian ment not, that the blood of Christ is wine, or the people water, but as the water doeth signifie and represent the people, so doeth the wine signify and represent Christes blood: and the vniting of the water and wine together, signifieth the vniting of Christian people vnto Christ himselfe.

And the same saynt Ciprian in an other place, writing hereof sayth, that Christ in his last supper, gaue to his apostles with his owne handes bread and wine, which he called his flesh and blood, but in the crosse he gaue his very body, to be wounded with the handes of the souldiours, that the apostles might declare, to the world how and in what manner bread and wine may be the flesh and blood of Christ. And the manner he straight wayes declareth thus, that those things which do signifye, and those things which be signified by them, may be both called by one name.

De vnctione
Chrismatis

Here it is certain, by saynt Ciprians mind, wherfore and in what wise bread is called Christes flesh, and wine his blood, that is to say, because that euery thing that representeth and signifieth an other thing, may be called by the name of thing which it signifieth.

And therefore Saynt Iohn Chrysostom sayth that Christ ordayned the table of his holy supper for this purpose, that in that sacramēt he should dayly shew vnto vs bread and wine for a similitude of his body and blood.

Chrys. in. Psal. 113

Saynt Hierom likewise sayth vpon the gospell of Mathew, that Christ took bread, which comforteth mans hart, that he might represent thereby his very body and blood.

Iero. in Mat. 26.

Also Saynt Ambrose (if the booke be his that is intituled *De his qui mysterijs inicianter*) sayth, that before the consecration, an other kind is named, but after the consecration, the body of Christ is signified. Christ sayd his blood, before the consecration it is called an other thing, but after the consecration is signified the blood of Christ.

Ambros. de his
qui mysterijs in-
itiantur. cap. vlt.

And in his booke *De sacramentis* (if that be also his) he writeth thus. Thou doost receiue the sacrament for a similitude of the flesh and blood of Christ, but thou doost obtayne the grace and vertue of his true nature.

De sacramentis
lib. 6. cap. 3.

And receiuing the bread, in that foode thou art partaker of his godly substance. And in the same booke he sayth, As thou hast in baptisme recieued the similitude of death, so likewise dost thou in the sacramēt drink the similitude of Christes precious blood. And agayne he sayeth in the sayd booke. The priest sayth: Make vnto vs this oblation to be acceptable, which is the figure of the body and blood of our Lord Iesu Christ.

Lib. 4.
cap. 4.

Lib. 4.
cap. 5.

And vpon the epistle of Saynt Paule to the Corinthians, he sayth that in eating and drinking the bread and wine, we doe signifie the flesh and blood, which were offered for vs. And the olde testament (he sayeth) was instituted in blood because that blood was a witnes of gods benefite, in signification and

1. Cor. 11.

figure wherof we take the mystical cup of his blood, to the tuitiō of our body & soule.

Signes and figures haue the names of the things which they signify.

Of these places of saynt Chrysostom, saynt Hierom and saynt Ambrose, it is cleare, that in the sacramentall bread and wine, is not rially and corporally the very naturall substance of the flesh and blood of Christ, but that the bread and wine be similitudes, misteries and representations, significations, sacramentes, figures and signes of his body and blood: and therefore be called, and haue the name of his very body flesh and blood.

Winchester.

Cyprianus.
Chrysostom.
Hieronym.

Ciprian shalbe touched after, when we speake of him agayn.

Chrysostom shall open himselfe hereafter playnly.

Saynt Hierom speaketh here very pithely, vsing the word (represent) which signifieth a true reall exhibicion: for saynt Hierom speaketh of y representation of the truth of Christes body, which truth excludeth an onely figure. For holowsoeuer the visible matter of the sacrament be a figure, the inuisible part is a truth: which saynt Hierom sayth is here represented (that is to say) made present, which onely signification doth not.

Ambrosius.

No author sayth, an onely figure.

Saynt Ambrose shall after declare himselfe, and it is not denied, but the authoꝝ in speaking of the sacrament vsed these wordes, signe, figure, similitude, token, but those speaches exclude not the veritie and truth of the body and blood of Christ, for no approued authoꝝ hath this exclusion, to say an onely signe, an only token, an only similitude, or an only signification, which is the issue with this authoꝝ.

Canterbury.

Hjeronimus.

Here you shif of S. Ciprian and Chrysostom with fayre promise to make answer to them hearafter, who aproue playnly my saying, that the bread representeth Christes body, and the wine his blood, and so you answer here only to S. Hierom. In answering to whom you wer loth (I se well) to leaue behind any thing that might haue any colour to make for you, that expound this word (represent) in S. Hierom, to signifie reall exhibicion. Here appeareth that you can when you list. change y signification of wordes, that can make vocare to signifie facere, and facere to signifie sacrificare, as you do in your last booke. And why should you not than in other wordes (when it wil serue for like purposes) haue the like libertie to change the signification of words when you list. And if this word (represent) in saynt Hieroms wordes, signifie reall exhibicion, then did Melchisedech really exhibit Christes flesh & blood, who (as the same saynt Hierom sayth) did represent his flesh and blood by offering bread and wine.

Represent.

Really.

And yet in the lordes supper rightly vsed is Christes body exhibited, in dede spiritually, and so really, if you take really to signifie only a spiritual and not a corporall and carnall exhibicion. But this reall and spiritual exhibicion is to the receiuers of the sacrament, and not to the bread and wine.

And mine issue in this place is no more, but to proue that these sayings of Christ, This is my body, This is my blood, be figuratiue speaches, signifying that the bread representeth Christes body, and the wine his blood which for as much as you confesse, ther neded no great contention in this poynt, but that you would seme in wordes to vary, where we agre in the substance of the matter, and so take occasion to make a longe booke, where a short would haue serued.

And as for the exclusion (onely) many of the authoꝝ (as I proued before

fore) haue the same exclusiue, or other wordes equiualent therto. And as for the sacramentall signes, they be onely figures. And of the presence of Christes body, your selfe hath this exclusiue, that Christ is but after a spirituall maner present, and I say he is but spirituallly present.

Now followeth Saynt Augustine.

And yet S. Augustine sheweth this matter more clearly and fully then any of the rest, specially in an epistle, which he wrot *ad Bonifacium*, where he sayth, that a day or two before good Friday, we vse in common speach to say thus: To morow or this day .ij. dayes, Christ suffered his passiō. Where in very dede he neuer suffered his passion but once, and that was many yeares passed. Likewise vpon Easter day we say, This day Christ rose from death. Where in very dede it is many hundreth yeares sithens he rose from death. Why then do not men reprove vs as lyars, when we speake in this sort. But bicause we call these dayes so, by a similitude of those dayes, wherein these things were done in dede? And so it is called that day, which is not that day in dede, but by the course of the yeare it is a like day. And such things be sayd to be done that day, for the solemne celebration of the sacramēt, which things indede were not done that day, but long before. Was Christ offered any more but once? And he offered him selfe, and yet in a sacrament or representation, not onely euery solemne feast of Easter, but euery day he is offered to the people, so that he doth not lye, that sayth, He is euery day offered. For if sacramentes had no some similitude or likenes of those things, whereof they be Sacramentes, they could in no wise be sacramentes. And for their similitude and likenes, commonly they haue the name of the things, wherof they be sacramentes. Therefore as *after a certayne maner of speach, the sacramēt of Christes body, is Christes body: the sacramēt of Christes bloud, is Christes bloud:* so likewise the sacrament of fayth, is fayth. And to beleue is nothing els, but to haue fayth, And therefore when we answer for yong children in their baptisme, that they beleue, which haue not yet the minde to beleue, we answer that they haue fayth, bicause they haue the sacrament of fayth. And we say also that they tourne vnto God, because of the sacrament of conuersion vnto God, for that answer pertayneth to the celebration of the sacramēt. And likewise speaketh the Apostle of baptisme, saying: that by Baptisme we be buried with him into death: *he sayth not that we signifie buriall, but he sayth playnly, that we be buried.* So that the sacramēt of so great a thing, is not called but by the name of the thing it selfe.

Hitherto I haue reherfed the answer of S. Augustine vnto Boniface a learned bishop, who asked of him, how the parentes and frendes could answer for a yong babe in baptisme, and say in his person that he beleueth & conuerteth vnto God, when the child can neither do, nor think any such things.

Wherunto the answer of S. Augustine is this: that forasmuch as baptisme is the sacrament of the profession of our fayth, and of our conuersion vnto God, it becometh vs so to answer for yong children comming therunto, as to the sacramēt apertayneth, although the children indeed haue no knowledge of such things.

And yet in our sayd answers we ought not to be reprehended as vayne men or lyars, forasmuch as in common speach we vse dayly to call sacramētes and figures by the names of the things that be signified by them, although they be not the same thing indede. As euery Goodfriday (as often as it returneth from yeare to yeare) we call it the day of Christes passion: and euery Easter

day, we call the day of his resurrection: and euery day in the yeaere, we say that Christ is offered: and the sacrament of his body, we call it his body: and the sacrament of his blood, we call it his blood: and our baptisme S. Paul calleth our buriall with Christ. And yet in very dede. Christ neuer suffered but once, neuer arose but once, neuer was offered but once, nor in very dede in baptisme we be not buried, nor the sacrament of Christes body is not his body, nor the sacrament of his blood is not his blood. But so they be called, bicaule they be figures, sacramentes, and representations of the thinges them selfe which they signifie, and whereof they beare the names. Thus doth saynt Augustine most playnly open this matter in his epistle to Bonifacius.

Of this maner of speech (wherein a signe is called by the name of the thing, which it signifieth) speaketh S. Augustine also right largely in his questions *super Leuiticum*, & *contra Adamantium*, declaring how blood in scripture is called the soule. *A thing which signifieth* (sayth he) *is wont to be called by the name of the thing which it signifieth*, as it is written in the scripture. The vij. eares, be vij. yeaeres. The scripture sayth not signifieth vij. yeaeres. And vij. kine; be seuē yeaeres, and many other like. And so sayd saynt Patle, that *the stone was Christ*; and not that it signified Christ, but euen as it had ben hee indeede, which neuerthelesse *was not Christ by substance but by signification*. Euen so (sayth saynt Augustine) bicause the blood signifieth and representeth the soule, therfore in a sacrament or signification, it is called the soule. And *contra Adamantium* he writeth much like, saying: In such wise is blood the soule, as *the stone was Christ*, and yet *the Apostle sayth not, that the stone signified Christ, but sayth it was Christ*. And this sentence, *Blood is the soule*, may be vnderstand to be spoken in a signe or figure, for *Christ did not stick to say, this is my body, when he gaue the signe of his body*.

Here .S. Augustine rehearsing diuers sentences, which were spoken figuratiuely, that is to say, when one thing was called by the name of an other, and yet was not the other in substance, but in signification: As the blood is the soule: vij. kyne be vij. yeaeres: vij. eares be vij. yeaeres, the stone was Christ. Among such maner of speeches, he reherfeth those wordes which Christ spake at his last supper, *this is my body*. Which declareth playnly Saynt Augustines mind, that Christ spake those wordes figuratiuely, not meaning that the bread was his body by substance, but by signification.

And therfore S. Augustine sayth *contra Maximinum*, that in the sacramentes we must not consider what they be, but what they signifie. for they be signes of thinges, being one thing and signifying another. Which he doeth shew specially of this sacrament, saying, *the heauenly bread which is Christes flesh*, by *some maner of speech is called Christes body*, when in very dede it is the sacrament of *his body*. And that offering of the flesh which is done by the priestes handes, is called Christes passion, death, and crucifyng, not in very dede, but in a misti- call signification.

Winchester.

As for saynt Augustine (*ad Bonifacium*) the author shall perceine his fault at Mar- tyne Bucers hand, who in his epistle dedicatory of his enarations of the gospels, reher- seth his mind of Saynt Augustine in this wise. *Est (scribit diuus Augustinus) secundum quendam modum sacramentum corporis Christi, Corpus Christi: sacramentum sanguinis Christi, sanguis Christi. At secundum quem modum? Ut significet tantum corpus & sangui- nem Domini absentia? Absit, Honorari enim & percipi in symbolis visibilibus corpus & san- guinem*

Super Leuiticu
quest. 15.
Leuit. 5. 7.

Gen. 41.

1. Cor. 10.

Contra adaman-
tium. cap. 12.

Leuit. 17.

Math. 16.

Contra Maximi-
num. li. 3. cap. 22

In lib. sententia-
rum Prosperi de
consecrat. dist. 2
Hoc est.

Bucerus.

guinem Domini, idem passim scribit. These wordes of Bucer may be thus englished. Saynt Augustine writeth, the sacrament of the body of Christ is after a certayn maner, y^e body of christ, y^e sacramēt of y^e bloud of christ, y^e bloud of christ, but after what maner: y^e it should signifie onely the body and bloud absent? *Abse*, In no wise: for the same Saynt Augustine writeth in many places, the body and bloud of Christ to be hono^{re}d, and to be receiued in those visib^{le} tokens. Thus sayth Bucer, who vnderstandeth not saynt Augustine to say the sacrament of Christes body, to be Christes body after a certayn maner of speech, as this autho^r doth: no^r S. Augustine hath no such wordes, but onely (*secundum quendam modum*) after a certayne maner, wherunto to put (of speech) is an addition moze then truth required of necessitie. In these wordes of Bucer may apcare his whole iudgement concerning S. Augustine, who affirmeth the very true presence of the thing signified in the sacrament, which truth established in the matter, the calling it a signe, o^r a token, a figure, a similitude, o^r a shewing, maketh no matter when we vnderstand the thing really present that is signified. Which and it were not in dede in the Sacrament, why should it after Bucers true vnderstanding of S. Augustine be hono^{re}d there? Arguing vpon mens speeches, may be without end: & the autho^rs vpon diuers respectes speake of one thing diuersly. Therfore we should resort to the pith and knot of the matter, and see what they say in expounding the speciall place, without contention, and not what they vtter in the heat of their disputation, ne to search their dark and ambiguous places, wherewith to confound that they speake openly and playnly.

Autho^rs for doctrine should be red where they expound y^e matter without contention.

Canterbury.

What nede you to bring Martine Bucer to make me answer, if you could answer your selfe? but bicause you be ashamed of the matter, you would thrust Martine Bucer in your place, to receaue rebuke for you. But in this place he easeth you nothing at all, for he sayth no more but that the body and bloud of Christ be exhibited vnto the woorthy receiuers of the sacrament, which is true, but yet spiritually, not corporally.

M. Bucer.

And I neuer sayd, that Christ is vtterly absent, but I euer affirmed, that he is truly and spiritually present, and truly and spiritually exhibited vnto the godly receiours: but corporally is he neither in the receiours, no^r in o^r vnder the fourmes of bread o^r wine, as you do teach, clearly without the consent of master Bucer, who writeth no such thing.

The true presence of Christ.

And where I alleadge of Saynt Augustine, that the sacrament of Christes body is called Christes body, after a certayn maner of speech, and you deny that saynt Augustine ment of a certayne maner of speech, but sayth onely, after a certayne maner: Read the place of saynt Augustin who will, and he shall find, that he speaketh of the maner of speech, and that of such a maner of speech, as calleth one thing by the name of another, where it is not the very thing in dede. For of the maner of speech is all the proesse there, as appeareth by these his wordes: a day o^r two before good Friday, we vse in common speech to say: to morowe, o^r this day two dayes, Christ suffered. &c. Likewise vppon Easter day we say: this day Christ rose. And why do no men reprove vs as lyars, whan we speake in this sort? And we call those dayes so by a similitude. &c. And so it is called that day which is not that day in dede. And sacramentes commonly haue the name of the thinges wherof they be sacramentes. Therfore as after a certayne maner the sacrament of Christes body, is Christes body: so likewise the sacramēt of fayth is fayth. And likewise sayth Saynt Paule, that in baptisme we be buried, he sayth not, that we signifie buriall, but he sayth playnly, that we be buried: So that the

sacrament of so great a thing, is called by the name of the thing. All these be S. Augustines wordes, shewing how in the common vse of speech, one thing may haue the name of another. Wherefore when Doctor Gardiner sayth, that S. Augustine spake not of y^e maner of speech, thou mayst beleue him hereafter as thou shalt see cause, but if thou trust his wordes to much, thou shalt soone be deceiued.

Ready.

As for the reall presence of Christ in the sacrament, I graunt that he is really present, after such sort as you expound really in this place, that is to say, indeede, and yet but spiritually. For you say your selfe, that he is but after a spirituall maner there, and so is he spiritually honored, as S. Augustine sayth.

But as concerning heat of Disputation, marke well the wordes of S. Augustine, good reader, cited in my booke, and thou shalt see cieriely, that all this multiplication of wordes is rather a iugling, then a direct answer. For saynt Augustine writeth not in heate of Disputation, but temperatly and grauely, to a learned Bishop his deare frend, who demanded a question of him. And if Saynt Augustine had answered in heate of Disputation, or for any other respect, otherwise then the truth, he had not done the part of a friend, nor of a learned and godly Bishop. And who so euer iudgeth so of Saynt Augustine, hath small estimation of him, and sheweth him selfe to haue litle knowledge of Saynt Augustine.

Albertus Pighius.

But in this your answer to saynt Augustine, you vtter where you learned a good part of your diuinitie, that is, of Albertus Pighius, who is the father of this shift, and with this sleight eludeth Saynt Augustin when he could no otherwise answer. As you do now shake of the same Saynt Augustine, resembling as it were in that poynt the liuely countenance of your father Pighius. Next in my booke foloweth Theodoret

Theodoretus in dialogis.

And to this purpose it is both pleasaunt, comfortable, and profitable to read Theodoretus in his Dialogs, where he disputeth and sheweth at length, how the names of things be chaunged in scripture, and yet thinges remayne still. And for example he proueth that the flesh of Christ is in the scripture sometime called a vayle or coueryng, sometime a cloth, sometye a vestment, and sometye a stole: & the blood of the grape is called Christes blood, and the names of bread and wine, and of his flesh and blood, Christ doth so chaunge, that sometye he calleth his body, corne or bread, and sometime contrary, he calleth bread his body. And likewise his blood sometime he calleth wine, and sometime contrary he calleth wine his blood.

For the more playne vnderstanding wherof, it shall not be amisse to recite his owne sayings in his foresayd dialogs, touching this matter of the holy sacrament of Christes flesh and blood. The speakers in these dialogs be Orthodoxus, the right beleuer, and Eranistes his companion, but not vnderstanding the right sayth.

In the first dialogue.

Orthodoxus saith to his companion. Doost thou not know, that god calleth bread his flesh? Eran. I know that.

Orth. And in an other place he calleth his body corne.

John. 13.

Eran. I know that also, for I haue heard him say: The houre is come, that the sonne of man shalbe glorified. &c. Except the grayne of corne, that falleth in the ground dye, it remayneth sole, but if it dye, then it bringeth forth much fruite.

Orth.

Orth. When he gaue the mysteries or sacraments, *he called bread his body, and that which was mixt in the cup he called his blood.* Math. 26.
Mark. 14.
Luc. 22.

Eran. So he called them.

Orth. But that also which was his naturall body, may well be called his body and his very blood also, may be called his blood.

Eran. It is playne.

Orth. *But our sauour without doubt, chaunged the names, and gaue to the body the name of the signe or token, and to the token he gaue the name of the body.* And so when he called himself a vyne, he called blood that, which was the token of blood. Joh. 15.

Eran. Surely thou hast spokē the truth. But I would know the cause wherfore the names were changed.

Orth. The cause is manifest to them that be expert in true religion. *For he would that they which be partakers of the godly sacraments, should not set their mindes upon the nature of the things which they see, but by the changing of the names should beleue the things which be wrought in them by grace.* For he that called that, which is his naturall body, come and bred, and also called himselfe a vyne, he did honor the visible tokēs and signes, with the names of his body and blood, not changing the nature, but adding grace to nature. Joh. 12.
Math. 26.
Joh. 15.

Eran. Sacraments be spoken of sacramentally, and also by them be manifestly declared things, which all men know not.

Ortho. Seyng then that it is certayne, that the Patriarch called the lords body a vestiment and apparell, and that now we be entred to speak of godly sacraments, tell me truely of what thing thinkest thou *this holy meat to be a tokē and figure of Christes diuinity, or of his body and blood?* Gen. 46.

Eran. It is cleare that it is the figure of those thinges, whereof it beareth the name.

Orth. Meaneest thou of his body and blood?

Eran. Euen so I meane

Orth. Thou hast spoken as one that loueth the truth, for the Lord *when he tooke the token or signe, he sayd not. This is my diuinity, but This is my body, & this is my blood.* And in an other place. The bread which I wil giue is my flesh, which I will geue for the life of the world. Joh. 6.

Eran. These things be true, for they be Gods words.

All these writeth Theoderetus in his first Dialogue.

And in the second he writeth the same in effect (& yet in some thing more playnly) agaynst such heretiques, as affirmed that after Christes resurrection & ascention, his humanity was changed from the very nature of man & turned into his diuinity. Agaynst whom thus he writeth. Dial. 20

Orth. Corruption, healeth sicknes, and death, be accedents, for they goe & come.

Era. It is meet they be so called.

Orth. Mens bodies after their resurrection be delyuered from corruption, death, & mortalitie, and yet they lose not theyr proper nature.

Eran. Truth it is.

Orth. *The body of Christ* therefore did rise quite cleane from all corruption & death, and is impassible, immortall, *glorified* with the glory of God, & is honored of the powers of heauen, and it is a body, & hath the same bignes that it had before. Christes body glorified hath his forme bignes and quantitie.

Era. Thy saying seeme true & according to reason, but after he was ascended

ded vp into heauen, I thinke thou wilt not say, that his body was not tourned into the nature of his godhead.

Act. 17.

Orth. I would not so say for the persuation of mans reason: nor *I am not so arrogant and presumptuous, to affirme any thing which scripture passeth ouer in silence.*

Act. 1.

But I haue heard S. Paule cry, that God hath ordayned a day when he will iudge all the world in iustice, by that man which he appoynted before, performing his promise to all men, and raysing him from death. I haue learned also

Math. 24.

of the holy angels, that he will come after that fashion, as his disciples saw him goe to heauen. *But they saw a nature of a certayn bignes, not a nature which*

had no bignes. I heard furthermore the lord say, You shall see the sonne of man come in the cloudes of heauen. And I know that euery thing that men see,

hath a certayne bignes. *For that nature that hath no bignes, can not be seene.* Moreouer to sit in the throne of glory, and to sette the Lambes vpon his *right hand,*

and the goates vpon his *left hand,* signifieth a thing that hath quantitie and bygnes.

Hitherto haue I reherfed Theodoretus wordes, and shortly after Eranistes sayth.

Eran. We must tourne euery stone (as the prouerb sayth) to seeke out the truth, but specially when godly matters be propounded.

Orth. Tell me than *the sacramentall signes* which be offered to God by his priestes, *wherof be they signes, sayst thou?*

Eran. *Of the Lordes body and bloud.*

Orth. Of a very body? or not of a very body?

Eran. Of a very body.

Orth. Very well, for an image must be made after a true paterne: for Paynters follow nature, and paynt the images of such thinges, as we see with our eyes.

Eran. Truth it is.

Orth. If therfore the godly sacramentes represent a true body, than is the Lordes body yet still a body, not conuerted into the nature of his Godhead, but replenished with Goddes glory.

Eran. It cometh in good tyme, that thou makest mention of Gods sacramentes, for by the same I shall proue, that Christes body is tourned into another nature. Answer therfore vnto my questions.

Orth. I shall answer.

Eran. What callest thou that which is offered, *before the inuocation of the priest?*

Orth. We must not speake playnly, for it is like that some be present, which haue not professed Christ.

Eran. Answer couertly.

Orth. *It is a nourishment made of sedes that be like.*

Eran. Than how call we the other signe?

Orth. It is also a common name that signifieth *a kind of drinke.*

Eran. But *how dost thou call them after the sanctification.*

Orth. *The body of Christ, and the bloud of Christ.*

Eran. And dost thou beleue that thou art made partaker of Christes body and bloud?

Orth. I beleue so.

Eran. Therefore *as the tokens of Gods body and blond,* be other thinges before the

the priestes, inuocation, *but after the inuocation they be chaunged*, and be other things: so also the body of Christ after his assumption, is chaunged into his diuine substance.

Ortho. Thou art taken with thine owne nette. For the sacramentall signes go not from their owne nature after the sanctification, but continue in their former substance, forme and figure, and may be seene and touched as well as before, yet in our mindes we do consider, what they be made, and do repute and esteeme them and haue them in reuerence, according to the same thinges that they be taken for. Therefore compare their images to the paterne, and thou shalt see them like. For figure must be like to the thing it selfe. For Christes body hath his former fashion, figure, and bignesse, and to speake at one word, the same substance of his body: but after his resurrection, it was made immortall, and of such power, that no corruption nor death could come vnto it: and it was exalted vnto that dignity, that it was sette at the right hand of the father, and honoured of all creatures, as the body of him that is the Lord of nature.

Eran. But the sacramentall token chaungeth his former name, for it is no more called as it was before, but is called Christes body. Therefore must his body after his ascension be called God, and not a body.

Orth. Thou seemest to me ignorant: for it is not called his body onely but also the bread of lyfe, as the Lord called it. So the body of Christ we call a godly body, a body that giueth life, Gods body, the Lordes body, our masters body, naming that it is not a common body, as other mennes bodies be, but that it is the body of our Lord Iesu Christ, both God and man.

This haue I reherfed of the great clerke and holy byshop Theodoretus, whom some of the Papiests perceiuing to make so playnly agaynst them, haue defamed, saying that he was infected with the errour of Nestorius.

Here the Papiestes shewe their old accustomed nature and condition which is euen in a manifest matter, rather to lie without shame, than to giue place vnto the truth, and confesse their owne errour. And although his aduersaries falsely bruted such a fame agaynst him, whan he was yet a liue, neuerthelesse he was purged therof by the whole Councell of Calcedon, about a leuen hundred yeares agoe.

And furthermore in his booke which he wrote agaynst heresies, he specially condemneth Nestorius by name. And also all his iij. bookes of his dialogues before reherfed, he wrot chiefly agaynst Nestorius, and was neuer here in noted of error this thousand yeare, but hath euer bene reputed and taken for an holy Byshop, a great learned man, and a graue author, vntill now at this present tyme, whan the Papiestes haue nothing to answer vnto him, they begin in excusing of them selues, to defame him.

Thus much haue I spoken for Theodoretus, which I pray thee be not weary to read (good reader) but often and with delectation, deliberation, and good aduertisement to read. For it containeth playnly and breefly the true instruction of a Christian man, concerning the matter, which in this booke we treate vpon.

First, that our sauiour Christ in his last supper, whan he gaue bread and wine to his apostles (saying: This is my body, This is my bloud) it was bread which he called his body and wine mixed in the cup which he called his bloud: so that he changed the names of the bread and wine (which were the misteries, sacramentes, signes, figures, and tokens of Christes flesh and bloud,

and

and called them by the names of the thinges, which they did represent and signifie, that is to say, the bread he called by the name of his very flesh, and the wine by the name of his blood.

Second, that although the names of bread and wine were changed after sanctification, yet neuertheles the thinges them selues remayned the selfe same, that they were before the sanctification, that is to say, the same bread and wine in nature, substance, form, and fashion.

The thyrd, seing that the substance of the bread and wine be not changed, why be then their names changed, and the bread called Christes flesh, and the wine his blood? Theodoretus sheweth, that the cause therof was this, that we should not haue so much respect to the bread and wyne (which we see with our eyes, and tast with our mouthes) as we should haue to Christ him selfe, in whome we beleue with our hartes, and sefe and tast him by our faith, and with whose flesh and blood (by his grace) we beleue that we be spiritually fedde and norished.

These thinges we ought to remember and reuolue in our myndes, and to lift vp our hartes from the bread and wine vnto Christ that sitteth aboue. And bicause we should so do, therefore after the consecration they be no more called bread and wine, but the body and blood of Christ.

The forth, It is in these sacramentes of bread and wine, as it is in the very body of Christ. For as the body of Christ before his resurrection and after is al one in nature, substance, bignes, forme and fashion, and yet it is not called as an other common body, but with addition, for the dignitie of his exaltation, it is called a heavenly, a godly, an immortall, and the lordes body: so likewise the bread and wine before the consecration and after, is all one in nature, substance, bignes, form, and fashion, and yet it is not called as other common bread, but for the dignitie, wherunto it is taken, it is called with addition, Heavenly bread, The bread of life, and the bread of thankes giuing.

The fift, that no man ought to be so arrogant and presumptuous to affirme for a certayne truth in religion any thing, which is not spoken of in holy scripture. And this is spoken to the great and vtter condemnation of the Papistes, which make and vnmake newe articles of our sayth from tyme to tyme, at their pleasure, without any scripture at all, yea quite and clean contrary to scripture. And yet wyll they haue all men bound to beleue what soeuer they inuent, vpon perill of damnation and euerlasting fyre.

And yet wil they constrayne with fyre and fagot all men to consent (contrary to the manifest wordes of God) to these their errors in this matter of the holy sacrament of Christes body and blood.

First that there remayneth no bread nor wine after the consecration, but that Christes flesh and blood is made of them.

Second, that Christes body is really, corporally, substantially, sensibly, and naturally in the bread and wine.

Thirdly, that wicked persons do eat and drinke Christes very body and blood.

Fourthly, that priestes offer Christ every day, and make of him a new sacrifice propitiatory for sinne.

Thus for shortnes of tyme I doe make an end of Theodoretus, with other old auncient writers, which do most clearly affirme, that to eat Christes body and to drink his blood, be figuratiue speeches. And so be these sentences like-

wife, which Christ spake at his supper: This is my body. This is my blood.

Winchester.

The authoꝝ bringeth in Theodozet a greek, whom to discusse particularly, Iwer lōg & tedious: one notable place there is in him, which toucheth the popnt of the mater, which place Peter Parter alleageth in greek, and then translateth it into Latin, not exactly as other haue done to the truth, but as he hath done, I will write in here. And then will I wypte the same translated into english by one y hath translated Peter Parters booke: and then will I adde the translation of this authoꝝ, and finally the very truth of the Latine, as I will abide by, and forrean issue with this authoꝝ in it, wherby thou reader shalt perceaue with what sincereste thinges be handled.

Theodoreus.

Peter Parter hath of Theodozet this in Latin, which the same Theodozet in a disputation with an Heritique maketh the catholique man to say. *Capitulum de his que retentur in rebus. Neque enim post sanctificationem, mystica simbola illa propria sua natura egrediuntur, manent enim in priori sua substantia, & figura, & specie, adeoque & videntur, & palantur, quemadmodum & antea. intelliguntur autem quia facta sunt, & creduntur, & adorantur tanquam ea existentia, quae creduntur.* He that translateth Peter Parter in english, both expresse these wordes thus. Lo thou art now caught in the same nette which thou haddest sette to catche *se* in. For those same mysticall signes do not depart away out of their owne proper nature after the hallowing of them. For they remayne still in their former substance, and their former shape, and their former kind, and are euen as well seene and felte, as they were afore. But the thinges that are done, are vnderstanded, and are beleued, and are worshiped, euen as though they were in very deede the thinges that are beleued. This is the common translation into English of Peter Parters booke translated, which this authoꝝ both translate after his fashion, thus. Thou art taken with thine owne nette, for the sacramentall signes go not from their owne nature after the sanctification, but continue in their former substance, forme and figure, and be seen, and touched as well as before. Yet in our mindes we do consider what they be made, and do repute and esteeme them, and haue them in reuerence according to the same thinges, that they be taken for. Thus is the translation of this authoꝝ. Wyne English of this latine is thus.

P. Parter.

Thou art taken with the same nettes thou diddest lay forth. For the mysticall tokens after the sanctification go not away, out of their propre nature. For they abide in their former substance, shape and forme and so far forth, that they may be seene and felt as they might before. But they be vnderstanded that they be made, and are beleued, and are worshiped, as being the same thinges, which be beleued. This is my translation, who in the first sentence meane not to vary from the other translations touching the remayne of substance, shape, forme, or figure, I will vse all those names. But in the second parte where Theodozet speaketh of our beleefe what the tokens be made, and where he sayth those tokens be worshiped, as being the same thinges, which he beleued, thou mayst see reader how this authoꝝ lieth the wordes (beleue) and (worship) which the common translation in english doth playnly and truly expresse, how soeuer the translator swarned by colour of the word (*tanquam*) which there, after the greeke, signifieth the truth and not the similitude onely: like as saynt Paule (*Vocat ea quae non sunt, tanquam sint*) which is to make to be indeed, not as though they were. And the greeke is the *ὡς ὅτι*, as it is here *ὡς ὅτι ἐκείνη ἡ εὐχὰ*. And it were an absurditie, to beleue thinges otherwise then they be, as though they were, and very Idolatrie to worship wittingly that is not, as though it were in deede. And therfore in these two wordes that they beleued, that they be made and be worshiped, is declared by Theodozet, his sayth of the very true real presence of Christs glorious flesh, wherunto the Deitie is vnited. Which flesh, S. Augustine, consonantly to this Theodozet, sayd must be worshiped before it be receiued. The word worshiping put here in english is to expresse the word (*Adorantur*) put by Peter in latine, signifieng adoring, being the verbe in Greke of such signification, as is vbled to expresse godly worship with bowing of the knee. Now reader, what should I say by this authoꝝ, that conuertieth these two wordes, of beleuing, and worshiping, and in steede of them, cometh in with reuerence, taking, reputing, and esteeming, wherof

P. J.

thou

Adozation of
the sacrament.

thou mayst esteeme how this place of Theodorēt pinched this authoꝝ, who could not but see that adozing of the sacramēt signifieth the pꝛesence of the body of Chꝛist to be adozed, which els were an absurditie: and therfoꝛe the authoꝝ toke payne to ease it with other wordes of calling, beleuing, reputing, and esteeming, and foꝛ adozation, reuerence. Consider what prayse this authoꝝ geueth Theodorēt, which prayse condemneth this authoꝝ soꝛe. Foꝛ Theodorēt in his doctrine would haue vs beleue the mistery, and adoze the sacrament, where this authoꝝ after in his doctrine professeth there is nothing to be worshiped at all. If one should now say to me, Yea syꝛ, but this Theodorēt seemeth to condemne transubstantiation, bicause he speaketh so of the bread. Therunto shall be answered when I speake of transubstantiation, which shall be after the iiij. and iiij. booke discussed. Foꝛ befoꝛe the truth of the pꝛesence of the substance of Chꝛistes body may appeare, what should we talke of transubstantiation? I will trauayle no moꝛe in Theodorēt, but leaue it to thy iudgment reader, what credits this authoꝝ ought to haue that handleth the mater after this soꝛte.

Canterbury.

This bladder is so puffed by with wind, that it is maruayll it brasteth not. Bnt be patient a while good reader, and suffer vntill the blast of wind be past, and thou shalt see a great calme, the bladder broken, and nothing in it but all vanitie.

Ther is no difference betwene your translation and mine, sauing that myne is moꝛe playne, and geueth lesse occasion of errour: and youres (as all youre doinges be) is darke and obscure, and containeth in it no little prouocation to Idolatrie. Foꝛ the wordes of Theodorēt after your interpretation contayne both a playne vntꝛuth, and also manifest idolatry: foꝛ the signes and tokens which he speaketh of, be the very fourmes and substances of bread and wine. Foꝛ the nominatiue case to the verb of adozing in Theodorēt, is not the body and bloud of Chꝛist, but the mysticall tokens by your owne translation: which mysticall tokens if you will haue to be the very body and bloud of Chꝛist, what can be spoken moꝛe vntrue oꝛ moꝛe folish. And if you will haue them to be worshiped with godly worship, what can be greater Idolatry? wherfoꝛe I (to eschew such occasions of errour) haue translated the wordes of Theodorētus saythfully and truly as his mynd was, and yet haue auoyded all occasions of euill: foꝛ *tāquam* oꝛ *quasi* *intra dila* signifieth not the truth (as you say) but is an aduerbe of similitude, as it is likewise in this place of S. Paul. *Vocat ea quæ non sunt, tāquam sint.* Foꝛ S. Paul sayth, as though they were. which indede were not, as he sayd the next word befoꝛe (*non sunt*) they be not. And neuerthelesse vnto God all thinges be pꝛesent: and those thinges which in their nature be not yet pꝛesent, vnto God were euer pꝛesent, in whome be not these successions of tyme, befoꝛe and after: foꝛ Chꝛist the Lambe in his pꝛesent was slayne befoꝛe the world began: and a thousand yeaꝛe to his eyes, be but as it were yester day: and one day befoꝛe him, is as it were a thousand yeaꝛe, and a thousand yeaꝛe as one day.

And if you had read and considered a saying of Saynt Augustine *De doctrina Christiana lib. 3. cap. 9.* you myght haue vnderstand this place of Theodorēt better than you do. He serueth vnder a signe (sayth saynt Augustine) who worketh oꝛ worshipeth any signe, not knowing what it signifieth. But he that worketh oꝛ worshipeth a profitable signe oꝛ dayned of God, the strength and signification wherof he vnderstandeth, he worshipeth not that which is seene and is transitory, but rather that thing,

wherto

3 po. 13.
Psal 83.
2. Pet 3.

Augustus de
doct. Chꝛist. li.
3. cap. 9.

wherto all such signes ought to be referred. And anon after he sayth, further. At this tyme when our Lord Iesus Christ is risen, we haue a most manifest argument of our fredome, and be not burdeined with the heavy yoke of signes, which we vnderstand not: but the Lord and the teaching of his Apostles hath geue to vs a few signes for many, and those most ease to be done, most excellent in vnderstanding, and in performing most pure: as the sacrament of baptisme, and the celebration of the body and bloud of our Lord: which euery man when he receiueth, knoweth, wherunto they be referred, being taught, that he worship not them with a carnall bondage, but rather with a spirituall freedom. And as it is a vile bondage to follow the letter, and to take the signes for the thinges signified by them: so to interpret the signes to no profit, is an error that shrewdly spreadeth abroad. These wordes of Saynt Augustine being conferred with the wordes of Theodorēt, may declare playnly what Theodorētes meaning was. For where he sayth that we may not worship with a carnall bondage the visibill signes, (meaning of water in baptisme, and of bread and wine in the holy communion) when we receaue the same, but rather ought to worship the thinges wherunto they be referred, he ment that although those signes or sacraments, of water, bread and wine ought highly to be esteemed, and not to be taken as other common water, bakers bread, or wine in the tauern, but as signes dedicated, consecrated, and referred to an holy vse: and by those erthly thinges to represent thinges celestiall, yet the very true honor and worship, ought to be geue to *h* celestial things, which by *h* visibill signes be vnderstād, & not to the visibill signes themselues. And neuertheless both S. Augustine and Theodorēt count it a certayn kind of worshiping the signes, the reuerent esteeming of them aboue other common & prophane things, & yet *h* same principally to be referred to *h* celestial thigs represented by *h* signs: and therfore sayeth S. Augustin (potius) rather. And this worship is as wel in *h* sacramēt of baptisme, as in the sacrament of Christs body and bloud. And therfore although whosoever is baptised vnto Christ, or eateth his flesh, & drinketh his bloud in his holy supper do first honor him, yet is he corporally and carnally neither in the supper, nor in baptisme, but spiritually and effectually.

Now where you leaue the iudgment of Theodorēt to the reader, euen so do I also, not doubting but the indifferent reader shall soone espy, how litle cause you haue so to boast, and blow out your bayne glorious wordes as you do. But heare now what followeth next in my booke.

And meruayle not, good reader, that Christ at that tyme spake in figures, whan he did institute that sacrament, seing that it is the nature of all sacramentes to be figures. And although the scripture be full of Schemes, tropes and figures, yet specially it vseth them whan it speaketh of sacramentes.

When the Ark (which represented Godes maiestie) was come into the army of the Isralites, the Philistians sayd that God was come into the army. And God him selfe sayd by his prophet Nathan, that from the tyme that he had brought the Children of Israell out of Egypt, he dwelled not in howses, but that he was caried about in tentes and tabernacles. And yet was not God him selfe so caried about, or went in tentes, or tabernacles: but bicause the

N.ij.

arke

Chap. 12.
Figurative spe-
ches be not
strange.

1. 13. 4.
2. 13. 6. 7.

arke (which was a figure of God) was so remoued from place to place, he spake of him selfe that thing, which was to be vnderstand of the arke.

And Christ him selfe often tymes spake in similitudes, parables, and figures, as when he sayd 'The field is the world, the enemy is the diuell, the seed is the word of God' Iohn is Helias 'I am a vyne, and you be the branches' 'I am bread of lyfe' My father is an husband man, and he hath his fan in his hand, and will make cleane his flower, and gather the wheate into his barne, but the chaffe he will cast into euerlasting fyre 'I haue a meat to eat, which you know not' Woorke not meat that perisheth, but that indureth vnto euerlasting life 'I am a good shepherd' The sonne of man will set the shepe at his right hād, and the goates at his left hād 'I am a dore: one of you is the deuyll' 'Whosofoeuer doeth my fathers will, he is my brother, sister and mother. And when he sayd to his mother, and to Iohn, This is thy sonne, this is thy mother.

These with an infinite number of lyke sentences, Christ spake in Parables, Metaphores, tropes, and figures. But chiefly when he spake of the sacramētes, he vsed figuratiue speeches.

As whan in Baptisme he sayd, that we must be baptised with the holy ghost meaning of spirituall baptisme. And like speech vsed S. Iohn the baptiste: saying of Christ, that he should baptise with the holy ghost and fier. And Christ sayd, that we must be borne agayn or else we can not see the kingdom of God. And sayd also: Whosofoeuer shall drincke of that water which I shall geue him, he shall neuer be drye agayn. But the water which I shall geue him, shall be made with in him a well, which shall spring into euerlasting life.

And S. Paule sayth, that in baptisme we cloth vs with Christ, and be buried with him. This baptisme and washing by the fyre and the holy ghost, this new birth, this water that springeth in a man, and floweth into euerlasting life and this clothing and buriall can not be vnderstand of any materiall baptisme, materiall washing, materiall birth, clothing, and buriall: but by translation of thinges visible, into thinges inuisible, they must be vnderstand spiritually and figuratiuely.

After the same sort the mistery of our redemption, and the passion of our sauour Christ vpon the crosse, as well in the new, as in the ould testament, is expressed and declared by many figures and figuratiue speeches.

As the pure Paschall lambe without spot, signified Christ. The effusion of the lambes blood, signified the effusion of Christes blood. And the saluation of the Children of Israell from temporall death by the lambes blood, signified our saluation from eternall death by Christes blood.

And as almightie God passing through Egypt killed all the Egyptians heires in euery house and left not one aliue, and neuerthelesse he passed by the children of Israells houses, where he sawe the Lambes blood vpon the dores, and hurted none of them, but saued them all by the meanes of the Lambes blood: so likewise at the last iudgement of the whole world, none shall be passed ouer and saued, but that shall be found marked with the blood of the most pure and immaculat lambe Iesus Christ. And for as much as the shedding of that lambes blood was a token and figure of the shedding of Christes blood than to come: and for as much also as all the sacramentes and figures of the olde testament, ceased and had an end in Christ: least by our great vnkindnes we should peraduenture be forgetfull of the great benefite of Christ, therfore at his last supper (when he toke his leaue of his Apostles to depart out of the world

Christ him selfe
vsed figuratiue
speeches.

Mat. 13.

Mat. 11. & 17.

Iohn. 16.

Iohn. 6.

Iohn. 15.

Math. 3.

Iohn. 4.

Iohn. 6.

Iohn. 10.

Math. 15.

Iohn. 10.

Iohn. 6.

Math. 12.

Iohn. 4.

Qui biberet ex
aqua quam ego
dabo, &c. Ibidē.

Ego cibū habeo
manducare quē
vos nescitis.

Ict. 1.

Math. 3.

Ioh. 4.

Iohn. 4.

Rom. 6.

Gala. 3.

The Paschall
Lambe.

The Lords
supper.

world) he did make a new will and testament, wherein he bequeathed vnto vs cleane remission of all our finnes, and the euerlasting inheritance of heauen. And the same he confirmed the next day with his owne blood and death.

And lest we should forget the same, he ordained not a yearly memory (as the Paschall lambe was eaten but once euery year) but a dayly remembrance he ordeined therof in bread and wine, sanctified and dedicated to that purpose saying: This is my body, This cuppe is my blood, which is shed for the remission of finnes: Do this in remembrance of me. Admonishing vs by these wordes, spoken at the making of his last will and testament, and at his departing out of the world (because they should be the better remembered) that whensoever we do eat the bread in his holy supper, and drinke of that cuppe, we should remember how much Christ hath done for vs, and how he dyed for our sakes. Therefore sayth S. Paule: As often as ye shall eat this bread, and drinke the cuppe, you shall shewe forth the Lordes death vntill he come.

Math. 26.

And forasmuch as this holy bread broken, and the wine deuided, do represent vnto vs the death of Christ now passed as the killing of the Paschall Lambe did represent the same yet to come: therefore our sauour Christ vsed the same manner of speach of bread and wine, as God before vsed the Paschall Lambe.

For as in the old testament God sayd: this is the Lordes passeby, or passouer: euen so sayth Christ in the new Testament, This is my body, This is my blood. But in the old mistery and sacrament, the Lambe was not the Lordes very Passouer or passing by, but it was a figure which represented his passing by: So likewise in the new Testament the bread and wine be not Christes very body and blood, but they be figures, which by Christes institution be vnto the godly receauers therof, Sacramentes, tokens, significations, and representations of his very flesh and blood: instructing their fayth, that as the bread and wine fede them corporally, and continue this temporall lyfe, so the very flesh and blood of Christ feedeth them spiritually, and giueth euerlasting lyfe.

Exod. 12.
Math. 26.

And why should any man think it strange to admit a figure in these speches, This is my body, This is my blood, seeing that the communication the same night, by the Papistes owne confessions, was so full of figuratiue speaches. For the Apostles spake figuratiuely when they asked Christ, where he would eat his passeouer or passeby. And Christ him selfe vsed the same figure, when he sayd: I haue much desired to eate this passeouer with you.

what figuratiue speches were vsed at Christes last supper.
Math. 26.
Mar. 14.
Luc. 22.

Also, to eat Christes body and to drinke his blood, I am sure they will not say that it is taken properly, to eate and drinke, as we doe eate other meates and drinckes.

And when Christ sayd: This cup is a new testament in my blood: here in one sentence be two figures: one in this word, cup, which is not taken for the cup it selfe, but for the thing contained in the cup: an other is in this word, testament: for neither the cup, nor the wine containd in the cup, is Christes testament, but is a token, signe, and figure, wherby is represented vnto vs his testament, confirmed by his blood.

And if the Papistes will say (as they say in deed) that by this cup is neither met the cup, nor the wine containd in the cup, but that thereby is met Christes blood containd in the cup, yet must they nedes graunt, that there is a figure. For Christes blood is not in proper speach the new testament, but it is the

thing that confirmed the new Testament. And yet by this strange interpretation, the Papistes make a very strange speech, more strange then any figurative speech is. For this they make the sentence: this bloud is a new Testament in my bloud. Which saying is so fond and so far from all reason, that the foolishness therof is euident to euery man.

Winchester.

Melancthon.
The speech in
scripture wher
God commaun-
deth or ordereth
is spiritually to
be considered.
Figurative
speech by custom
made proper.

As for the vse of figurative speeches to be accustomed in scripture is not denyed. But Philip Melancthon in an epistle to Decolampadius of the sacrament, geueth one good note of obseruation in difference betwene the speeches in gods ordinances and commaundementes, and otherwise. For if in the vnderstanding of Gods ordinances and commaundementes, figures may be often receiued: truth shal by allegories be shortly subuerted and all our religion reduced to significations. There is no speech so playne and simple but it hath some peece of a figurative speech, but such as expresseth the common playne vnderstanding, and then the common vse of the figure causeth it to be taken as a common proper speech. As these speeches, drink by this cup, or eate this dish, is indeed a figurative speech, but by custome made so common that it is reputed the playne speech, because it hath but one onely vnderstanding commonly receyued. And when Christ sayd: This cup is the new testament: the proper speech therof in letter, hath an absurditie in reason, and sayth also. But when Christ sayd, this is my body, although the truth of the lytterall sence hath an absurditie in carnall reason, yet hath it no absurditie in humilitie of sayth, nor repugneth not to any other truth of scripture. And seing it is a singuler miracle of Christ wherby to exercise vs in the sayth, vnderstanded as the playne wordes signifie in their proper sence, there can no reasoning be made of other figurative speeches to make this to be their fellow and like vnto them. No man denieth the vse of figurative speeches in Christs supper, but such as be equall with playne proper speech, or be expounded by other Cuangelestes in playne speech.

Canterburie.

I See well you would take a dong forke to fight with, rather then you would lack a weapon. For how highly you haue esteemed Melancthon in tymes past, it is not vnknowne. But whatsoeuer Melancthon sayeth or how soeuer you vnderstand Melancthon, where is so conuenient a place to vse figurative speeches, as when figures and Sacraments be instituted? And S. Augustine giueth a playne rule, how we may know when Gods commaundements be giuen in figurative speeches, & yet shal neither the truth be subuerted, nor our religion reduced to significations. And how can it be but that in the vnderstanding of Gods ordinances & commaundements, figures must needes be often receaued (contrary to Melancthons saying) if it be true that you say, that there is no speech so playne and simple, but it hath some peece of a figurative speech. But now be all speeches figurative, when it pleasech you. What need I then to trauaile any moze to proue that Christ in his supper vled figurative speeches, seying that all that he spake was spoken in figures by your saying?

And these wordes (This is my body) spoken of the bread, and (This is my bloud) spoken of the cuppe, expresse no playne comon vnderstanding, wherby the common vse of these figures should be equall with plain proper speeches, or cause them to be taken as common proper speeches: for you say your self, that these speeches in letter haue an absurdity in reason. And as they haue absurdity in reason, so haue they absurdity in sayth. For neither is there any reason, sayth, myracle, nor truth, to say that materiall bread is Christs body. For then it must be true that his body is material bread

bread, a *conuersa ad conuertentem*, for of the materiall bread, spake Christ, those words by your confession. And why haue not these words of Christ (This is my body) an absurdity both in sayth and reason, as well as these words, (This cup is the new Testament) sayng that these wordes were spoken by Christ, as well as the other, and the credite of him is all one whatsoeuer he sayth?

But if you will needes vnderstand these wordes of Christ (This is my body) as the playn wordes signify in their proper sence (as in the end you seeme to do, repugning therein to your owne former saying) you shall see how farre you go, not onely from reason, but also from the true profession of the christian sayth.

Christ spake of bread (say you) This is my body: appoynting by this word (this) the bread: whereof followeth (as I sayd before) If bread be his body, that his body is bread: And if his body be bread, it is a creature without sence and reason, hauing neither life nor soule: which is horrible of any christian man to be heard or spoken. Heare now what followeth further in my booke.

Now forasmuch as it is playnly declared & manifestly proued, that Christ called bread his body, and wine his blood, and that these sentences be figuratiue speches, and that Christ, as concerning his humanity & bodily presence, is ascended into heauen with his whole flesh and blood, and is not here vpon earth, and that the substance of bread and wine do remayne still, and be receaued in the sacrament, and that although they remayne, yet they haue changed their names, so that the bread is called Christs body, and the wine his blood, and that the cause why their names be changed is this, y we should lift vp our harts & minds fro the things which we se vnto the things which we beleue & be aboue in heauē: wherof y bread & wine haue the names, although they be not the very same things in deed: these things well considered and wayed, all the authorities and arguments, which the Papists sayn to serue for their purpose, be clean wiped away.

Cap. 15.
Answer to the
authorities and
arguments of
Papists.

For whether the authors (which they alleadge) say that we do eat Christes flesh and drink his blood, or that the bread and wine is conuerted into the substance of his flesh and blood, or that we be turned into his flesh, or that in the Lordes supper we do receiue his very flesh and blood, or that in the bread and wine is receiued that which did hang vpon the crosse, or that Christ hath left his flesh with vs, or that Christ is in vs and we in him, or that he is whole here and whole in heauen, or that the same thing is in the Chalice, which flowed out of his side, or that the same thing is receiued with out mouth, which is beleued with our faith, or that the bread and wine after the Consecration be the body and blood of Christ, or that we be nourished with the body and blood of Christ or that Christ is both gone hence and is still here, or that Christ at his last supper, bare himselfe in his owne hands.

Cap. 14.
One briefe
swere to all.

These and all other like sentences may be vnderstanded of Christes humanity, litterally & carnally, as the words in cōmō spech do properly signifye (for so dooth no man eat Christes flesh, nor drinke his blood, nor so is not the bread and wine after the consecration his flesh and blood, nor so is not his flesh and blood whole here in earth, eatē with our mouthes nor so did not Christ take, him selfe in his own hands:) But these and all other like sentences (which de-

clare Christ to be here in earth, & to be eaten and drunken of Christian people) are to be vnderstanded either of his diuine nature (wherby he is euery where) or els they must be vnderstanded figuratiuely, or spirituallly. For figuratiuely he is in the bread and wine, and spirituallly he is in them that worthely eat and drinke the bread & wine, but really, carnally, and corporally he is onely in heauen, from whence he shall come to iudge the quick and dead.

This brieue aunswere will suffice for all that the papists can bring for their purpose, if it be aptly applyed. And for the more euidence hereof, I shall apply the same to somme such places, as the Papistes think do make most for that that by the aunswere to those places, the rest may be the more easily answered vnto.

Winchester.

In the lxxiii. leaf this author goeth about to geue a generall solution to all that may be sayd of Christs beyng in earth, in heauen, or in the sacrament: and geueth instructions how these wordes of Christs diuine nature, figuratiuely, spirituallly, really, carnally, corporally, may be placed: and thus he sayth: Christ in his diuine nature may be sayd to be in the earth, figuratiuely in the sacrament, spirituallly in y man that receiveth, but really, carnally, corporally, only in heauen. Let vs consider the placing of these termes. When we say, Christ is in his diuine nature euery where, is he not really also euery where, according to the true effecte of his godhead: in deed euery where: that is to say, not in fantasy, nor imagination, but verily, truly, and therefore really as we beleue so in deed euery where: And when Christ is spirituallly in good men by grace, is not Christ in them really by grace: but in fantasy and imagination: And therefore what soeuer this author sayth, the word really may not haue such restraint to be referred onely to heauen, vnles the author would deny that substance of the godhead, which as it comprehendeth all being incomprehensible, & is euery where without limitation of place, so as it is, truly it is, in deed is, and therefore really is, and therefore of Christ must be sayd, wheresoeuer he is in his diuine nature by power or grace, he is there really, whether we speak of heauen or earth.

Really.

Carnally.
Corporally.August. de ciuitat. dei.
Gregor. Nazianzen. de baptismo.

As for the termes carnally and corporally, as this author seemeth to vse them in other places of this booke, to expresse the maner of presence of the humaine nature in Christ, I maruaile by what scripture he shall proue that Christs body is so carnally and corporally in heauen. We be assured by sayth, grounded vpon the scriptures, of the truth of the beyng of Christs flesh and body there, and the same to be a true flesh and a true body, but yet in such sence as this author vseth the termes carnall and corporall against the sacrament, to imply a grossenes, he can not so attribute those termes to Christs body in heauen. S. Augustine after the grosse sence of carnally, sayth: Christ reigneth not carnally in heauen. And Gregory Nazianzen sayth: Although Christ shall come in the last day to iudge, so as he shalbe sene: yet there is in him no grossenes, he sayth, and referreth the maner of his being to his knowlege onely. And our resurrection, S. Augustine sayeth, although it shall be of our true flesh, yet it shall not be carnally. And when this author had defamed as it were the termes carnally and corporally, as termes of grossenes, to whome he vsed allwayes to put as an aduersatiue, the terme spirituallly, as though carnally, and spirituallly might not agree in one. Now for all that he would place them both in heauen where is no carnallty but all the maner of being, spirituall, where is no grossenes at all the secrecie of the manner of which life is hidden from vs, and such as eye hath not sen, or eare heard, or ascended into the hart and thought of man.

How Christ may be sayd to be corporally & carnally in heauen.

I know these termes carnally and corporally may haue a good vnderstanding out of the mouth of him that had not defamed them with grossenes, or made them aduersaries to spirituall: and a man may say Christ is corporally in heauen, because the truth of his body is there, and carnally in heauen, because his flesh is truly there, but in this vnderstanding both the wordes carnally and corporally, may be coupled with the word spirituallly, which is agaynst this authors teaching. who appointeth the word spirituallly to be spoken of Christs presence in the man that receiued the sacrament worthely which spech I do not disallow, but as Christ is spirituallly in the man that doth receiue the sacrament

crament woꝛthely: so is he in him spirituallly befoze he receiue, oꝛ els he can not receiue woꝛthely, as I haue befoze said. And by this appeareth how this authoꝛ, to frame his generall solution, hath vsed neither of the tearmes, really, carnally and corporally oꝛ spirituallly, in a conuenient oꝛder, but hath in his distribution misused them notably. For Christ in his diuine nature is really euery where, and in his humaine nature is carnally and corporally, as these woꝛds signify substance of the flesh and body, continually in heauen to the day of iudgement, & neuertheless after that signification present in the sacrament also. And in those termes in that signification the fathers haue spoken of the effect of the eating of Christ in the sacrament, as in the peticuler solutions to the authoꝛs here after shall appear. Wary as touching the vse of the woꝛd figuratiuely, to say that Christ is figuratiuely in the bread and wine, is a saying which this authoꝛ hath not pꝛoued at all, but is a doctrine befoze this diuerse times repꝛoued, and now by this authoꝛ in Englannd renewed.

Christ is present in the sacrament as he is in heauen.

Caunterbury.

ALthough my chief study be to speak so playnly that all men may vnderstand euery thing what I say, yet nothing is plaine to him & wil finde knots in a rish. For when I say, that all sentences which declare Christ to be here in earth, and to be eaten and drunken of christian people are to be vnderstanded either of his diuine nature (wherby he is euery where) oꝛ els they must be vnderstand figuratiuely oꝛ spirituallly: for figuratiuely he is in the bread and wine, and spirituallly he is in them that woꝛthely eat and drinke the bread and wine, but really, carnally and corporally he is onely in heauen. You haue termed these my woꝛdes as it liketh you, but farre otherwise then I eyther wꝛote oꝛ ment, oꝛ then any indifferent reader would haue imagined.

For what indifferent reader would haue gathered of my woꝛds, that Christ in his diuine nature is not really in heauen? For I make a distinction, wherein I declare a playn distinction betweene his diuine nature and his humaine nature. And of his diuine nature I say in the first member of my diuision, which is in the beginning of my aforesayd woꝛds, that by that nature he is euery where. And all the rest that followeth is spoken of his humayne nature wherby he is carnally and corporally onely in heauen.

And as for this woꝛd (really) in such a sense as you expound it, (that is to say, not in phantasy nor imagination, but verily and truly) so I grant that Christ is really, not onely in them that duely receaue the sacrament of the Lordes supper, but also in them that duely receaue the sacrament of Baptisme, and in all other true christian people at other times when they receiue no sacramēt. For al they be the members of Christs body, and Temples in whom he truly inhabiteth, although corporally and really, (as the Baptistes take that woꝛd really) he be onely in heauen and not in the sacrament. And although in them that duely receaue the sacrament, he is truly and in deed, and not by phansy and imagination, and so really (as you vnderstand really) yet is he not in them corporally, but spirituallly (as I say) and onely after a spirituall manner as you say.

Really.

And as for these woꝛdes (carnally and corporally) I defame them not, for I meane by carnally and corporally none other wise, than after the form and fashion of a mans body, as we shal be after our resurrection, that is to say, visible, palpable, and circumscribed, hauing a very quantitie with due proportion and distinction of members, in place and oꝛder one from an other. And if you will deny Christ so to be in heauen, I haue so playne

Carnally and corporally.

Groslyde.

playne and manifest scriptures agaynst you, that I will take you for no christian man, except that you reuoke that error. For sure I am, that Christes naturall body hath such a grossenes, or stature and quantitie, if you will so call it, bicause the word grossenes, grosely taken, as you vnderstand it, soundeth not well in an incorruptible and immortall body.

Warry as for any other grossenes, as of eating, drinking, and grose auoyding of the same, with such other like corruptible grossenes, it is for grose heades to imagine or think eyther of Christ, or of any body glorified.

Augustinus.

And although S. Augustine may say, that Christ reigneth not carnally in heauen, yet he sayth playnly, that his body is of such sort, that it is circumscribed and contained in one place.

Nazianzenus.

And Gregory Nazianzene ment, that Christ should not com at the last iudgement in a corruptible and mortall flesh, as he had before his resurrection, and as we haue in this mortall lyfe, (for such grossenes is not to be attributed to bodyes glorified) but yet shal he come with with such a body, as he hath since his resurrection, absolute and perfect in all partes and members of a mans bodye, hauing handes, feete, head, mouth, syde and woundes, and all other partes of a man visible and sensible, like as we shall all appeare before him at the same last day, with this same flesh in substance that we now haue, and with these same eyes shall we see God our Sauour. Warry to what fynes and purenes our bodyes shall be then changed, no man knoweth in the perigrination of this world, sauing that S. Paule sayth, that he shall change this vile body, that he may make it like vnto his glorious body. But that we shall haue diuersity of all members, and a due proportion of mens natural bodyes, the scripture manifestly declareth, what soeuer you can by a synister glose gather of Nazianzene to the contrary, that glorified bodies haue no flesh nor grossenes.

Pha. 1.

But see you not how much this saying of S. Augustin (that our resurrection shall not be carnally) maketh agaynst your self? For if we shal not rise carnally, then is not Christ risen carnally nor is not in heauen carnally. And if he be not in heauen carnally, how can he be in the Sacrament carnally, and eaten and drunken carnally w our mouthes, as you say he is? And therefore as for the termes (carnally, and corporally) it is you that defame the by your grosse taking of the, and not I, that speak of none other grossenes, but of distinction of the naturall and substantiall partes, without the which no mans body can be perfect.

whether christ
be in heaue but
after a spiritual
manner.
An issue.

And wheras here in this processe you attribute vnto Christ none other presence in heauen, but spirituall, without all manner of grossenes or carnality, so that all manner of beyng is spirituall, and none other wise then he is in the sacrament, here I ioyne an issue with you for a ioynt, and for the price of a faggot. I wondred all this while, that you were so ready to graunt, that Christ is but after a spirituall manner in the sacrament: and now I wonder no more at that, seying that you say, he is but after a spirituall maner in heauen. And by this meanes we may say, that he hath but a spirituall manhod, as you say that he hath in the sacrament but a spirituall body. And yet some carnall thing and grossenes he hath in him, for he hath flesh and bones, whiche spirites lack, except that to all this impietye you

you will adde, that his flesh and bones also be spirituall thinges and not carnall. And it is not without some strange prognosticatio, that you be now wared altogether so spirituall.

Now as concerning the word (figuratiuely) what need this any proofe ^{Figuratiuely.} that christ is in the sacraments figuratiuely? which is no more to say but sacramentally. And you graunt your selfe fol. 28. that Christ vnder the figure of visible creatures gaue inuisibly his pretious body. And fol. 80. you say, that Christ sayd, This is my body, vsing the outward signes of visible creatures. And this doctrine was neuer reprobued of any catholick man, but hath at all times and of all men bene allowed without contradi-
on, sauing now of you allone. Now followeth my answer to the authors particularly. And first to Saynt Clement.

My wordes be these.

They alleadge S. Clement, whose words be these as they report. The sacra-
ments of Gods secrets are committed to three degrees: to a Priest, a Deacon, and a minister: which with feare and trembling ought to kepe *the leauings of the broken peces of the Lordes body*, that no corruption be found in the holy place, least by negligence great iniury be done to *the portion of the Lordes body*. And by and by followeth: *So many hostes must be offered in the altar, as will suffice for the people.* And if any remayne, *they must not be kept untill the morning*, but be spent and consumed of the clearkes, with feare and trembling. And they that consume *there sidue of the Lords body*, may not by and by take other common meates, least they should mixte that holy portion, with the meat which is digested by the belly, and auoyded by the fundement. Therefore if *the Lordes portion* be eaten in the morning, the ministers that consume it, must fast vnto sixe of the clocke; and if they doe take it at three or foure of the clocke, the minister must fast vntill the euening.

Cap. 15.
The answer
to Clemens.
Episto. 2.

Thus much writeth Clement of this matter: if the Epistle which they alleadge, were Clements (as in deed it is not, but they haue fayned many things in other mens names, thereby to stablish their fayned purposes) neuertheles whose soeuer the Epistle was, if it be thoroughly considered, it maketh much more agaynst the Papistes, then for theyr purpose. For by the same Epistle appeareth euidently three speciall thynges agaynst the erroures of the Papists.

The first is, that the bread in the sacramēt is called the Lords body: and the peces of the broken bread, be called the peces and fragments of the Lords body, which can not be vnderstand, but figuratiuely.

The second is, that the bread ought not to be reserued and hanged vp, as the Papistes euery where do vse.

The third is, that the priests ought not to receiue the sacramēt alone (as the Papists commonly doe, making a sayle therof vnto the people) but they ought to communicate with the people.

And here is dilligently to be noted, that we ought not vnreuerently and vnadvisedly to approche vnto this meat of the Lordes table, as we doe to other common meates and drinkes, but with great feare and dread, least we should come to that holy table vnworthely, wherein is not onely represented, but also spirituallly geuen vnto vs very Christ himself.

And therefore we ought to come to that bord of the Lord with all reuerēce sayth, loue, and charity, feare and dread, according to the same.

Let vs now consider what particular answers this authoꝝ deuise to make to the fathers of the church: & first what he sayth to S. Clements Epistle, his handling where of is woorthy to be noted.

Clement.

First, he sayth the Epistle is not Clements but fained (as he saith) many other things be so; their purpose (he sayth,) which solution is short & may be sone learned of noughty men, and noughtily applied further as they list. But this I may say, if this epistle were fayned of the Papistes, then do they shew themselves foles, that could sayne no better but so as this authoꝝ might of the sayned Epistle gather thre notes agaynst them. This authoꝝ notes be these: First that the bread in the sacrament is called the Lordes body, and that the broken bread be called the peces and fragments of the Lordes body. Marke well reader this note that speaketh so much of bread, where the wordes of the Epistle, in the part here alleadged name no bread at all. If this authoꝝ hath red so much mentiō of bread in an other part of the Epistle, why bringeth he not that forth to fortifye his note? I haue red after the same Epistle (*panis sanctuarius*) but they would not helpe this authoꝝ note, and yet so; the other matter ioyned with them, they would slander an other way. And therfore seing this authoꝝ hath left them out, I will goe no further then is here alleadged.

The calling of bread by enunciation for a name is not material, because it signifieth that was, but in that is here alleadged is no mention of bread to proue the note: and to saythfull men the wordes of the Epistle, reuerently expresse the remayne of the mysteries, in which when manye hostes bee offered in the altar, according to the multitude that should communicate, those many hostes, after consecration, be not many bodies of Christ, but of many breades one body of Christ. And yet as we teach in Englad now, in the booke of common prayer, in euery part of that is broken, is the whole body of our Sauour Christ. Mans wordes can not suffice to expresse Gods mysteries, no; can bitter them so, as froward reason shall not finde matter to wzangle. And yet to stay reason, may suffice, that as in one loafe of bread broken, euery pece broken, is a pece of that bread: and euery pece of the bread broken, is in it self a whole pece of bread, and so whole bread, so; euery pece hath an whole substance of bread in it: So we truly speake of the host consecrated to auoyd the fantasy of multiplication of Christs body, which in all hostes, and all the partes of the hostes is but one not broken, no; distribute by peces, & yet in a spech to tell, and signifie that is broken, called in name the leauing peces of the body, portion of the body, residue of the body, in which neuertheles ech one pece is Christs whole body.

So as this speach hauing a figure, hath it of necessity, to auoyd the absurdity, whereby to signify a multitude of bodies, which is not so, and the sound of the speach christen eares do abhorre. But this I aske, where is the matter of this authoꝝ note, that bread is called Christs body: where there is no word of bread in the wordes alleadged, and if there were, as there is not, if there were woorthy no note at all. For that name is not abhorred, and the catholike sayth teacheth that the fraction is in the outward signe, and not in the body of Christ, inuisibly present, and signified so to be present by that visible signe. The second note of this authoꝝ is, touching reseruing, which Clement might seme to deny, because he ordered the remayne, to be receiued of the clerkes, thinking so best: not declaring expressely that nothing might be reserued to the vse of them that be absent. The contrary whereof, appereth by Iustine the Martire, who testifieth a reseruatiō to be sent to them that were sicke, who and they dwell farre from the church, as they do in some places, it may by chaunce in the way, or trouble in the sick man, tary till the morning or it be receiued. And Cyrill writeth expressely, that in case it so doth, the mystical benediction (by which termes he calleth the sacrament) remayneth still in force. What this authoꝝ findeth fault at hangyng vp of the sacrament, he blameth onely his owne country and the Isles hereabout, which fault Linnehood, after he had trauelyed other countreys found here, beyng the manner of custody in reseruatiō otherwise vsed then in other parties. But one thing this authoꝝ should haue noted of Clements wordes, when he speaketh of fearing and trembling, which and the bread were neuer the holier, as this authoꝝ teacheth, and but onely a signification, why should any mā fear or tremble more

Iustin. apol. 2.

Cyrillus ad Calosyrium.
Linnehood
was of a commet
of the constituti
ons prouinceall
of England.

Peter Martyr.
A marvellous
speech of Peter
Martyr vnto
he be a sacrament
and the he
speakech like
himselfe.

9 in theyr presence, then he doth when he heareth of Chyistes supper, the gospell red, or himself or an other saying his Crede, which in wordes signify as much as the bread doth if it be but a signification: And Peter Martyr sayth, that wordes signify more clerely then these signes do, and sayth further in his disputation with Chedsey, that we receiue the body of Chyist no lesse by wordes, then by the Sacramentall signes, which teaching if it were true, why should this Sacrament be trembled at? But because this autho: noteth the Epistle of Clement to be sayned, I will not make with him any foundation of it, but note to the reader the third note, gathered by this autho: of Clementes wordes, which is, that Priestes ought not to receiue alone, which the wordes of the epistle proue not. It sheweth in deed what was done, and how the feast is indeed prepared for the people, as well as the Priest.

And I neuer red any thing of order in law or ceremony forbidding the people to communicate with the Priest, but all the old prayers and ceremonies sounded as the people did communicate with the Priest. And when the people is prepared for, and then come not, but fearyng and trembling forbear to come, that then the Priest might not receiue his part alone, the wordes of this epistle shew not. And Clement in that he speaketh so of leanings, semeth to thinke of that case of disappointment of the people that should come prouiding in that case the clerkes to receiue the residue, whereby should appeare, if ther we no choise of clerkes, but onely one clarke, as some poore churches haue no more, then a man might rather make a note of Clements mind, that in that case one Priest myght receiue all allone, and so vpon a chaunce kepe the feast allone. But what soeuer we may gather, that note of this autho: remaineth vnproued, that the priest ought not to receiue alone.

11 And here I dare therefore loyne an issue with this autho:, that none of his thre sayned notes is ground of any wordes of this, that he noteth a sayned Epistle, taking on ly wordes that he allegeth here. This autho: vpon occasion of this epistle, which he calleth sayned, speaketh more reuerently of the Sacrament then he doth in other places, which me thinke worthy to be noted of me. Here he sayth that very Chyist himselfe is not onely represented, but also spiritually geuen vnto vs in this table: for so I vnderstand the word (wherein.) And then if very Chyist himselfe be represented and geuen in the table, the autho: meaneth not the materiall table, but by the word (table) the meat vpon the table: as the word, *Mensa*, a table doth signify in the xvi. of the actes, & the 1. of the Corinths. Now if very Chyist himselfe be geuen in the meat, then is he present in the meat to be geuen. So as by this teaching very Chyist himselfe is not onely figuratiuely in the table, that is to say, the meat of the table, which this autho: now calleth representing, but is also spiritually geuen in the table as these wordes sound to me. But whether this autho: wil say very Chyist himselfe is geuen spiritually in the meat, or by the meat, or with the meat, what scripture hath he to proue that he sayth, if the wordes of Chyist be onely a figuratiue speech, and the bread onely signify Chyistes body? For if the wordes of the institution be but in figure, man cannot adde of his diuise any other substance or effect then y wordes of chyist purport, & so this supper, after this autho: teachyng in other places of his booke, where he would haue it but a signification, shall be a bare memory of Chyistes death, and signify onely such communication of Chyist, as we haue otherwise by sayth in that benefite of his passion, without any speciall communication of the substance of his flesh in this Sacrament, beyng the same onely a figure, if it were true that this autho: would persuaide in the conclusion of this booke, although by the way he saith otherwise, for fear pertale and trembling, that he conceiueth euen of an Epistle, which he himselfe saith is sayned.

In issue.

Act. 6.
1. Cor. 10.

Canterbury.

1 It is no maruayle though this Epistle sayned by the Papistes many yeres passed. doe vary from the Papistes in these latter dayes. For the Papisticall church at the beginning was not so corrupt as it was after, but from time to tyme encreased in errors and corruption more & more,
D. i. and

2 Tim. 3.

J

Clements epis-
tles fayned.

and still dooth, according to S. Paules saying: Euill men and deceiuers were euer worse, both leading other into errour, and erring them selues. For at the first beginning they had no priuate Masses, no pardons in purgatory, no reseruatiō of the bread, they knew no masses of *Scala cæli*, no Lady psalters, no transubstantiation: but of latter dayes all these, and an infinite number of errors besides, were inuented and deuised without any authority of Gods word. As your selfe haue newly inuented a great sort of new deuises contrary to the Papists before your tyme, as that Christ is in the sacrament carnally and naturally: that the demonstration was made vpon the bread when Christ sayd, This is my body: that the word (satisfactorie) signifyeth no more, but the Priest to do his duety, with many other things, which here for shortnes of tyme, I will omit at this present, purposing to speake of them more hereafter. And the epistles of Clement were fayned before the Papistes had run so far in errors as they be now. For yet at that tyme was not inuented (as I sayd) the error of transubstantiation, nor the reseruatiō of the sacrament, nor the priestes did not communicate alone without the people. But that the sayd epistle of Clement was fayned, be many most certayne arguments. For there be v. epistles of Clemēt so knit together, and referring one to an other, that if one be fayned, all must needes be fayned.

Now neither Eusebius in *Ecclesiastica historia*, nor S. Hierom, nor Gennadius, nor any other old writer maketh any mention of those epistles, which authours in reherling what workes Clement wrote, (not leauing out so much as one epistle of his) would surely haue made some mention of the v. Epistles which the papistes long before our tyme fayned in his name, if there had ben any such in their time.

Moreouer those Epistles make mention, that Clement at James request wrote vnto him the maner of Peters death, but how could that be, saying that James was dead vii. yeres before Peter? For James died y. vii. yere. And Peter the xiiii. yere of Nero the Emperour.

Thirdly, it is contayned in the same epistles, that Peter made Clemēt his successor, which could not be true, forasmuch as next to Peter succeeded Linus, as all the histories tel.

Fourthly the author of those Epistles sayth, that he made the booke called *Itenerarium Clementis*, which was but fayned in Clements name, as it is declared dist. 15. *Sancta*. And then it followeth likewise of the other Epistles.

Fiftely, the author of those Epistles taketh vpon him to instruct S. James in the sacraments, and in all manner fashion how he should vse himself in his vocation, as he should say, y. James (who learned of Christ himself) knew not how to vse himself in the necessary poynts of Christs religion, except Clement must teach him.

Sixtly, there be few things in those epistles, that either be obserued at this day, or were at any tyme obserued sithens Christs religion fyrst beganne.

Seuenthy, a great number of scriptures in those Epistles be so far wrested from the true sence thereof, that they haue an euill opinion of Clemēt that thinke that he would do such iniury to Gods word.

Eightly, those epistles spake of Dalles, and Archdeacons, and other inferior

ferior orders, which is not like that those things began so soone, but (as the histories) were inuented many yeres after Peters tyme.

And finally, in one of those epistles is containd a most pernicious heresy, that al things ought to be common, and wines also, which could not be the doctrine of Clement, being the most pestilent errour of the Richelaites, whom the holy ghost doth hate, as he testifieth in the Apocalips.

Now all these things considered, who hauing either wit or good opinion of the Apostles and their disciples, can thinke that they should write any such epistles?

Apoc. 2.

But the Epistle of S. Clement (say you) speaketh not of bread, what was it then I pray you that he ment, when he spake of the brokē peces in the Lords supper? If it were not bread, it must be some other thing which Christ did eat at that supper. Paraduēture you will say (as some stick not to say now a dayes) that Christ had some other meat at that supper then bread as if he fared daintely (which we neuer read) you might imagine he had capon, partrich, or fesaunt, or if he fared hardly, at the least you would say he had cheese to eat with his bread, because you will defend that he did not eat dry bread alone. Such wayne phantasies men may haue, that will speak without Gods word, which maketh mention in that holy supper of nothing, but of bread and wine. But let it be that Christ had as many dishes as you can deuise, yet I trust you will not say, that he called all those his body, but onely the bread. And so S. Clement speaking of the broken peces of the Lords body, of the residue and fragments of the Lords body, of the portion and leauing of the Lords body, must needes speak all this of bread. And thus is it manifest false that you say, that the epistle of Clement speaketh nothing of bread.

Clement spake of bread.

And then forasmuch as he calleth the leauings of y^e same, the brokē peces of the Lords body, and the fragments and portion thereof, he calleth y^e fragments and portion of the Lordes body, he sheweth that the bread remaineth, and that the calling thereof the lords body is a figuratiue speech. The body of Christ hath no fragments nor broken peces, and therefore the calling here is so materiall, that it proueth fully the matter, that to call bread Christs body, is a figuratiue speech. And although to auoid the matter you deuise subtill cauillations, saying that calling is not materiall, because it signifieth that was: Yet they that haue vnderstanding, may soon discern what a wayne shift this is, imagined onely to blynd the ignorant readers eyes. But if that which is bread before y^e consecration, be after no bread, and if it be agaynst the Christen sayth to think that it is still bread, what occasion of errour should this be, to call it still bread after consecration? Is not this a great occasion of errour to call it bread still, if it be not bread still?

Calling of bread is materiall.

And yet in this place of Clement the calling can in no wise signify that was before consecration, but must needes signify that is after consecration. For this place speaketh of fragments, broken peces, and leauings, which can haue no true vnderstanding before consecration, at what time there be yet no broken peces, fragments, nor leauings, but be all done after consecration.

But you wrangle so much in this matter to auoyd absurdities, that you marleydnt self into so many and haynous absurdities, as you shall ne-

uer be able to winde your selfe out. For you say that Christes body (which in all the hostes, and in all the partes of the hostes is but one, not broken, nor Distributed) is called the leauing peeces of the body, portio of the body, residue of the body, & yet euery peece is Christs whole body, which things to be spoken of Christes body, christian eares abhorre for to heare. And if you will say, that your booke is false, that you meant al these leauing peeces, portion, and residue, to be vnderstand of the hostes, and not of Christs body, then you confesse the hostes which be broken, to be called by name the leauings or peeces of Christs body, the portion of his body, the residue of his body, by a figuratiue spech, which is as much as I speake in my first note. And so appeareth how baynely you haue traueled for the confutation of my first note.

Of reseruatiō

Now as touching the second note: Clement declareth expressely, that nothing might be reserued. For where he sayth, that if any thing remain, it must not be kept vntill the morning, but be spent and consumed of the clearkes: how could he declare more playnly, that nothing might be reserued, then by those wordes?

And as for Iustine he speaketh not one word of sicke persons, as you report of hym.

And concerning Cirill ad Calosyrium, would to God that worke of Cyrill might come abroad, (for I doubt not but it would clerely discusse this matter) but I feare that some Papistes will suppress it, that it shall neuer come to light. And where you say, that Linehood found fault with his owne countrey of England, and blamed this realme, because they haueged by the sacrament, contrary to the vse of other countreyes: You haue well excused me, that I am not the first finder of this fault, but many yeares ago that fault was found, & that it was not the vse of other countreyes to hang it by. And yet the vse of other countreyes was sonde inough euen as they had charge & commandement from Innocentius the third and Honorius the third.

Receiuing with feare and trembling.

And as for the receiuing of the Sacrament with feare and trembling? ought not they that be baptised in theyr old age, or in yeres of discreffion, come to the water of Baptisme with feare and trembling, as well as to the Lords supper? Think you that Symon Magus was not in as great damnation for the vnworthy receyuing of Baptisme, as Judas was for the vnworthy receyuing of the Lordes supper? And yet you will not say, that Christ is really and corporally in the water, but that the washing in the water is an outward signification and figure, declaring what God worketh inwardly in them that truely be baptised. And likewise speaketh this Epistle of the holy communion. For euery good christian man ought to come to Christes sacraments, with great feare, humility, fayth, loue, and charitie.

Aug. 10. homilium hom. 26.

And S. Augustine sayth, that the Gospell is to be receaued or heard: with no lesse feare and reuerence, than the body of Christ. whose wordes be these. *Interrogo vos fratres & sorores, dicite mihi: Quid vobis plus esse videtur, verbum dei an corpus Christi? Si vere vultis respondere, hoc utique dicere debetis, quod non sit minus verbum dei quam corpus Christi. Et ideo quanta sollicitudine obseruamus, quando nobis corpus Christi ministratur, ut nihil ex ipso, de nostris manibus in terram cadat, tanta sollicitudine obseruamus, ne verbum Dei quod nobis erogatur, dum aliquid aut cogitamus aut loquimur, de corde nostro percat: quia non minus reus eris qui*
verbum

verbum Dei negligenter audierit, quam ille qui corpus Christi in terram cadere sua negligentia permiserit.

I ask this question of you brethren and susterne (sayth S. Augustine:) answer me, Whether you think greater, the word of God, or the body of Christ? If you will answer the truth, verely you ought to say thus: That the word of God is no lesse then the body of Christ. And therefore with what carefullnes we take heed when the body of Christ is ministred vnto vs, that no part therof fall out of our handes on the earth, with as great carefullnes let vs take heede, that the word of God which is ministred vnto vs, when we think or speake of vayne matters, perish not out of our hartes. For he that heareth the word of God negligently shall be gilty of no lesse fault, then he that suffereth the body of Christ to fall vpon the ground thorough his negligence. **This is the mynd of S. Augustine.** And as much we haue in Scripture for the reuerent hearing and reading of Gods holy word, or the neglecting therof, as we haue for the sacramentes.

But it seemeth by your penne and vtterance of this matter, that you vnderstand not the ground and cause, wherupon should arise the great feare and trembling in their hartes, that come to receaue þ sacramentes: for you shew another consideration therof, than the scripture doth. For you seeme to driue all the cause of feare, to the dignitie of þ body of Christ, there corporally present and receaued, but þ scripture declareth the feare to ryse of the indignitie and vnworthines of the receauers. He that eateth and drinketh vnworthely (threatneth Gods word) eateth and drinketh his owne damnation.

The causes of feare & trembling.

And *Centurio* considering his own vnworthines was abashed to receaue Christ into his house, saying: Lord, I am not worthy that thou shouldest come vnder the couering of my house. And þ same thing made Peter afraid to be neare vnto Christ, and to say: Go from me O Lord, for I am a sinner. And all Christian men ought not to feare & tremble onely whan they receaue the sacramentes, but when soeuer they heare Gods word, and threatninges pronounced agaynst sinners.

Math. 8.

Luc. 9.

Now as concerning the third note, thou shalt see playnly good reader, that here is nothing here answered directly, but meere cauillations sought, and shift to auoyde. For if all the old prayers and ceremonies sound, as the people did communicate with the priest (as you say they do, and so they do in dede, and that as well in the communion of drinking as eating) than eyther the people did communicate with them indeede, and receaued the Sacrament vnder both the kindes, or else the prayers had ben false, & the ceremonies frustrate, and in vayne. And is it like, that the priests in that time would haue vsed vnto God such vntrue prayers, as should declare that the people did communicate with thē, if indeed none did communicate with them: as it should haue bene, by your imagined chances, and cases.

The people receiued with þ priestes.

But it appeareth by the wordes of the Epistle, that the whole multitude of the people that was present, did communicate at those dayes, so that the priest could not communicate alone, except he would communicate whan no man was in the church. But by the answer of this sophister here in this place, thou mayst see an experience, good reader, whether he be as redy to see those thinges that make agaynst him, as he is paynfull

and studious to draw, as it were by force, all thinges to his purpose, to make them, at the least, to seme to make for him, although they be neuer so much agaynst him. As appeareth by all these his suppositions, that all the people which were prepared for, should in those dayes withdraw them selues from the communion, and not one of them come vnto it: that the clarkes should receaue all that was prouided for the people: that one clerke should receaue that which many clerkes ought to haue receaued. And so in conclusiō by onely his fayned suppositions he would perswade, that the priest should receaue all alone.

The Paschall
Lambe.

By such prety cases, of the people disapoynting the priestes: and of lacke of store of clerkes, you might dayly finde cauillations with all godly ordenaunces. For where as God ordayned the paschall lambe to be eaten by cleane in euery house: and where there were not inough in one house to eat by the Lambe, they should call of their neighbours so many as should suffice to eate by the hole Lambe, so y nothing should remayne: Here you might bring in your (vpon a chance) that they that lacked company to eate by a hole Lambe, dwelt alone far from other houses, and could not come together: or could not gette any such Lambe as was appointed for the feast, or if their neighbours lacked company also. And what if they had no spitte to rost the lambe? And where as it was commaunded, y they should be shooed, what if perchance they had no shooes? And if perchance a mans wife were not at home, and all his seruants falled like of the sweate, or plague, and no man durst come to his house, then must he turne the spitte him selfe, and eate the Lambe all alone? Such chances you purposely deuise, to establishe your priuat Masse, that the priest may eate all alone. But by such a lyke reason as you make here, a man might proue, that the priest should preach or say mattens to him selfe alone, in case (as you say) that the people which should come, would disapoynt him. For what if the people disapoynt the priest (say you) and come not to y communion? what if the people disapoynt y priest (say I) and come not to mattens nor sermon? shall he therfore say mattens and preach, whan no man is present but him selfe alone? But your imagined case hath such an absurditie in it, as is not tollerable to be thought to haue beene in Christian people in that tyme, when Clements Epistles were witten, that when all the people should receaue the communion with the priest, yet not one would come, but all would disapoynt him. And yet in that case I doubt not, but the priest would haue abstained from ministration vnto more opportunitie and more accesse of Christian people, as he would haue done likewise in saying of mattens and preaching. wherfore in your case I might well answer you, as S. Hierom answered the argument made in the name of the heretike Iovinian, which myght be brought agaynst the commendation of virginitie. what if all men would lue virgines, and no man marry? How should then the world be mayntayned? what if heauen fall, sayd S. Hierom? what if no man will come to y church, is your argument for all that came in those dayes receaued the communion. what if heauen fall say I? For I haue not so euill opinion of the holy church in those dayes, to think that any such thing could chaunce among them, that no one would come, when all ought to haue come.

Hieroni. aduers.
fms Iovinianum.
lib. 1.

Now

11 Now when you come to your issue, you make your case to straight for me to ioyne an issue with you, bynding me to the bare and onely wordes of Clement, and refusing utterly his mynd. But take the wordes and the mynd together, and I dare aduenture an Issue to passe by any indifferent readers, that I haue proued all my thre notes. Agint issue.

12 And where you say, that vpon occasion of this epistle, I speake more reuerently of the sacrament, then I do in other places: if you were not giuen all together to calumniat and depraue my wordes, you should perceive in all my booke thorough (euen from the beginning to the end thereof) a constant and perpetuall reuerence, giuen vnto the sacramentes of Christ, such as of dutie, all Christian men ought to giue.

13 Neuerthelesse you interpret this word (wherein) farre from my meaning. For I meane not that Christ is spiritually eyther in the table, or in the bread and wine that be sette vpon the table: but I meane that he is present in the ministratiō and receauing of that holy supper, according to his owne institution and ordinaunce. Like as in baptisme Christ and the holy ghost be not in the water, or fonte, but be giuen in the ministratiō, or to them that be duly baptised in the water.

And although the sacramental tokens be onely significations and figures, yet doth almighty God effectually work in them & duely receaue his sacramentes, those deuine and celestially operations, which he hath promised, and by the sacramentes be signified. For else they were bayne and vnfruitfull Sacramentes, as well to the godly as to the vngodly. And therefore I neuer sayd of the whole supper, that it is but a significatiō or a bare memory of Christes death, but I teach that it is a spirituall refreshing, wherein our soules be fedde and nourished with Christes very flesh and bloud to eternall life. And therefore bying you forth some place in my booke, where I say, that & Lordes suppper is but a bare significatiō without any effect or operation of God in the same, or else eate your wordes agayne, and knowledge that you vntuly report me. Bare significations.

But heare what followeth further in my book.

Here I passe ouer Ignatius and Ireneus, which make nothing for the papists opinions, but stand in the commendation of the holy Communion, and in exhortation of all men to the often and godly receauing thereof. And yet neither they nor no man else, can extoll and commend the same sufficiently, according to the dignitie thereof, if it be godly vsed as it ought to be. Ignatius in epl. sto. ad Ephesianos. Ireneus. lib. 5. contra Valentin.

Winchester

This autho: sayth he passeth ouer Ignatius and Ireneus, and why? Because they make nothing (he sayth) for the Papistes purpose. With the word papist the autho: playth at his pleasure. But it shal be euident that Irene doth playnly confound this autho:s purpose, in the deniall of the true presence of Christes very flesh in the sacramēt: who although he vse not the wordes reall and substanciall, yet he doth effectually comprehend in his speech of the sacramēt the vertue and strength of those wordes. And for the truth of the sacrament is Ireneus specially alleaged, in so much as Melancton when he writeth to Decolampadius, & he will alleage none but such as speake playnly, he alleageth Ireneus for one, as appeareth by his sayd Epistle to Decolampadius. And Decolampadius himselfe is not troubled so much with answering any other to shape any manner of euasson, as to answer Ireneus, in whome he notably stumbleth. And Peter Martyr in his work graunteth Irene to be specially alledged, to whome (when Ignatius. Ireneus.

Theodoret.
Dialogo.3.

he goeth about to answer) a man may evidently see how he masketh him selfe. And this authoꝝ bringeth in Clementes epistle, of which no great count is made, although it be not contemned: and passeth ouer Ireneus that speaketh evidently in the matter, and was as old as Clement oꝝ not much yonger. And bicause Ignatius was of that age, and is alleadged by Theodozete to haue witten in his epistle *ad Smirneses*, whereof may appeare his sayth of the mystery of the sacrament, it shall serue to good purpose, to write in the wordes of the same Ignatius here vpon the credite of the sayd Theodozet, whome this authoꝝ so much commendeth, the wordes of Ignatius be these: *Eucharistias & oblationes non admittunt, quod non consistantur Eucharistiam esse carnem seruatoris nostri Iesu Christi, qua pro peccatis nostris passa est, quam pater sua benignitate suscitauit.* Which wordes be thus much in english, they do not admitte (*Eucharistias* and oblations) because they do not confesse *Eucharistiam* to be the flesh of our sauour Iesu Christ: which flesh suffered foꝝ our sinnes, which flesh the father by his benignitie hath stirred vp. These be Ignatius wordes, which I haue not thoroughly englished, bicause the word *Eucharistia* can not be well englished, being a word of mystery, and signifieng (as Ireneus openeth) both the partes of the sacrament, heauenly and earthly, visibler and inuisibler. But in that Ignatius openeth his sayth, thus he taketh *Eucharistia* to be the flesh of our sauour Christ that suffered foꝝ vs, he declareth the sence of Christs wordes, *This is my body*, not to be figuratiue onely, but to expresse the truth of the very flesh there giuen: and therfoze (Ignatius sayth) *Eucharistia*, is the flesh of our sauour Christ, the same that suffered and the same that rose agayne. Which wordes of Ignatius so pitheily open the matter, as they declare therewith the sayth also of Theodozet that both alleage him, so as if the authoꝝ would make so absolute a worke, as to peruse all the fathers sayings, he should not thus leape ouer Ignatius, noꝝ Irene neither, as I haue befoze declared. But this is a coloꝝ of rethozik called (*Reiection*) of that is hard to answer, and is here a plety thift oꝝ slaight, wherby (thou reader) mayst consider how this matter is handled.

Sleight.

Caunterbury.

I shall not nede to make any further answer to you here as cōcerning Ireneus, but onely to note one thing, that if any place of Ireneus had serued foꝝ your purpose, you would not haue sayled here to alleage it. But bicause you haue nothing maketh foꝝ you in dede, therfoze you alleage nothing in especiall (least in the answer it should evidently appeare to be nothing) and so slide you from the matter, as though all men should beleue you, bicause you say it is so.

Irene.

And as foꝝ the place of Irene alleaged by Melancthon in an Epistle, Decolampadius without any such troubling of him selfe as you imagine, maketh a playne and easy answer therto, although Melancthon wꝛot not his sayd Epistle to Decolampadius (as you negligently looking vpon their workes be deceaued) but to fridericus Miconius. And the wordes of Irene alleadged by Melancthon meane in effect no more, but to proue that our bodyes shall rise agayne, and be ioyned vnto our soules, and reigne with them in the eternall life to come. Foꝝ he wꝛote agaynst Valentine, Martion, and other hereticks, which denecied the resurrection of our bodies, from whō it semeth you do not much dissent, when you say foꝝ our bodyes shall rise spirituallly, if you meane that they shall rise without the foyme and fashion of mens bodies without distinction and proportio of members. Foꝝ those shalbe maruaylous bodies, that shal haue no shape noꝝ fashion of bodies, as you say Christs body is in the sacramēt, to whose body oures shall be like after the Resurrection.

why he ad is

But to returne to answer Irene clearly and at large, his meaning was

was

was this that as the water in baptisme is called *Aquaregenerans*, & water that doth regenerate, and yet it doth not regenerate indeed, but is the Sacrament of regeneration wrought by the Holy Ghost, and called so to make it to be esteemed aboue other common waters: so Christ confessed & creatures of bread and wine ioyned vnto his wordes in his holy supper, & there truely ministred, to be his body & bloud: meaning thereby, that they ought not to be taken as common bread, or as bakers bread, and wine drunken in the tauern (as Smyth vntruely getteth of me throughout his booke) but that they ought to be taken for bread & wine, wherein we geue thanks to God, and therefore be called *Eucharistia corporis & sanguinis Domini*, the thanking of Christs body and bloud (as Irene termeth them): or *Mysteria corporis & sanguinis Domini*, the misteries of Christes flesh and bloud, as Dionysius calleth them: or *Sacramenta corporis & sanguinis Domini*, the sacraments of Christs flesh and bloud, as diuers other authours vse to call them. And when Christ called bread and wine his body and bloud, why do the the old Authours chaunge in many places that speech of Christ, and call them *Eucharistia, mysteria, & sacramenta corporis & sanguinis Domini*? the thankes geuing, the misteries, and the sacraments of his flesh and bloud? but because they would clearely expound the meaning of Christes speech, that whē he called the bread and wine his flesh and bloud, he ment to ordayne them to be the sacraments of his flesh and bloud? According to such a spech as S. Augustine expresseth, how the Sacramentes of Christes flesh and bloud be called his flesh and bloud, and yet in deede they be not his flesh & bloud, but the sacraments therof, signifying vnto the godly receiuers, that as they corporally feed of the bread and wine (which comfort they hartes and continue this corruptible life for a season) so spiritually they feed of Christs very flesh, & drinke his very bloud. And we be in such sort vnited vnto him that his flesh is made our flesh, his holy spirite uniting him and vs so together, that we be flesh of his flesh, and bone of his bones, and make all one mysticall body, wherof he is the head and wee the members. And as feeding, nourishing, and life commeth from the head, and runneth into all partes of the body, so doth eternal nourishment and life come from Christ vnto vs completely and fully, as well into our bodyes as soules. And therefore if Christ our head be risen agayne, then shall we that be the members of his body surely rise also, forasmuch as the members can not be seperated from the head: but sayng that as he is our head and eternal foode, we must needs by him liue with him for ever. This is the argument of Irene agaynst those heriticks which denyed the resurrection of our bodies. And these things the sacraments of bread and wine declare vnto vs: but neither the carnall presence, nor the carnall eating of Christes flesh maketh & things so to be, nor Irene ment no such thing. For then should all manner of persons that receaue the sacramentes, haue euermore life, and none but they.

Thus haue I answered to Irene playnly and shortly, and Decolampadius needed not to trouble himselfe greatly with answering this matter. For by the corporal eating and drinking of Christs flesh and bloud, Irene could neuer haue proued the resurrection of our bodies to eternal life.

And Peter Martir maketh the matter so playn, that he concludeth Ireneus wordes to make directly agaynst the doctrine of the Papistes.

The

called Christes
body and wine
his bloud.

Smyth.

Eph. 5.
Eph. 1. and 4.
Coloss. 1.

1. Cor. 15.

Peter
Martir.

The answer also is easely made to the place which you alleadge out of Ignatius, where he calleth *Eucharistia* y^e flesh of our sauio^r Iesus Christ. For he meaneth no more, but that it is the sacramēt of his flesh, or y^e mystery of his flesh (or as Irene sayd) *Eucharistia* of his flesh, as euen now I declared in mine answer to Irene. And your long processe here may haue a short answer gathered of your owne wordes. This word *Eucharistia* (say you) can not be well Englished, but the body of Christ is good and playne English, & then if *Eucharistia* be such a thing as cannot be well Englished, it can not be called the body of Christ, but by a figuratiue speech. And how can you the conclude of Ignatius wordes, that this is my body, is no figuratiue speech? It seemeth rather y^e the cleane contrary may be concluded. For if these .ii. speeches be like & of one sence (*Eucharistia* is Christs body, and this is my body) & the first be a declaration of the second, is this a good argument? The first is a figure, Ergo the second is none? Is it not rather to be gathered vpon the other side thus? The first is a declaratiō of the second and yet the first is a fygure, Ergo the second is also a figure? And that rather then the first: because the declaration should be a more playne speech then that which is declared by it.

And as for your coulo^r of Rhetorick which you cal Reiectiō, it is so familiar with your self, that you vse it commonly in your booke, when I alleage any author or speake any thing that you can not answer vnto.

And yet one thing is necessary to admonish the reader, that Ignatius in this epistle entreateth not of y^e manner of the presece of Christ in the sacramēt, but of the maner of his very body, as he was borne of his mother, crucified, and rose agayn, appeared vnto his Apostles, and ascended into heauē. Which things diuers hereticks sayd were not done verily in deed, but apparantly to mens sightes, and that in deed he had no such carnall & corporall body, as he appered to haue. And agaynst such errors speaketh y^e epistle, and not of the reall and corporall presece of Christ in the sacramēt although *Eucharistia* or the sacrament be ordeyned for a remembrance of that very body, and so hath the name of it, as the sacraments haue the names of y^e things which they signify. But by this so manifest writhing of the mind of Ignatius from y^e true sence and purpose that was ment, to an other sence and purpose that was not ment, may appeare the truth of the Papistes, who wrast and misconstrue all old auncient writers and holy doctors to their wicked and vngodly purposes. Next in my book follo weth mine answer to Dionysius.

The answer
to Dionysius de
eccl^est.
Hierarch. cap. 3.

Dionysius also, Whom they alleage to prayse and extoll this sacrament (as in deed it is most worthy, being a sacrament of most high dignity and perfecti on, representing vnto vs our most perfect spirituall coniunction vnto Chryst, and our continuall nourishing, feeding, comfort, and spiritual life in him,) yet he neuer sayd that the flesh and blood of Christ was in the bread and wine, really, corporally, sensibly and naturally, (as the Papists would beare vs in hand) but he calleth euē the bread and wine signes, pledges, and tokens, declaring vnto the faythfull receiuers of the same, that they receaue Christ spiritually, & that they spiritually eat his flesh & drinke his blood. And although the bread and wine be figures, signes & tokens of Christes flesh and blood (as S. Dionysie calleth them, both before the Consecration and after) yet the Greek annotati-
ons

ons vpon the same Dionyse do say, that the very things themselves be aboute in heauen.

And as the same Dionyse maketh nothing for the Papistes opinions in this poynt of Christes real and corporal presence: so in diuers other things he maketh quite and clean agaynst them, and that specially in three poynts, in Transubstantiation, in reseruatiō of the Sacrament, and in the receiuing of the same by the Priest alone.

Winchester.

As touching Dionysius, a wise reader may without any note of mine, see how this author is troubled in hym: and calleth for ayd the help of him that made the greek commentaries vpon Dionysius: and pleadeth therewith the forme of the wordes really, corporally, sensibly, and naturally, wherof two, that is to say, really and sensibly, the old authors in sillables used not, forsomuch as I haue red, but corporally and naturally they used speaking of this sacrament. This Dionyse spake of this mystery after the dignitie of it not contending with any other for the truth of it, as we do now, but extolling it, as a marueilous high mystery, which if the bread be neuer the holier, and were onely a signification, (as this author teacheth) were no high mystery at all. As for the things of the Sacrament to be in heauen, the church teacheth so, and yet the same things be indeede present in the sacrament also: which is a mystery so deepe and darke from mans naturall capacite, as is onely to be beleued supernaturally, without asking of the question (how) wherof S. Chrysostom maketh an exclamation in this wise.

Dionysius.

Great beneuolence of God towards vs: he that sitteth aboue with the father at the same houre, is holden here with the hands of all men, and geueth himselfe to them that will claspe and embrace him. Thus sayth Chrysostom, confessing to be aboue and here the same things at once, and not onely in mens breasts, but hands also to declare the inward woork of God, in the substance of the visible Sacrament whereby Christ is present in the mids of our senses, and so may be called sensibly present, although mans senses can not comprehend and feel, or tast of him in their proper nature. But as for this Dionyse he doth without argumēt declare his sayth in the adoration he maketh of this Sacrament, which is openly testified in his woorkes, so as we need not to doubt what his sayth was. As for this authors notes, they be descant voluntary, without the tenor part, being he like ashamed to alleadge the text it self, least his three notes might seeme sayned without ground, as before in S. Clements epistle, and therefore I will not trouble the reader with them.

Chrysostomus
de Sacerdo, li. 3.

Canterbury.

I Aske no more of the reader, but to read my book, and the to iudge how much I am troubled with this author. And why may not I cite the greek commentaries for testimonie of the truth? Is this to be termed a calling for ayd? why is not then the allegation of all authors a calling for ayde. Is not your doing rather a calling for ayd, when you be fayne to flye for succor to Martin Luther, Bucer, Melancthon, Epinius, Jonas, Peter Marter, and such other, whom all the world knoweth you neuer fauored, but euer abhorred their names? May not this be termed a calling for ayd when you be driuen to such a straight and need, that you be glad to cry to such men for helpe, whom euer you haue hindered and defamed asmuch as lay in you to do?

And as for pleading of those wordes, (really, corporally, sensibly and naturally) they be your owne termes, and the termes wherein resteth the whole contention betweene you and me: and should you be offended because I speak of those termes? It appeareth now that you be loth to here of

of those wordes, and would very gladly haue them put in silence, and so should the variance betweene you and me clearly ended. For if you will confesse, that the body of Christ is not in the sacrament really, corporally, sensibly, and naturally, then you and I shal shake hands, and be both earnest frends to the truth.

Really and sensibly be not found in any old author.

And yet one thing you do here confesse (which is worthy to be noted & had in memory) that you read not in any old author, that h body of Christ is really and sensibly in the sacrament. And hereunto I adde, that none of them say, that he is the bread and wine, corporally nor naturally. No neuer no papist said, that Christes body is in the sacrament naturally nor carnally, but you alone, (who be the first author of this gros error, which Smith himselfe condemneth and denieth, that euer Christiā man so taught) although some say that it is there really, some substantially, and some sensibly.

Simply.

Now as concerning the high mystery which S. Denys speaketh of, he declareth the same to be in the meruelous and secret working of God in his reasonable creatures (beyng made after his image and being his liuely temples, and Christes mysticall body) and not in the vnreasonable and vn sensible and vnluely creatures of bread and wine, wherein you say the deep and darke mystery standeth. But notwithstanding any holines or godlines wrought in the receauers of them, yet they be not the more holy or godly in themselves, but be only tokens, significations, and sacraments of that holines, which almighty God by his omnipotent power worketh in vs. And for their holy significations they haue h name of holines which almighty god by his omnipotent power worketh in vs. And for their holy significations they haue the name of holynes, as the water in baptism is called *aqua sanctificans: Vnde regenerans*, Halowing or regenerating water, because it is the sacrament of regeneration, and sanctification.

Holines in the sacraments.

Christ in our hands.

Now as concerning Chrysostomes saying, that Christ is in our hands, Chrysostome saith (as I haue rehearsed in my booke) not onely that he is in our hands, but also that we se him with our eyes, touch him him, feele him and grope him, fire our teeth in his flesh, tast it, breake it, eat it, and digest it, make red our tongues, and dye them with his blood &c. which thinges cannot be vnderstand of the body and bloud of Christ, but by a figuratiue speech, as I haue more at large declared in my iiii. booke the viii. Chapter. And therfore S. Augustine *De verbis Domini sermone xxxij.* saith cleane contrary to Chrysostome, that we touch not Christ with our hands. *Non tangimus Dominum* saith he. This speech therfore of Chrysostome declareth not h inward worke of God in the substance of the visible sacrament, but signifieth what God worketh inwardly in true beleuers.

Augustinus de verbis domini sermone. 3. 3.

And whereas you say, that my notes be Descant voluntary without h Tenour part, I haue named both the booke and chapter, where S. Dyonysie telleth how the priest when he cometh to the receauing of the sacraments, he deuiddeth the bread in peeces, and distributeth the same to all h be present: which one sentence contayneth sufficiently all my three notes. So that if you be disposed to call my notes Descant, there you may finde the playne song or tenor part of them. And it is no maruel that you cannot iudge well of my Descant, when you see not or will not see the Plain song wherupon the Descant was made.

Now

Now followeth Tertullian of whom I write thus.

Furthermore they do alledge Tertullian that he constantly affirmeth, that in the sacrament of the alter we do eat the body and drinke the blood of our sauiour Christ. To whom we graunt that our flesh eateth and drinketh the bread & wine, which be called the body & blood of Christ because (as Tertullian saith) they do represent his body and blood, although they be not really the same in very deed. And we graunt also, that our soules by sayth do eat his very body & drink his blood, but that is spiritually, sucking out of the same euerlasting life. But we deny that vnto this spirituall feeding is requiring any reall and corporall presence.

The answer
to Tertullianus
De resurrectione
carnis.

And therefore this Tertullian speaketh nothing against the truth of our catholic doctrine, but he speaketh many things most playnly for vs, and agaynst the Papists, and specially in three poynts.

First in that he sayth that Christ called bread his body.

The second, that Christ called it so, because it representeth his body.

The third, in that he sayth, that by these wordes of Christ, This is my body, is ment, This is a figure of my body.

Winchester.

Of Tertullian I haue spoken befoze, and so hath this authoꝝ also soz gottē here one notable thing in Tertullian, where Tertullian sayth, that Christ made the bread his body, not only called it so, as appeare by Tertullians wordes reported by this authoꝝ befoze. This note that I make now of Tertullian, maketh agaynst this authoꝝ purpose, but yet it maketh with the truth, which (this authoꝝ) should not impugne. The second note gathered of Tertullian by this authoꝝ is not true: soz Christ called it his body, and made it his body, as Tertullian sayth. And the thirde note of this authoꝝ is in controuersy of reading, and must be so vnderstanded, as may agree with the rest of Tertullians sayings, which after my reading, doth euidently proue, and at the least doth not improue the catholick doctrine of Christes church vniuersally receiued, although it improueth & which this authoꝝ calleth here our catholique doctrine most impudently and vntruely reporting the same.

Tertullianus.

Caunterbury.

I Desire no more but that the reader will looke vpon the place of Tertullian befoze mentioned, and see what you speak there, & what is mine answer thereto, and so confer them together and iudge.

And that the reader will note also, that here conuerty you haue granted my first note, that Christ called bread his body, but so slyely, that the reader should not by your will perceauē it. And where you deny my second note vpon Tertullian, & Christ called it his body, because it represented his body, the wordes of Tertullia be these, that Christ reprobeth not bread, wherein he representeth his owne body. As for my third note, yet once agayne reader I beseech thee turne back and looke vpon the place, how this lawyer hath expounded Tertullia, if thou canst with patience abide to here of so foolish a glose.

And where he sayth, that this authoꝝ Tertullian must be so vnderstand, as may agree with the rest of his sayings, would to God you would so do not onely in Tertullian, but also in all other authoꝝ, for then our controuersy should be soone at a poynt. And it is a most shameles impudency of you, to affirme that the catholick church vniuersally teacheth that Christ

is really, sensibly, corporally, naturally, carnally, and substantially present in the visible formes of bread and wine, seeing that you cannot proue any one of these your sayings, either by scripture or by consent of the catholick church, but onely by the Papisticall church, which now many yeres hath borne the whole swinge. Now followeth Origen, to whom I answer thus.

The answer
to Origen Nu-
mer. homil. 7.

Moreover they alleage for them Origen (because they would seme to haue many auncient authors, fauorers of their erroneus doctrine) which Origen is most clearly agaynst them. For although he do say (as they alleage) that those things which before were signified by obscure figures, be now truely, *indeede and in their very nature and kind*, accomplished & fulfilled: And for the declaratiō therof, he bringeth forth three exāples: One of the stone that floweth water, another of the sea and cloud, and the third of Manna, which in the olde testament did signify Christ to come, who is now come indeed, and is manifested and exhibited vnto vs, as it were face to face, and sensibly *in his word, in the sacrament of regeneration, and the sacraments of bread and wine*: Yet Origen ment not, that Christ is corporally either in his word, or in the water of baptisme, or in the bread and wine: nor that we carnally and corporally be regenerated and borne agayne, or eat Christes flesh and bloud. For our regeneration in Christ is spirituall, and our eating and drinking is a spirituall feeding, which kind of regeneration and feeding requireth no reall and corporall presence of Christ, but onely his presence in spirit, grace, and effectuall operation.

And that Origen thus ment, that Christes flesh is a spirituall meat, and his bloud a spirituall drink, and that the eating and drinking of his flesh and bloud may not be vnderstande literally but spiritually, it is manifested by Origenes own words, in his seventh Homily vpon the booke called Leuiticus: where he sheweth that those words must be vnderstande figuratiuely, and whosoever vnderstandeth them otherwise, they be deceiued, and take harme by their owne grosse vnderstanding.

In Leuit. homil.
7.

Winchester.

Origenes.

Origenes wordes be very playne, and meaning also, which speake of manifestation and exhibition, which be two things to be verified thre wayes in our religion, that is to say, in the word, and regeneration, and the sacramēt of bread and wine as this author termeth it: which Origen sayth not so, but thus (the flesh of the word of God) not meaning in enery of these after one sort, but after the truth of the scripture in ech of them. Christ in his word is manifest and exhibited vnto vs, and by sayth that is of hearyng dwelleth in vs spiritually, soz so we haue his spirit. Of Baptisme S. Paule sayth as many as be baptyzed, be clad in christ. Now in the sacramēt of bread & wine by Origenes rule Christ should be manifested and exhibited vnto vs after the scriptures, so as the sacrament of bread and wine should not onely signify Christ, that is to say, preach him, but also exhibite him sensibly, as Origenes wordes be reported here to be. So as Christes wordes (This is my body) should be wordes not offfigure or shewing, but of exhibiting Christes body vnto vs, and sensibly, as this author alleageth him, which should signifie to be receiued with our mouth, as Christ commaunded when he sayd: Take eat &c. diuersely from the other two wayes, in which by Christes spirite we be made participant of the benefite of his passion wrought in his manhode. But in this sacrament we be made participant of his Godhead, by his humanity exhibit vnto vs soz fod, and so in this mystery we receaue him man and God, and in the other by meane of his godhead be participant of the effect of his passion suffered in his manhod.

In this sacrament Christes manhode is represented and truly present; wherunto the godhead is most certainly vnited, wherby we receaue a pledge of the regeneration of
our

Origen hath (facie ad faciem) but I take this author as he alleadgeth Origen. Errors. When I say (by his manhood) I mean corporally as Cyril speaketh.

our flesh, to be in the general resurrection spirituall with our soule, as we haue bene in baptisme made spirituall by regeneration of the soule: which in the full redemption of our bodies, shalbe made perfect. And therfore this authoꝝ may not compare baptisme with the sacrament thzoughly: in which Baptisme, Chzistes manhode is not really present, although the vertue and effect of his most precious bloud be there: but the truth of the mistery of this sacrament is to haue Chzistes body, his flesh and bloud exhibited, wherunto eating and dzinking is by Chzist in his supper appoziate. In which supper, Chzist sayd, (This is my body) which Bucer noteth, and that Chzist sayd not, This is my spirite, This is my vertue. Wherfore after Origenes teaching, if Chzist be not onely manifested, but also exhibited sensibly in thē sacrament, then is he in the sacrament in dede, that is to say, Really: and then is he there substantially, bicause the substance of the body is there: and is there cozpozally also, bycause the very body is there: and naturally, bicause the naturall body is there, not vnderstanding cozpozally and naturally in the maner of pzesence, noꝝ sensibly neither. For then were the maner of pzesence within mans capacite, and that is false: and therfore the catholique teaching is, that the maner of Chzistes pzesence in the sacrament, is spirituall and supernaturall not cozpozall, not carnall, not naturall, not sensible, not perceptible, but onely spirituall, the (how) and maner wherof, God knoweth, and we assured by his woꝝd know onely the truth to be so, that it is there in dede, and therfore really to be also receaued with our handes and mouthes: and so sensibly there, the body that suffered, and therefore his naturall body there, the body of very flesh, and therfore his carnall body, the body truly, and therfore his cozpozall body there. But as for the maner of pzesence, that is onely spirituall, as I sayd before and here in the inculcation of these woꝝdes. I am tedious to a lerned reader, but yet this authoꝝ enforzeth me therunto, who with these woꝝdes, carnally, cozpozally, gꝛosely, sensibly, naturally, applying them to the maner of pzesence, doth maliciously and craftely cary away the reader from the simplicitie of his sayth: and by such absurdities, as these woꝝdes gꝛosely vnderstanded import, astonieth the simple reader in consideration of the matter, and vseth these woꝝdes, as dust afoze their eyes, which to wipe away, I am enforzced to repeate the vnderstanding of these woꝝdes oftener then elswhere necessary. These thinges well considered, no man both moze playnly confound this authoꝝ then this saying of Origene, as he alleageth it, whatsoeuer other sentences he would pycke out of Origene, when he vseth libertie of allegozies to make him seme to say other wise. And as I haue declared afoze, to vnderstand Chzistes woꝝdes spirituallly, is to vnderstand them, as the spirite of God hath taught the church, and to esteeme godes misteries most true in the substance of the thing so to be, although the maner exceedeth our capacities, which is a spirituall vnderstanding of the same. And here also this authoꝝ putteth in for figuratiuely, spirituallly, to deceaue the reader.

Sensibly.
Really.
Substantially
Cozpozally.
Naturally.

Caunterbury.

You obserue my woꝝdes here concerning Origene so captiously, as though I had gone about scrupulously to translate his sayinges woꝝd by woꝝd, which I did not: but bicause they were very long, I went about onely to rehearse the effect of his mind bꝛiefely and playnly, which I haue done saythfully and truly, although you captiously carpe and repꝛehend the same.

And where as craftely to alter the sayinges of Origene, you goe about to put a diuersitie of the exhibition of Chzist in these iij. thinges, in his woꝝde, in baptisme, and in his holy supper, as though in his woꝝde and in baptisme he were exhibited spirituallly, & in his holy supper sensibly to be eaten with our mouthes: this distinction you haue dreamed in your slepe, or imagined of purpose. For Chzist after one sort is exhibited in all these iij. in his woꝝde, in baptisme, and in the Lordes supper: that is to

say spiritually, and for so much in one sorte, as before you haue confessed your selfe. And Origene putteth no such diuersitie as you here imagine, but declareth one maner of giuing of Christ vnto vs in his worde, in baptisme, and in the Lordes supper, that is to say, in all these *iii. secundum speciem*. That as vnto the Jewes Christ was geuen in figures, so to vs he is geuen *in specie*, that is to say, *in rei veritate*, in his very nature: meaning nothing els, but that vnto the Jewes he was promised in figures, and to vs after his incarnation he is married and ioyned in his proper kynd, and in his wordes and sacramentes, as it were sensibly geuen.

As it were

But how so euer I report Origene, you captiously and very vntruely do report me. For wheras I say, that in Gods word, and in *h* sacraments, of baptisme, and of the Lordes supper, Christ is manifested and exhibited vnto vs, as it were face to face, and sensibly, you leauing out these wordes (as it were) make a quarell to this word (sensibly) or rather you make that word (sensibly) *h* foundation of all your weake building, as though there were no difference betwene sensibly, and as it were sensibly: and as it were all one thing a man to lye sleaping, and as he were sleaping: or deade, and as he were dead. Do not I write thus in my first booke, that the washing in the water of baptisme, is as it were a shewing of Christ before our eyes, and a sensible touching, feeling, and groping of him? And do these wordes import, that we see him & grope him indede? And further I say, that the eating and drinking of *h* sacramentall bread and wine, is as it were a shewing of Christ before our eyes, a smelling of him with our noses, and a feeling & groping of him with our handes. And doe we therfore see him indede with our corporall eyes, smell him with our noses, and put our handes in his side and fele his woundes? If it were so indede, I would not adde these wordes, as it were. For what speach were this of a thing that is in dede, to say, as it were? For these wordes as it were, signifie that it is not so indede. So now likewise in this place of Origene, where it is sayd, that Christ in his wordes and sacramentes is manifested and exhibited vnto vs, as it were face to face, and sensibly, it is not ment that Christ is so exhibited in dede face to face, and sensibly, but the sence is cleane contrary, that he is not there geuen sensibly nor face to face. Thus it appeareth how vprihtly you handell this matter, and how truely you repozte my wordes. But the further you proceede in your aunswer, the more you shew crafty iuggeling, legier de mayne, passe a gods name, to blynd mens eyes, strange speeches, new inuentions not without much impietie as the wordes sound, but what the meaning is, no man can tell but *h* maker him selfe. But as the words be placed, it seemeth you meane, that in *h* Lordes supper we be not made by Christes spirite participant of the benefyt of his passion: nor by baptisme or Gods word, we be not made participant of his godhead by his humanite: and furthermore by this distinction (which you sayne without any ground of Origene) we receaue not man and God in baptisme: nor in the Lordes supper we be not by meanes of his godhead made participant of the effect of his passion. In baptisme also by your distinction we receaue not a pledge of the regeneration of our flesh, but in the Lordes supper: nor Christ is not truely present in baptisme. Which your sayd differences do not onely derogate and diminish the effect and dignitie of Christes

Christes sacraments, but be also blasphemous agaynst the ineffable vni-
te of Christes person, separating his diuinitie from his humanitie. Here
may all men of iudgement see by experience, how diuinity is handled,
when it cometh to the discussion of ignorant lawyers. And in all these
your sayings (if you meane as the wordes be) I make an yssue with you
for the price of a fagot. And where you say that our flesh in the generall
resurrection shalbe spirituall, here I offer a like yssue: except you vnder-
stand a spirituall body to be a sensible and palpable body, that hath all
perfect members distinct: which thing in sundrie places of your booke,
you seeme vtterly to deny.

Three issues for
my part.

An issue.

And where you make this difference betwene baptism, and this sa-
crament, that in baptism Christ is not really present, expounding Real-
ly present to signifie no more, but to be indede present, yet after a spirituall
manner, if you deny that presence to be in baptism, yet the third fagot I
will aduenture with you, for your strange and vngodly doctrine within
xx. lines together: who may in equalitie of errour contend with y^e Valen-
tines, Arrians, or Anabaptistes.

The third issue

But when you come here to your lies (Declaring the wordes, sensibly
really, substantially, corporally, and naturally) you speake so fondly, vn-
learnedly, and ignorantly, as they that know you not, might thinke that
you vnderstood neither grammer, english, nor reason. For who is so ig-
norant but he knoweth that aduerbes that ende in (ly) be aduerbes of
quallity, and being added to the verbe, they expresse the manner, forme
and fashon how a thing is, and not y^e substance of it. As speaking wisely,
learnedly, and playnly, is to speake after such a forme and manner as
wise men learned, and playn men do speake. And to do wisely and godly
is to do in such sort and fashon, as wise, and godly men do. And some-
tyme the aduerbe (ly) signifieth the maner of a thing that is indede, and
sometyme the maner of a thing that is not. As when a man speaketh
wisely, that is wise indede. And yet somtyme we say, fooles speake wise-
ly, which although they be not wise, yet they vtter some speeches in such
sorte, as though they were wise. The King we say vseth him selfe prince-
ly in all his doinges (who is a prince in dede) but we say also of an arro-
gant wilfull and proude man, that he vseth him selfe princely and Impe-
riously, although he be neither Prince nor Emperoure: and yet we vse
so to speake of him, bicause of the maner, forme and fashon of vsing him
selfe. And if you aunswer foolishly and vnlearnedly, be you therfore a
foole and vnlearned? Nay, but then your answers be made in such wise,
maner, sort, and fashon, as you were neither learned nor wise. Or if you
send to Rome or receaue priuate letters from thence, be you therfore a
Papist? God is iudge therof, but yet do you Popishly, that is to say, vse
such maner and fashon as the Papistes do. But where the forme and
maner lacketh, there the aduerbes of qualitie in (ly,) haue no place, al-
though the thing be there indede. As when a wise man speaketh not in
such a sorte, in such a fashon, and wise, as a wise man should speake: not
withstanding that he is wise in dede, yet we say not that he speaketh
wisely, but foolishly. And the godly King Dauid, did vngodly when he
took Bersabe, and slew Urye her husband, bicause that maner of doing
was not godly. So do all English men vnderstand by these wordes sen-

Answers in the

1. Reg. 11.

sibly, substancially, corporally, naturally, carnally, spiritually, and such like, the maner and forme of being, and not the thing it selfe without the sayde formes and maners. For when Christ was borne, and rose from death, and wrought miracles, we say not that he did these thinges naturally, bicause the meane & maner was not after a naturall sort, although it was the selfe same Christ in nature: But we say that he did eat, drinke, sleepe, labour, and sweat, talke, and speake naturally, not bicause onely of his nature, but bicause the maner and fashion of doing was such as we ble to do. Likewise when Iesus passed through the people, and they saw him not, he was not then sensibly and visibly among them, their eyes being letted in such sort, that they could not see and perceauce him. And so in all the rest of your aduerbes, the speach admitteth not to say that Christ is there substancially, corporally, carnally, and sensibly, where he is not after a substanciall, corporall, carnall, and sensuall forme and maner. This the husband man at his plough, and his wife at her rock is able to iudge, and to condemne you in this poynt, and so can the boyes in the gramer schole, that you speake neither according to the english tonge, grammer, nor reason, when you say that these wordes and aduerbes (sensibly, corporally and naturally) do not signifie a corporall, sensible, and naturall maner. I haue bene here somewhat long and tedious, but the reader must pardon me: for this subtil and euill deuise of your owne brayne without ground or authoritie, contayneth such absurdities, and may cast such mistes before mens eyes to blind them that they should not see, that I am constrained to speake thus much in this matter, and yet more shall do, if this suffice not. But this one thing I wonder much at, that you being so much vsed and accustomed to lye, do not yet know what lye meaneth.

But at length in this mater (when you see none other shift) you be faine to flye to the church for your shotte anker. And yet it is but the Romish church. For the olde & first Church of Christ is cleerely agaynst you. And Origen sayth not as you do, that to vnderstand the sayd wordes of Christ, spiritually, is to vnderstand them as the spirite of God hath taught the church: but to vnderstand them spiritually, is to vnderstand them otherwise then the wordes sound: for he that vnderstandeth them after the letter (sayth Origen) vnderstandeth them carnally, and that vnderstanding hurteth and destroyeth. For in playne vnderstanding of eating and drinking without trope or figure, Christes flesh cannot be eaten nor his bloud drunken. Next followeth in order S. Cyprian, of whom I write thus.

The answer
to Cyprian li. 1.
epist. 3.

And likewise ment Ciprian, in those places which the aduersaries of the truth allege of him, concerning the true eating of Christes very flesh and drinking of his bloud. For Ciprian spake of no grosse and carnall eating with the mouth, but of an inward spirituall and pure eating with hart and mind: which is to beleue in our hartes that his flesh was rent and torne for vs vpon the crosse, and his bloud shed for our redemption: and that the same flesh and bloud now sitteth at the right hand of the father, making continuall intercession for vs: and to imprint and digest this in our mindes, putting our whole affiance and trust in him, as touching our saluation: and offering our selues clearly vnto him, to loue and serue him all the dayes of our life. This is truly, sincerely, and spiritually to eat his flesh, and to drinke his bloud.

And

And this sacrifice of Christ vpon the crosse, was that oblatiō which Cipriā sayth was figured and signified before it was done, by the wine which Noe dranke, and by the bread and wine which Melchisedech gaue to Abraham, and by many other figures which S. Cyprian there reherfeth. And now when Christ is come, and hath accomplished that sacrifice, the same is figured, signified, and represented vnto vs, by that bread and wine, which saythfull people receaue dayly in the holy communion. Vherin like as with their mouthes carnally they eate the breade and drinke the wine, so by their sayth spiritually they eate Christes very flesh and drinke his very blood. And hereby it appeareth that S. Cyprian clearly affirmeth the most true doctrine, and is wholly vpon our side

Gen. 9.
Gen. 14.

And agaynst the papistes he teacheth most playnly, that the Communion ought to be receaued of all men vnder both kindes: and that Christ called bread his body, and wine his blood: and that there is not transubstantiation (but that bread remaineth there as a figure to represent Christes body, and wine to represent his blood) and that those which be not the liuely members of Christ, do eat the bread and drinke the wine, and be not nourished by them, but the very flesh and blood of Christ they neither eate nor drinke.

Thus haue you declared the mynd of S. Cyprian.

Winchester.

As touching Ciprian, this authoz maketh an exposition of his owne deuise, which he would haue taken for an answer vnto him. Where as Ciprian of all other, like as he is auncient within 250. yeares of Christ, so did he write very openly in the matter and therfore Melancthon in his epistle to Decolampadius did chuse him for one, whose wordes in the affirmation of Christes true presence in the sacrament had no ambiguitie. And like iudgement doth Hippinus in his booke before alleaged geue of Cyprianus faith in the sacrament, which two I allege to counteruayle the iudgement of this authoz, who speaketh of his owne head as it liketh him, playing with the wordes, grosse, and carnall, and vsing the word represent, as though it expessed a figure only. Hippinus in the sayd booke alleadgeth Cyprian to say, *Lib. 3. ad Quirinum* that the body of our Lord is our sacrifice in flesh, meaning, as Hipinus sayth, (*Eucharistiam*), wherein S. Augustin (as Hippinus saith further) in the praier for his mother, speaking of the bread and wine of *Eucharistia*, sayth that in it is dispensed the holy host and sacrifice, where by was cancelled the byl obligatozy that was agaynst vs. And further Hippinus sayth, that the olde men called the bread and wine of our Lordes supper, a sacrifice, an host, and oblation for that specially, because they beleued & taught the true body of Christ and his true blood to be distributed in the bread and wine of *Eucharistia*, and as S. Augustin sayth *ad Ianuarium*, to enter in & be receiued with the mouth of them that eat. These be Hippinus very wordes, who because he is I thinke in this authozs opinion taken for no Papist, I rather speake in his wordes then in myne owne, whom in an other part of this worke, this authoz doth as it were for charity by name sclaunder to be a Papist. Wherfore the sayd Hippinus wordes shalbe as I thinke moze weighty to oppresse this authozs talke then mine be, and therfore holsoeuer this authoz handleth before the wordes of S. Cyprian (*De vñctione chrismatis*) and the word (*shewing*), out of his epistles, yet the same Cypriansayth appeareth so certayne otherwise, as those places shall need no further aunswere of me here, hauing brought forth the iudgement of Hippinus & Melancton how they vnderstand S. Cypriansayth, which thou reader oughtest to regard moze then the assertion of this Authoz, specially when thou hast red how he hath handled Hilary, Cyrill, Theophilact, and Damascene, as I shall hereafter touch.

Cyprianus.

Melancthon.

Hippinus.

Ciprian. li. 3. ad
quirinum.

Augustinus.

Caunterbury.

B. iiii.

Whether

Melancthon.
Epinus.

Whether I make an exposition of Cyprian by myne own devise, I leaue to the iudgement of the indifferent reader. And if I so doe, why do not you proue the same substantially agaynst me? For your own bare words without any prooffe I trust the indifferent reader will not allow, hauing such experience of you as he hath. And if Cyprian of all other had writ most plainly agaynst me (as you say without prooffe) who thinketh that you would haue omitted here Cyprians wordes, and haue fled to Melancthon, and Epinus for succor?

And why do you alleage their authority for you, which in no wise you admit when they be brought agaynst you? But it semeth that you be faint harted in this mater, and beginne to shrink, and like one that refuseth the combat, and findeth the shift to put an other in his place, euen so it semeth you would draw backe your selfe from the daunger, and let me to fight wth other men, that in the meane tyme you might be an idle looker on. And if you as graund capitayne, take them but as meane souldiours to fyght in your quarell, you shall haue little ayd at their hands: for their writings declare opely that they be agaynst you more then me, although in this place you bring them for your part, and report them to say more, and other wise then they say indeed.

And as for Cyprian and S. Augustine, here by you alleaged, they serue nothing for your purpose, nor speake nothing against me, by Epinus own iudgement. For Epinus sayth, that *Eucharistia* is called a sacrifice, because it is a remembrance of the true sacrifice, which was offred vpon the crosse and that in it is dispensed the very body and bloud, yea the very death of Christ, (as he alleadgeth of S. Augustine in that place) the holy sacrifice wherby he blotted out and canceled the obligation of death, which was a gaynst vs, nailing it vpon the crosse, and in his owne person wanne the victory, and triumphed agaynst the princes & powers of darknesse. This passion, death, and victory of Christ is dispensed and distributed in y^e Lords holy supper, and dayly among Christs holy people. And yet all this requirereth no corporal presence of Christ in the sacrament nor the wordes of Cyprian *ad Quirinum* neither. For if they did, then was Christs flesh corporally present in the sacrifice of the old testament 1500. yeaes before he was borne: for of those sacrifices speaketh that text alleaged by Cyprian *ad Quirinum*, whereof Epinus and you gather these wordes, that the body of our Lord is our sacrifice in flesh. And how so euer you wrast Melancthon or Epinus they condemne clearely your doctrine, that Christs body is corporally contayned vnder the formes or accidents of bread and wine.

Next in my book is Hilarius.

But Hilarius (thinke they) is playnest for them in this matter, whose words they translate thus.

The answer to
Hilarius. 3. de
trinitate.

If the word were made very flesh, and we verely receaue the word beyng flesh, in our lords meat, how shal not Christ be thought to dwell naturally in vs? Who beyng borne man, hath taken vnto him the nature of our flesh, that can not be seuered, & hath put together y^e nature of his flesh to the nature of his eternity vnder the sacrament of the communion of his flesh vnto vs. For so we be all one because the father is in Christ and *Christ in vs*. Wherefore whosoever will deny the father to be naturally in Christ, he must deny fyrst eyther himselfe to be

be naturally in Christ, or *Christ to be naturally in him*. For the beying of the father in Christ and *the being of Christ in vs*, maketh vs to be one in them. And therefore if Christ haue taken verily the flesh of our body, and the man that was verily born of the virgin Mary is Christ, and also *we receaue vnder the true mystery the flesh of his body*, by meanes wherof we shalbe one (for the father is in Christ, and *Christ in vs*) how shall that be called the vnity of will, when the *naturall property, brought to passe by the Sacrament*, is the sacrament of vnity?

Thus doth the Papists (the aduersaries of Gods word & of his truth) alleage the authority of Hilarius (eyther peruerfely and purposely, as it semeth, vntrue ly reciting hym and wraisting his words to their purpose) or els not truely vnderstanding him.

For although he sayth that Christ is naturally in vs, yet he sayth also that we be naturally in him. And neuerthelesse in so saying, he ment not of the natural and corporall presence of the substaunce of Christes body and of ours (for as our bodyes be not after that sort within his body, so is not his body after that sort within our bodies:) but he ment that Christ in his incarnation receyued of vs a mortal nature and vnited the same vnto his diuinity, and so be we naturally in him.

And the sacraments of Baptisme & of his holy supper (if we rightly vse the same) do most assuredly certify vs, that we be partakers of his godly nature, hauing geuen vnto vs by him, immortality and life euerlasting, and so is Christ naturally in vs. And so be we one with Christ, and Christ with vs, not onely in will and mind, but also in very naturall properties.

And so concludeth Hylarius agaynst Arrius, that Christ is one with his father, not in purpose and will onely, but also in very nature.

And as the vnion betwene Christ and vs in baptisme is spirituall, and requireth no real and corporall presence: so likewise our vnion with Christ in his holy supper is spirituall, and therefore requireth no reall and coporall presence.

And therefore Hilarius speaking therof, both the sacraments, maketh no difference betwene our vnion with Christ in baptisme, and our vnion with him in his holy supper. And sayth further, that as Christ is in vs, so be we in him, which the Papistes cannot vnderstand corporally and really, except they will say, that all our bodyes be corporally within Christes body. Thus is Hylarius answered vnto, both playnly and shortly.

Winchester.

This answer to Hylary, in the lxxviii. lease requyreth a playne precise issue, worthy to be tried apparant at hand. The allegation of Hylary toucheth specially me, who do say and mayntayne that I cited Hylary truely (as the copy did serue) and translate him truely in English after the same words in latin. This is one issue which I qualyfy with the copy, because I haue Hylary now better coorrect, which better coorrectio setteth forth more liuely the truth then the other did, and therfoze that I did translate was not so much to the aduantage of that I alledged Hylary for, as is that in the booke that I haue now better coorrect. Hylaries words in the booke newly coorrected be these. *Si enim verè verbum caro factum est, & nos verè Verbum carnem cibo dominico sumimus, quomodo non naturaliter manere in nobis existimandus est: qui & naturam carnis nostrae iam inseparabilem sibi homo natus assumpserit, & naturam carnis suae ad naturam aeternitatis sub sacramento nobis communicandae carnis admiscuit? Ita enim omnes vnum sumus, quia & in Christo pater est, & Christus in nobis est. Quisquis ergo naturaliter patrem in Christo negabit, neget prius non naturaliter vel se in Christo, vel Christum sibi inesse quia in Christo pater, & Christus in nobis vnum in ijs esse nos faciunt. Si vere igitur, carnem corporis nostri Christus sumpsit, & verè ho-*

In issue.

Hylarius,

mo ille qui ex Maria natus fuit Christus est, nosq; verè sub misterio carnem corporis sui sumimus, & per hoc unum erimus, quia pater in eo est, & ille in nobis, quomodo voluntatis unitas asseritur, cum naturalis per Sacramentum proprietatis perfectè sacramentum sit unitatis? **My translation is this.** If the word was made verely flesh, and we verely receaue the word beyng flesh, in our Lordes meat, how shall not Christ be thought to dwell naturally in vs: who being borne man, hath taken vnto him the nature of our flesh that can not be seuered, and hath put together the nature of his flesh to the nature of his eternity, vnder the Sacrament of the communion of his flesh vnto vs, for so we be all one, because the father is in Christ, and Christ in vs. Wherefore whosoever will deny the father to be naturally in Christ, must deny first either himselfe to be naturally in Christ, or Christ not to be naturally in him, for the being of the father in Christ and the being of Christ in vs, maketh vs to be one in them. And therefore if Christ hath taken verely the flesh of our body, and the man that was born of the virgine Mary is verely Christ, and also we verely receiue vnder a mystery the flesh of his body, by meanes wherof we shalbe one, for the father is in Christ, and Christ in vs: how shall that be called the vnitye of will, when the natural propriety brought to passe by the Sacrament, is the Sacramēt of perfect vnity?

This translation differeth from myne other, wherat this authoꝝ findeth fault, but wherin the word (*Vero*) was in the other copy an adiectiue, and I ioyned it wyth (*Misterio*) & therfore sayd the true mystery: which word (mystery) needed no such adiectiue (true), for every mystery is true of it selfe. But to say, as Hilary truely corꝛect sayth, that we receiue vnder the mystery, truely, the flesh of Chyistes body, that word (truely) so placed, setteth forth liuely the reall pꝛesence, and substantiall pꝛesence, of that is receiued, and repeteth agayne the same that was befoze sayd, to the moze vehemency of it. So as this correction is better then my first copy, and according to this correction, is Hilarius alleaged by Melancthon to Decolampadius: for the same purpose I alleage him. An other alteration in the translation thou seest reader in the word (*Perfecta*) which in my copy was (*Perfecta*) and so was ioyned to (*Proprietatis*) which now in the genetive case ioyned to (*Unitatis*) geueth an excellent sence to the dignity of the Sacrament, how the naturall pꝛoprietie by the Sacrament, is a Sacrament of perfect vnity, so as the perfect vnity of vs with Christ, is to haue his flesh in vs and to haue Christ bodely and naturally dwelling in vs by his manhood, as he dwelleth in vs spiritually by his Godhead: and now I speak in such phrase as Hilary and Cyrill speake, and vse the wordes, whatsoeuer thys authoꝝ sayth, as I will iustifie by their playne wordes.

And so I ioine now with this authoꝝ an Issue, that I haue not peruerfely bꝛed the allegation of Hilary, but alleadged him as one that speaketh most clearly of this matter: which Hilary in his 8. booke de Trinitate, entreateth how many diuers wayes we be one in Christ, among which he accompteth sayth for one: then he commeth to the vnity in Baptisme, where he handleth the matter aboue some capacities, and because there is but one Baptisme, and all that be baptised be so regenerate in one dispensation, and do the same thing, and be one in one, they that be one by the same thing, be, as he sayth, in nature one. From that vnity in Baptisme he commeth to declare our vnitye with Christ in flesh, which he calleth the Sacrament of perfect vnity, declaring how it is wꝛt Christ, who toke truely our flesh moztal, in the byrgins wombe, deliuereth vs the same flesh glorified truely to be communicate with our flesh, wherby as we be naturally in Christ, so Christ is naturally in vs: and when this is brought to passe, then the vnitie betwꝛen Christ and vs is perfected. For as Christ is naturally in the father of the same essence, by the diuine nature: so we be naturally in Christ by our natural flesh, which he toke in the virgins wombe, and he naturally in vs, by the same flesh in him glorified, and geuen to vs, and receiued of vs in the Sacrament. For Hilary sayth in playne wordes, how Chyistes very flesh, and Chyistes very blood, receiued and drunke (*Accepta & hausta*) bying this to pas. And it is notable how Hilary compareth together the (truely) in Chyistes taking of our flesh in the virgins wombe, with the (truely) of our taking of his flesh (*In cibo dominico*) in our Lordes meat: by which wordes, he expꝛesseth the Sacrament, and after repꝛoueth those that said: we were onely vnited by obedience and will of religion to Christ, and by him so to the Father, as though by the Sacrament

In issue.

Unity in sayth.
Unity in baptis-
me.

Unity in flesh.

Hilarius.

ment of flesh and blood, no proprietie of naturall communion were geuen vnto vs: whereas both by the honour geuen vnto vs, we be the sonnes of God, and by the sonne dwelling carnally in vs, and we beyng corporally and inseparably vnite in hym, the mystery of true and naturall vnyty is to be preached. These be Hilaries wordes: for this latter part, where thou hearest reader, the son of God to dwell carnally in vs, not after mans grosse imagination, for we may not so thinke of Godly mysteries, but (carnally) is referred to the truth of Christes flesh, geuen to vs in this Sacrament: and so is (naturally) to be vnderstanded, that we receaue Christes naturall flesh, for the truth of it, as Christ receyued our naturall flesh of the virgine, although we receaue Christes flesh glorified incorruptible, very spiritual, and in a spiritual maner deliuered vnto vs. Here is mention made of the word (corporall) but I shall speake of that in the discussio of Cyll. This Hylary was befoze S. Augustine, and was known both of him and S. Hierome, who called him (*Tubam latini eloqui*) against the Arrians. Fewer man found fault at this notable place of Hylary. Now let vs consider how the authoꝝ of this booke forgetteth himselfe, to call Christ in vs naturally by his Godhead, which were then to make vs al Gods by nature, which is ouer great an absurdity, and Christ in his diuine nature dwelleth only in his father naturally, & in vs by grace. But as we receaue hym in the sacrament of his flesh and blood, if we receiue hym woꝛthily, so dwelleth he in vs naturally, for the naturall communication of our nature and hys. And therfoze where this authoꝝ repositeth Hylary to make no difference betwene our vnyon to Christ in Baptisme, and in the supper, let him trust in him no moze that told hym so: or if this authoꝝ will take vpon him as of his owne knowledge, then I must say, and if he were an other would say an aunswere in frenche, that I will not expresse. And hereupon will I toyne in the Issue, y in Hylary the matter is so playn otherwise then this authoꝝ reberseth, as it hath no coulour of defence to the contrary. And what Hylary speaketh of Baptisme and our vnyty therein, I haue befoze touched, and this vnyty in flesh is after treated apart.

Carnally.

Naturally.

In issue.

What shall I say to this so manifest vntruth: but that it confirmeth that I haue in other obserued, how there was neuer one of them that I haue red wyting against the Sacrament, but hath in his wytings sayd somewhat so euidently in the mater, or out of the matter discrepant from truth, as might be a certayn marke to iudge the quality of his spirite.

Canterbury.

Here you confesse that you cited Hylary vntreuly, but you impute the fault to your copy. What copy you had I know not, but as well the citation of Melancthon, as all the printed bookes that euer I saw, haue otherwise then you haue wyitten, and therfoze it seemeth that you neuer red any printed booke of Hylarius. Warry it might be that you had from Smyth a false copy wyitten, who informed me, that you had of him all the authorities that be in your booke. And hauing al the authorities that he had with great trauell gathered, by and by you made your booke, and stole from him all his thanck and glory, like vnto Clops choughe, which plumed himselfe with other birds fethers. But whersoeuer you had your copy all the books setfoꝛth by publike fayth haue otherwise, then you haue cited. And although the false allegatio of Hylary toucheth you somewhat yet chiefly it toucheth Smyth, who hath erred much woꝛse in his translation then you haue done, albeit nether of you both handle the matter sincerely and faithfully, nor agree the one with the other.

Smyth.

But I trow it be your chaunce to light vpon false bookes. For whereas in this sentence (*Quisquis ergo naturaliter patrem in Christo negabit, negit prius naturaliter vel se in Christo, vel Christum sibi inesse*) one false print for (naturaliter) hath (non naturaliter) it seemeth that you chaunced vpon that false print.

Non naturaliter

For

For if you haue found Hylary truely corrected (as you say you haue) your fault is the more, that out of a true copy would pick out an vntrue translation. And if you haue so done, then by putting in a little pety (not) where none ought to be, with that little pety trip you haue cleane ouerthrowne your selfe. For if it be an error to deny that Christ is not naturally in vs, (as it his reherfed for an error) then must it be an error to affirme that Christ is naturally in vs. For it is all one thing, that he is not, and to affirme that he is naturally in vs. And so by your owne translation you ouerthrow your selfe quite and cleane, in that you say in many places of your book, that Christ is naturally in vs, and ground your saying vpon Hylarie. Whereas now by your owne translation, Hylary reiecteth that clearely as an haynous error.

Truely.

And as concerning this word (truely) it setteth not liuely forth a real and substanciall presence (as you say it doth) for Christ is truely in all his faithfull people, and there truely eate his flesh and drinke his bloud, and yet not by a reall and corporall, but by a spirituall and effectuall presence.

Perfecta.

And as concerning the word (*perfecta* or *perfecta*) in the print, which I haue of your book, is neyther of both, but be left quite out. Neuerthelesse that fault I impute to no vntruth in you, but rather to the negligence either of your pen or of the printer.

But for the perfectnes of the vinity between Christ and vs, you declare, here to be the perfect vinity to be that, which is but the one halfe of it. For the perfect vinity of vs with Christ, is not onely to haue Christ corporally and naturally dwelling in vs, but likewise we to dwell corporally and naturally in him. And Hylary declareth the second part to pertain to our vinity with Christ, as well as the first, which of sleight & pollicy you leane out purposely, because it declareth the meaning of the first part, which is not that Christ is in them that receaue the sacrament, and when they receaue the sacrament only, but that he naturally carrieth and dwelleth in all them that partayn to him, whether they receaue the sacrament or no. And as he dwelleth naturally in them so do they in him.

Apine issue.

And although you haue excused your puerility by your false copy, yet here I will toyne an issue with you, that you did neither aleage Hylaries wordes before truely, nor yet now do truely declare them. As for the first part you haue confessed your selfe, that you were deceiued by a false copy. And therefore in this part, I plead that you be guilty by your own confession. And as concerning the second part, Hylary speaketh not of the vinity of Christ with the sacrament, nor of the vinity of Christ with vs onely when we receaue the sacrament, nor of the vinity of vs with Christ onely, but also with his father, by which vinity we dwell in Christ, and Christ in vs, & also we dwell in the father and the father in vs. For as Christ beyng in his father, & his father in him, hath lyfe of his father so he beyng in vs, & we in him, geueth vnto vs the nature of his eternity, which he receiued of his father, that is to say, immortality and life euertlasting, which is the nature of his Godhead. And so haue we the father and Sonne dwelling in vs naturally, and we in them, forasmuch as he geueth to vs the nature of his eternitie, which he had of his father, and honoureth vs with & honoureth vs with that honour which he had of his father. But Christ giueth not this nature of eternity to the Sacrament, except you will say that

John. 14.

John. 5.

John. 6.

Naturally.

that the sacrament shall haue everlasting lyfe, as you must needes say, if Christ dwell naturally in it, after Hylaries maner of reasoning. For by the saying of Hylary, where Christ dwelleth, there dwelleth his father, & giueth eternall lyfe by his sonne.

And so be you a goodly sauour, that can bring to euerlasting life both bread, and drinke, which neuer had life. But as this nature of eternity is not geuen to the sacrament: so is it not geuen to them that vnworthely receiue the sacrament, which eat and drinke their owne damnation. For it is not geuen to the liuely members of Christ, onely when they receaue the sacrament, but so long as they spiritually feede vpon Christ, eating his flesh and drinking his blood, either in this life, or in the life to come. For so long haue they Christ naturally dwelling in them, & they in him. And as the father naturally dwelleth in Christ, so by Christ doth he naturally dwell in vs.

And this is Hylaries mind, to tell how Christ and his father dwell naturally in his faythfull members, and what vinity we haue with them (& is to say, an vinity of nature, and not of wil onely) and not to tel how christ dwelleth in the sacrament, or in them that vnworthely receaue it, that he dwelleth in them at that time onely, when they receiue the sacrament. And yet he sayth, that this vinity of faythfull people vnto God, is by fayth taught by the sacrament of Baptisme, & of the Lords table, but wrought by Christ by the sacrament and mystery of his incarnation and redemption, whereby he humbled himself vnto the lowlines of our feeble nature that he might exalt vs to the dignity of his godly nature, and ioine vs vnto his father in the nature of his eternity.

Thus is playnly declared Hylaries mind, who ment nothing lesse the (as you say) to entreat how many diuers wayes we be one in Christ, but onely to entreat and proue that we be naturally in Christ, and Christ in vs. And this one thing he proueth by our fayth, and by the Sacrament of Baptisme, and of the Lords supper, and still he sayth as well that we be naturally and corporally in him, as that he is naturally in vs.

And where you speak of the vinity in baptisme, and say that Hylarius handleth that matter aboue some capacities howsoeuer Hylary handleth the matter, you handle it in such sort, as I thinke passeth all mens capacities, vnles your selfe make a large commentary therto. For what these your wordes meane (because there is but one Baptisme, and all that be baptised be so regenerate in one dispensation, and do the same thing, and be one in one, they that be one by the same thing, be as he sayeth, in nature one) and what that one thing is which they do that be baptised, I think no man can tell, except you read the riddle your self.

And now to your issue. If you can shew of the words of Hylary in this place, that Christ is naturally in the Sacraments of bread and wine, or in wicked persons, or in godly persons onely when they receiue & sacrament then will I confesse the issue to passe vpon your syde, that you haue declared this Author truly, & that he maketh most clearely for you against me. And if you can not shew this by Hylaries words, then must you hold vp your hand and say, Giltie.

And yet furthermore when Hylary sayth & we be naturally in Christ, he meaneth

John. 1.

meaneth not that our bodyes be containned within the compasse of his body, but that we receaue his naturall eternitie. And so likewise when he sayth that Christ dwelleth naturally and carnally in vs, he meaneth not that his body is contained corporally within the compasse of our mouthes or bodyes, (which you must proue by his playne wordes, if you will iustifie your yssue, that he speaketh most clearly for you) but he meaneth that Christ communicateth and geueth vnto vs the nature of his eternitie or euerlasting lyfe. And he dwelleth in vs by his incarnation, as S. John sayth: *Verbum caro factum est, & habitauit in nobis*, the word was made flesh and dwelled in vs. And as he may be sayde to dwell in vs by receauing of our mortall nature, so may we be sayd to dwell in him by receauing the nature of his immortalitie. And neuer man found faulte (as you truely say) at this notable place of Hilary: nor agayne neuer learned man hitherto expounded him as you do.

1. Pet. 1.

And when I sayd that Christ is in vs naturally by his godhead, I forgotte not what I sayd (as you say of me) for I playnly expounded what I ment by naturally, that is to say, not by naturall substance to make vs godes, but by naturall condition geuing vnto vs immortality and euerlasting life, which he had of his father, and so making vs partakers of his godly nature, and vnitng vs to his father. And if we atayne to the vnitie of his father, why not vnto the vnitie of the godhead not by naturall substance, but by naturall proprietie? As Cirill sayth that we be made the children of God and heauenly men by participatio of the deuine nature, as S. Peter also teacheth. And so be we one in the father, in the sonne, and in the holy ghost.

And where you say, that we receaue Christ in the sacrament of his flesh and bloud, if we receaue him worthily: here you haue giuen good euidence agaynst your selfe, that we receaue him not, and that he dwelleth not in vs naturally, except we receaue him worthely. And therefore where you say, that there is none that writeth agaynst the truth in the sacrament, but he hath in his writings somewhat discrepant from truth that might be a certayn marke to iudge his spirite, this is so true, that your selfe differ not onely from the truth in a number of places, but also from your owne saynges.

Hilary.

And where you bidde me trust him no more that told me, that Hilary maketh no difference betwene our vnion in Christ in baptisme, and in his holy supper, it was very Hilary himselfe. of whom I lerned it, who sayth, that in both the sacramentes, the vnion is naturall, and not in will onely. And if you will say the contrary, I must tell you the french aunswer that you would tell me. And herein I will not refuse your issue.

Now come we to Ciril, of whome I write as followeth.

The aunswere to Cyrillus. lib. 10. cap. 13.

And this answer to Hilarius will serue also vnto Ciril, whom they alleadge to speake after the same sort that Hilarius doth, that Christ is naturally in vs. The wordes which the recite, be these. We deny not (sayth Cyril, agaynst the heretike) but we be spiritually ioyned to Christ by fayth and sincere charitie: but that we should haue no maner of coniunction in our flesh with Christ, that we vtterly deny, and think it vtterly discrepant from Godes holy scriptures. For who doubteth, but Christ is so the vine tree, and we so the branches,

as we get thence our life. Heare what S. Paule sayth. We be all one body ,, with Christ, for though we be many, we be in one in him. All we participate ,, in one foode. *Thinketh this heretike that we know not the strength and vertue of the ,, mysticall benediction? which when it is made in vs, doth it not make Christ by commu- ,, nication of his flesh to dwell corporally in vs?* Why be the members of faythfull ,, mennes bodyes called the members of Christ? Know you not (sayth S. Paule) ,, that your members be the members of Christ? And shall I make the mem- ,, bers of Christ, partes of the whores body? God forbid. And our sauour also ,, sayth: He that eateth my flesh and drincketh my bloud, *dwelleth in me*: and I ,, in him. 1. Cor. 6. John. 6.

Although in these wordes Cyrill doth say that Christ doth dwel corporally in vs, when we receaue the mysticall benediction, yet he neyther sayth that Christ dwelleth corporally in the bread, nor that he dwelleth in vs corporally only at such tymes as we receaue the sacrament, nor that he dwelleth in vs, and not we in him, but he sayth as well, that we dwell in him, as that he dwelleth in vs. Which dwelling is neyther corporall nor locall, but an heauenly, spirituall and supernaturall dwelling, wherby so long as we dwell in him and he in vs, we haue by him euerlasting life. And therefore Cyril sayth in the same place, that Christ is the vine, and we the branches, bicause that by him we haue lyfe. For as the branches receaue lyfe and nourishment of the body of the vine, so receaue we by him the naturall property of his body, which is life and immortality, and by that meanes we being his members, do liue and are spiritually nourished. John. 15.

And this ment Cirill by this word *Corporally*, when he sayth, that Christ dwelleth corporally in vs. And the same ment also S. Hilarius by this worde *Naturally*, when he sayd, that Christ dwelleth naturally in vs. And as S. Paule, when he sayd that in Christ dwelleth the full diuinity *Corporally*, by this word *Corporally*, he ment not that the diuinity is a body, and so by that body dwelleth bodily in Christ. But by this word *Corporally*, he ment, that the diuinity is not in Christ, accidentally, lightly and slenderly, but substancially and perfectly with all his might and power: so that Christ was not onely a mortall man to suffer for vs, but also he was immortall God able to redeeme vs. Colo. 2.

So S. Ciril, when he sayd that Christ is in vs *Corporally*, he ment that we haue him in vs, not lightly and to small effect and purpose, but that we haue him in vs substancially, pithely and effectually, in such wise that we haue by him redemption and euerlasting life.

And this I sucke not out of mine owne fingers, but haue it of Cirils owne expresse wordes, where he sayth: A litle benediction draweth the whole man to God, and filleth him with his grace, *and after this manner Christ dwelleth in vs*, and we in Christ. In Ihon lib. 4. cap. 17.

But as for corporall eating and drinking with our mouthes, and digesting with our bodyes, Cirill neuer ment that Christ doth so dwell in vs, as he playnly declareth,

Our sacrament (sayth he) doth not affirme the eating of a man, drawing wickedly christen people to haue grosse imaginations and carnall fantasies of such thinges as be fine and pure, and receaued onely with a sincere fayth. But as two waxes, that be molten and put together, they close so in one, that euery part of the one, is ioyned to euery part of the other, euen so (sayth Cirill) *he that receaueth the flesh and blond of the Lord, must needes be so ioyned with Christ,* Anathematismo 11. In Iho. li. 4. c. 17.

that Christ must be in him, and he in Christ.

By these wordes of Cirill appeareth his mynd playnly, that we may not grossely and rudely think of the eating of Christ with our mouthes, but with our sayth, by which eating (although he be absent hence bodely, and be in the eternall life and glory with his father) yet we be made partakers of his nature, to be immortall, and haue eternall lyfe and glory with him.

And thus is declared the mind as well of Cirill as of Hilarius.

Winchester.

Cirill.

The autho^r sayth, such answer as he made to Hilary will serue fo^r Cyrill: and in deede to say truth it is made after the same sort, and hath euen such an erro^r as the other had sauing it may be excused by ignorance. Fo^r where the autho^r trausyleth here to expound the wo^rd (co^rpo^rally) which is a so^re wo^rd in Cirill agaynst this autho^r, and therfo^re taketh labour to temper it with the wo^rd (*Corporaliter*) in S. Paule, applied to the dwelling of the diuinity in Ch^rist, and yet not content therewith, maketh further search, and would gladly haue somewhat to confirme his phansy out of Cirill him selfe, and seeketh in Cirill where it is not to be found, and seeketh not where it is to be found. Fo^r Cirill telleth him selfe playnly, what he meaneth by the wo^rd (co^rpo^rally) which place and this autho^r had found, he might haue spared a great many of wo^rdes vttered by diuination, but then the truth of that place hind^reth and quayleth in manner all the booke. I will at my perill bying fo^rth Cirills owne wo^rdes truely vpon the seuententh chapter of S. John.

Lege Cirillum
in Io. li. 9. c. 47.

Corporaliter filius per benedictionem mysticam nobis ut homo unitur, spiritualiter autem ut deus. Which be in English thus much to say. The sonne is vnite as man co^rpo^rally to vs by the mysticall benediction, spiritually as god. These be Cirills wo^rdes, who nameth the sacrament of the body and bloud of Ch^rist the mysticall benediction [and sheweth in this sentence, how him selfe vnderstandeth the wo^rdes co^rpo^rally and spiritually, That is to say, when Ch^rist vniteth him selfe to vs as man, which he doth geuing his body in this sacrament to such as wo^rthely receaue it, then he dwelleth in them co^rpo^rally, which Ch^rist was befo^re in them spiritually, o^r els they could not wo^rthely receaue him to the effect of the vnity co^rpo^ral, & co^rpo^ral dwelling, by which wo^rd (co^rpo^ral) is vnderstanded no grossenes at all, which the nature of a mystery excludeth, and yet keepeth truth still, being the vnderstanding onely attayned by sayth. But where the autho^r of the booke alleadgeth Cirill in wo^rdes to deny the eating of a man and to affirme the receauing in this sacrament to be onely by sayth: It shall appeare I doubt not vpon further discussion, that Cirill sayth not so, and the translations of Cirill into Latine after the print of Basill, in a booke called Antidotum, and of whole Cirills wo^rkes printed at Colen, haue not in that place such sentence. So as following the testimony of those bookes set fo^rth by publique sayth in two sundry places, I should call the allegation of Cirill made by this autho^r in this poynt vnt^rue, as it is indeede in the matter vnt^rue. And yet bicause the originall errorr proceedeth from Decolampadius, it shall serue to good purpose, to direct the originall fault to him: as he well deserueth to be, as charged guilty of it, whose reputation deceaued many in the matter of the sacrament, being well noted how the same Decolampadius co^rrupteth Cirill, it may percase somewhat wo^rke with this autho^r, to consider how he hath in this place bene deceaued by him. I will write here the very wo^rdes of Cirill in Greeke, as they be of Decolampadius brought fo^rth and published in his name, wherby the reader that vnderstandeth the Greeke (as many do at this tyme) may iudge of Decolampadius consci^once in handling this matter. The wo^rdes of Ciril be alleaged of Decolampadius to be these in Greeke.

Α ὁ θεὸς ἑνὲν τινὰ ἕδον καὶ χριστὸν παρὰ ἑδον ἐκ θεῶδε δέον λόγον. τὸν φαινόμενον εἶναι διαβεβαιώμεται, ὃ καὶ τὸ τῆς ἀποστολῆς προσενέμνεται χρῆμα, οὐκ ἀνθρώποφραν ἡμῶν ἀποφαίνει τὸ μυστήριον, παριστῶν ἀνοσίως εἰς ἐξιτήλους ἐνοίας τῶν πιστευόντων νοῦν καὶ λογισμοῖς ἀνδραπίνους ἐπιχρῶν, ἀ μόνῃ καὶ ψυχῇ καὶ ἀρετῇ πρὸς λαμβάνεται.

These wo^rdes be by Decolampadius translated in this wise. *Nonne igitur enim*

eum qui videtur filium & Christum, alium a deo verbo, quicquid esse affirmant, cui apostolus
 solutus functio tributa sit? Non enim sacramentum nostrum hominis manducationem asserit
 mentes credentium ad crassas cogitationes irreligiose introtrudens, & humanis cogitationibus
 subycere nitens, ea que sola, & pura, & inexcusita fide capiuntur. This is Decolampadius
 translation of the Greeke, as the same is by Decolampadius allcadged. Which
 compared with the Greeke and the congruite and phrase of the Greeke tongue conside-
 red, doth playnly open a corruption in the Greeke text. First in the word διαβιβαι-
 νται which should be a participle in the singular number διαβιβαιδων, as παρισων, and επι-
 χειρων, all which participles depend of the third person reposed of Cirill, and nomina-
 tive case to the verbe επιβαινει which hath the noun μυστηριον, his accusative case: for con-
 gruity will not suffer μυστηριον to be the nominative case, as Decolampadius maketh it:
 because παρισων and επιχειρων should then depend on it, which be the masculine gender,
 and μυστηριον the neuter: and besides that the sence hath so no good reason, to attribute
 assertion to the mystery by the way of declaration, the mystery of nature
 secret hath neede of declaration, and maketh none but hideth rather: and the
 mystery cannot declare properly that should lead or subdue men to bayne imagination.
 But Cirill intending to reprove the conclusion of him that attributeth to that is seene
 in Christ (the nature meaning, the person of his humanity) the office of the apostle, and
 so thereby setteth to make in Christ two severall persons, esteeming that is seene
 an other sonne from the second person, sheweth how that man so * concluding doth as-
 firme an absurdity. That is to say, † declareth that mystery of our (humanam commix-
 tionem) for so hath the publique translation and not ανδραποραγίαν which should signi-
 fie eating of a man, as Decolampadius would have it, and cannot with this construc-
 tion to make μυστηριον the accusative case have any sence, and then that man so conclu-
 ding, may be sayd therewith * leaueing the mynd of them that beleue, into slender and
 darke imaginations or thoughtes, and so † going about to bring vnder mans reasonings
 such things as be taken or vnderstanded by an onely simple bare, and no curious sayth.
 And this is uttered by Cirill by interrogation: Αρδω, which continueth vnto the last
 word of all that is here written in Greeke, ending in the word λαμβάνεται. But Deco-
 lampadius to frame these wordes to his purpose, corrupteth the participle διαβιβαιδων,
 and maketh it, διαβιβαιουωται, wherby he might cut of the interrogative, and then is
 he yet sayne to ad evidently that is not in the Greeke, a copulative causal (enim) and
 then when μυστηριον is by the cutting of the interrogation and the addition of (enim)
 made the nominative case, then can not παρισων and επιχειρων depend of it, because of
 the gender and το μυστηριον, because of the article determineth the principall mystery in
 Christs person, and after publique translation it should seeme the Greeke word was
 not ανδραποραγίαν, but ανδραπομιγίαν which in the publique translatiō is expessed with
 these two wordes humanam commixtionem. This one place, and there were no mo like,
 may shew with what conscience Decolampadius handled the matter of the sacrament:
 who was learned in the Greeke tongue, much exercised in translations, and had once
 written a grammar of the Greeke, and yet in this place abuseth himselfe and the reader
 in perverting Cirill agaynst all congruities of the speech, agaynst the proper significati-
 ons of the wordes, agaynst the convenient connection of the matter, with depauration
 of the phrase, and corruption of certayne wordes, all agaynst the common and publique
 translation, and when he hath done all this, concludeth in the end that he hath transla-
 ted the grecke saythfully, when there is by him vsed no good sayth at all, but credite
 and estimation of learning by him abused, to deceaue well meaning simplicity, and ser-
 ueth for some defence to such as be bold to vse and follow his authority in this matter.
 As the author of the booke seemeth to have followed him herin, for els the publique au-
 tentique translations which be abroad, as I sayd of the printers of Basill and Colon
 have no such matter, and therfore the fault of the author is to leaue publique truth and
 search matter whispered in corners. But thus much must be graunted, though in the
 principall matter, that in the mystery of the sacrament we must exclude all grossenes
 and yet for the truth of Gods secret worke in the sacrament, graunt also that in such as
 receaue the Sacrament worthely, Christ dwelleth in them corporally, as Cirill sayth

and naturally, and carnally as Hilary sayth. And with this true vnderstanding, after the simplicity of a Christian sayth, which was in these fathers, Hilary and Cirill, the contention of these three enuious wordes, in grosse capacities grossely taken, naturall, carnall and corporall, which carnality hath engendred, might soone be much asswaged, and this authoꝝ also considering with him selfe, how much he hath bene ouerseen in the vnderstanding of them, and the speciality in this place of him selfe, and Decolampadius, might take occasion to repent and call home himselfe, who wonderfully wandzeth in this matter of the sacrament, and hauing lost his right way, breaketh vp hedges, and leapeth ouer diches, with a wonderous traunple to goe whether he would not, being not yet (as appeareth) determined where he would rest, by the variety of his owne doctrine, as may appeare in sundry places, if they be compared together.

Caunterbury.

I Sayd very truely, when I sayd that such answere as I made to Hilary will serue for Cirill, for so will it do indeede, although you wrangle and strue therein neuer so much: For Cirill and Hilary entreate both of one matter, that we be vnited together and with Christ not onely in will, but also in nature, and be made one, not onely in consent of godly religion, but also that Christ taking our corporall nature vpon him, hath made vs partakers of his godly nature, knitting vs together with him vnto his father and to his holy spirit. Now let the indifferent reader iudge whether you or I be in errour, and whether of vs both hath most neede to excuse himselfe of ignorance. Would god you were as ready, humbly to yeld in those manifest errours, which be proued agaynst you, as you be stout to take vpon you a knowledge in those thinges, wherein ye be most ignorant. But *philosophia* is a perillous witch.

Corporally.

Now where as I haue truly expounded this word (corporally) in Cirill, when he sayth that Christ dwelleth corporally in vs, and haue declared how that word (corporally) as Cyrill vnderstandeth it, maketh nothing for your purpose, that Christes flesh should be corporally conteyned (as you vnderstand the matter) vnder the foyme of bread (for he neyther sayth that Christ dwelleth corporally in the bread, nor that he dwelleth in them corporally, that be not liuely members of his body, nor that he dwelleth in his liuely members at such time onely, as they receaue the Sacrament, nor that he dwelleth in vs corporally, and not we in him: But he sayth as well that we dwell in him, as that he dwelleth in vs) and whē I haue also declared that Cyrills meaning was this, that as the vine and branches be both of one nature, so the sonne of God taking vnto him our humayne nature, and making vs partakers of his diuine nature, geuing vnto vs immortality and euerlasting life, doth so dwell naturally and corporally in vs, and maketh vs to dwell naturally and corporally in him. And wheare as I haue proued this by Cyrills owne wordes, as well in that place in his tenth booke vpon S. Johns gospell the .xiii. chapiter, as in his fourth booke the .xvii. chapiter, you answere no more to all this, but say that I seeke in Cirill where it is not to be found, and seeke not where it is to be found. A substanciall answere be you sure, and a learned. For you do here like a keper which I knew once, required to follow a sute with his hound after one that had stolen a Deare, And when his hound was in his right sute and had his game fresh before him: and came nere to the house and place where the Deere, was

was in deed, after he had a little inkling that it was a speciall friend of his that killed the deare, and then being loth to find the sute, he plucked backe his hound, being in the right way, and appoynted him to hunt in an other place where the game was not: and so deceaued all them that followed him, as you would here doe to as many as will follow you. For you promise to bring the reader to a place, where he shall finde the meaning of this word (corporally) and when he cometh to the place where you appoynt, the word is spoken of there, but the meaning therof is not declared, neither by you nor by Cirill, in that place: And so the reader by your fayre promise is brought from the place, where the game is truely in deed, and brought to an other place, where he is vtterly disapoynted of that he sought for.

3 For where you send the reader to this place of Cirill: The sonne is vnited as man corporally vnto vs, by the mysticall benediction spiritually as god, here in deed in this sentēce Cirill nameth this word (corporally) but he telleth not the meaning therof, which you promised the reader that he should fynde here.

Neuerthelesse Cirill meaneth no more by these wordes, but that Christ is vnited vnto vs two manner of wayes, by his body and by his spirite. And he is also a band and knot to bynd and ioyne vs to his father, being knit in nature vnto both, to vs as a naturall man, and to his father as naturall God, & himselve knitting vs & God his father to gether.

And although Cirill say, that Christ is vnited vnto vs corporally by the mysticall benedictiō yet in y place y material benedictiō may well be vnder stand of his incarnatiō, which as Cirill and Hilary both call an hye mystery so was it to vs a meruailous benedictiō, that he that was immortall God would become for vs a mortall man: which mystery S. Paule sayth was without controuersye great, and was hid from the world, and at the last opened, that Gentils should be made partakers of the promises in Christ, which by his flesh came downe vnto vs.

But to geue you all the aduantage that may be, I will graunt for your pleasure, that by the mysticall benediction Cirill vnderstoode the sacrament of Christes flesh and bloud (as you say) and that Christ is therby vnited corporally, vnto vs. Yet sayth not Cirill that this vnity is onely when we receaue y sacramēt, nor extēdeth to all that receaue y sacramēt, but vnto thē y being renued to a new life, be made partakers of the diuine nature, which nature Cirill himselve vpō y vi. chapiter of John, declareth to be life. But he speaketh not one word of y corporall presence of Christ in the fourmes of bread and wine, nor no more doth Hilary. And therfore I may well approue that I sayd, that the answer made vnto Hilary, will very well also serue for Cirill. And yet neyther of them both hath one word, that serueth for your purpose, that Christes flesh and bloud should be in the sacrament vnder the formes of bread and wine.

4 And where you say that Christ vniteth himselve to vs as man, when he geueth his body in the sacramēt to such as wortheily receaue it, if you will speake as Cirill and other old authours vse to do, Christ did vnite himselve to vs as man at his incarnation. And here agayne you geue euidence agaynst your owne issue, affirming our vnity vnto Christ no further than we receaue the sacrament wortheily. And then they that receaue it vnwor-

Cirill. in Ioh. II.
9. c.vlt. ita ego
naturaliter
presum quia ex
ipso natus, vos
autem ex me, &c
ego in vobis etiam
naturaliter,
ea ratione quia
homo factus
sum.

1. Tim. 3.
Ephe. 3.

thely, be not vnited corporally vnto Christ, nor eate his flesh, nor drinke his blond, which is the playne mynd both of Hilary & also of Cirill, and directly with y^e state of my fourth booke, & agaynst your answer to the same.

And here you pretending to declare agayne what is ment by this word (corporall) do tell the negatiue, that there is no grosenes ment therby, but the affirmatiue, what is ment therby, you declare not as you promised. But if you meane playnly, speake playnly, whether Christes body being in the sacrament vnder the fourmes of bread and wine, haue head, feete, armes, legges, backe and bely, eyes, eares and mouth. Distinct and in due order and proportion? Which if he lacke, the simplest man or woman knoweth, that it can not be a perfect corporall mans body, but rather an imaginatiue or phantasticall body, as Martion and Valētyne taught it to be. Expresse here fully and playnly, what manner of body you call this corporall body of Christ.

And where you say that I alleadge Cirill to deny in wordes the eating of a man, and to affirme the receauing in this sacrament to be onely by fayth, and yet it shall appeare by further discussing (say you) that Cirill sayth not so. If you had not rubbed shame out of your forehead, you would not haue sayd, that he sayth not so, and be taken with so manifest an vntruth. For although you like a Gramarian, ruffle in your cales, Genders, numbers, and persons, (and in matters of no learning trouble the reader to shew your selfe learned) corrupting the Greeke, Latin and English, to draw them to your purpose, yet shall you neuer proue that Cirill speaketh of any other eating of Christ, but by fayth.

And to make the matter playne (which it semeth you yet vnderstand not) I shall shortly reherse, as well the argument of Nestorius, as the answer of Cirill. Nestorius the hereticke sayd, that Christ was but a pure man, and not God, and that he had but a common body such as other men haue, wherunto the Godhead was onely assistant, as it is to other men. And to proue the same, he alleadged Christes owne wordes, when he sayd, He that eateth my flesh &c. and he that eateth me, and as y^e liuing father sent me. And forasmuch as Christ sayd, that he had flesh, and was eaten and sent, and God cannot be eaten nor sent (sayd Nestorius) therefore concluded he, that Christ was not God, but man, whose flesh might be eaten and sent: whose grosse argumentation Cirill confuting sayth, that by his rude reasoning of eating, he draweth mens mindes wickedly to phansy of the eating of mans flesh (meaning of the eating therof with tooth and mouth) and so to imagine carnally and grosely such thinges, of Christ, as he vnderstand to be donne with an onely and pure fayth. And as Nestorius made his argument of the eating of mans flesh, euen so did Cirill make his answer of the eating of the same, and not of the commixtion therof. For vnto what purpose should commixtion serue in that place and wherunto should Christes body be commixed? Or why should Cirill charge Nestorius with comixtion in Christ, seeing that he was charged with the cleane contrary (as you say) that he seperated the natures in Christ, and did not confound and commixt them? And furthermore, if Nestorius had made his argument of the eating, and Cirill had made his answer of the commixtion, they had fowghten *Andabatarum more* (as the prouerbe sayth) like two blind men, that when the one striketh in one place,

Nestorius.

Ihon. 6.

place, the other holdeth by his buckler to defend in an other place. Therefore may all men iudge, that haue any iudgement at all, how vniustly you iudge and condemne that godly and excellent learned man. Decolampadius for this word ἀνδραπομαγία, which you say would be ἀνδραπομυγία, which word in Greeke I thinke was neuer read, nor hath in that place neyther sense nor reason. And what an heady and intollerable arrogancy is this of you, of your owne bayne coniecturing to alter the Greeke text without any Greeke copy to ground your selfe vpon altering ἀνδραπομαγία into ἀνδραπομυγία, and διαβεβαιούται into διαβεβαιῶν contrary to the translations of Decolampadius and Musculus, not whispred in corners, (as you with your rayling wordes would defame the matter) but published abroad to the world. And at the ende you conclude altogether with interrogation, contrary to the two translations which your selfe do alleadge, being printed the one at Basill, and the other at Colen. And you vsing such a licence to alter and change all thinges at your pleasure, are offended with Decolampadius for changing of any case, gender, number, verbe or participle, yea for one tittell or pricke of interrogation, which liberty hath euer bene suffered in all interpretours, so they went not from the true sense. But you can spy a little mote in a nother mans eye, that can not see a great blocke in your owne.

Neuerthelesse if I should diuine without the booke (as you do) I would rather thinke that διαβεβαιούται should be διαβεβαιόται (for such smal errorrs in one letter, be easely committed in the printing) and than concluding with an Interrogation (as you would haue it) the sence of the Greeke should be this in English. Doth not Nestorius affirme, that he who was seene and sent, is an other sonne and Christ beside the word which is God of God? Doth not he say, that our sacrament is the eating of a man, vnreuerently leading faythfull myndes vnto bayne and grosse imaginations? and going about to compasse with mans phantasy those thinges, which be receaued onely with a pure and simple fayth? Where Cirill in these wordes reprocureth Nestorius, in that he sayd, that our sacrament is the eating of a man. Doth not he himselfe affirme the contrary, that our sacrament is not the eating of a man, as I sayd in my booke? For els why should he reprehend Nestorius for saying the contrary? And doth not Cirill say also, that this sacrament is receaued onely with a pure and simple fayth? And yet you fynde faulte with me, bicause I say, that Cirill affirmeth the receauing in this sacrament to be onely by fayth, which, your saying being so manifest cōtrary to Cirills wordes, I referre me to the iudgement of all indifferent readers, what trust is to be geuen to you in this matter. And as for Decolampadius if the Printer in the steed of παρισον made παρισῶν and for ἐπιχείριον printed ἐπιχεῖρῶν (which may soone chāce in printing) thā may μυστήριον be ὁ nominatiue case, not withstanding all your behemēt inueying & bayne babling agaynst Decolampadius.

7 Yet after your scurrility and rayling agaynst Decolampadius, you temper your selfe somewhat, saying that in such as receaue the sacrament worthely, Christ dwelleth corporally, as Cirill sayth, and naturally and carnally as Hilary sayth. This is the third euidence which you geue agaynst your selfe, signifying that Christ is not corporally in them that receaue not the sacrament worthely.

And here you begin to smacke of some true vnderstanding, when you

say that Christ dwelleth in them that worthely receaue the sacrament, so that you would adde therto, that he dwelleth not onely in them when they receaue the sacrament, but whensoever by a liuely fayth, they spiritually eate his flesh and drinke his blood.

And where you say, that by the variety of my doctrine it appeareth that I am not yet determined whe ther to go, you keepe still your olde conditions and shew your selfe to be alwayes one man, in this poynt to charge other men with your owne faultes. For where as my doctrine is throwly vniforme and constant, yours is so variable and vncertayne, that you agree with no man, nor with your selfe neyther, as I entend by gods grace particulerly to set out in the ende of my booke.

And in these ii. authors Hilary and Cirill, you vary three tymes from your answer vnto my iiii. booke. For here you say no more, but that Christ is corporally in them that receaue the sacrament worthely: and in the answer to my iiii. booke you say, that he is corporally in all them that receaue the sacrament, whether it be worthely or vnworthely. Now followeth thus in my booke.

Basilus, Nissenus and Nazianzenus.

And here may be well enough passed ouer Basilus, Gregorius Nissenus, and Gregorius Nazianzenus, partely bicause they speake little of this matter, & partly bicause they may be easely answered vnto, by that which is before declared & ofte repeted, which is, that a figure hath the name of the thing whereof it is the figure & therfore of the figure may be spoken the same thing that may be spokē of the thing it selfe. And as concerning the eating of Christs flesh & drincking of his blood, they spake of the spirituall eating & drincking therof by fayth, & not of corporal eating and drincking with the mouth and teetli.

Winchester.

Basilus, Gregorius, Nissenus, Gregorius, Nazianzenus, Messaliani heretici.

As for Basil, Gregorius Nissen, and Gregorius Nazianzen, this author sayth they speake little of this matter, and in deede they spake not so much as other doe, but that they speake is not discrepant, nor contrarieth not that other afoze them had writtē. For in the olde church, the truth of this mystery was neuer impugned openly and directly that we reade of, befoze Berengarius. b. C. yeares past, and secretly by one Berengarius befoze that, but onely by the Messalians, who sayd the corporall eating did neither good nor hurt.

Antropomorphite, Nestoriani.

Onely.

The Antropomorphites also, who sayd the vertue of the mysticall benediction endured not to the next day, of whome Cirill speaketh, and the Nestorians by consecution of their learning, that deuided Chyistes flesh from the deity. And where this author would haue taken for a true supposall that Basil, Gregorius Nazianzene and Nissene, should take the sacrament to be figuratiue onely, that is to be denyed. And likewise it is not true that this author teacheth, that of the figure may be spoken the same thing that may be spoken of the thing it selfe. And that I will declare thus. Of the thing it selfe, that is, Chyistes very body being present in deede, it may be sayd, Adoeze it, worship it there, which may not besayd of the figure.

It may be sayd of the very thing being present there, that it is a highe miracle to be there, it is aboue nature to be there, it is an high secret mystery to be there. But none of these speeches can be conueniently sayd of the onely figure, that it is such a miracle, so aboue nature, so high a mystery to be a figure. And therfore it is no true doctrine to teach, that we may say the same of the figure, that may be sayd of the thing it selfe. And where this author speaketh of spiritual eating, & corporall eating, he remaigneth in his ignorance, what spiritual eating meaneth, which I haue opened in discussing of his answer to Cirill. Fayth is required in him that shall eate spiritually,

and

Of corporal m^d
ducation. lege
Roffeum. et
O Ecolampadi
us. lib. 3. cap 13.
Augu. In Ioan.
tracl. xxvi.

and the corporall eating institute in Christs supper, requireth the reuerent vse of mans mouth, to receiue our Lords meat & drinke, his owne very flesh and bloud, by his omnipotency prepared in that supper, which not spiritually, that is to say, not innocently (as S. Augustine in one place exposith spiritually) receiued, bringeth iudgement and condemnation, according to S. Paules wordes.

Caunterbury.

Where you say that in the old church y^e truth of this mystery was neuer impugned openly, you say herin very truly, for y^e truth which I haue set forth, was openly receiued and taught of al that were catholick without contradiction, vntil the papists diuised a contrary doctrine. And I say further, that y^e vntruth which you teach, was not at that time improued of no man, neither openly nor priuily. For how could your doctrine be impugned in the olde church, which was then neither taught nor knowen?

And as concerning Bertrame, he did not write secretly, for he was required by king Charles to write in this matter, and wrot therein as the doctrine of the Church was at that tyme, or els some man would haue reprehended him, which neuer none did before you, but make mention of his workes vnto his great prayse and commendation. And the Massalians were not reprovied for saying, that corporall eating doth neither good nor hurt, neither Epiphanius, nor of S. Augustine, nor Theodozet, nor of any other auncient authoz that I haue red. Wary that the sacraments do neither good nor hurt, & namely Baptisme, is layd vnto y^e Massalias charge and yet the corporall receiuing without y^e spirituall auaileth nothing, but rather hurteth very much, as appeared in Judas and Simon Magus. And as for the three heresies of the Massalians, Anthropomorphites, and Nestorians, I allow none of them, although you report the other wise the either Epiphanius or S. Augustine doth.

Bertrame.

Massalians. De
is habetur in
histo trip. lib. 7. c
11. et in Theo-
doreto li. 4. cap
11.

And wherē you say that I would haue taken for a supposall, that Basil Nazianzene and Nisene should take the sacrament to be figuratiue only still you charge me vntruly with that I nether say nor think.

For I knowlege (as al good christen mē do) that almighty God worketh effectually with his sacraments.

And where you report me to say an other vntruth, that of a figure may be spoken the same thing, that may be spoken of the thing it self, that I say true therein witnesseth plainly S. Augustin and Cyprian. And yet I speake not vniuersally, nor these examples that you bring make any thing agaynst my sayings. For the first example may be sayd of the figure, if D. Smith say true. And because you. ii. write both agaynst my book, and agree so euil one with an other (as it is hard so vntrue sayers to agree in one tale) therfore in this poynt I commit you together, to see which of you is most valiant champion. And as for your other iii. examples, it is not true of y^e thing it selfe, that Christs body is present in the sacrament by miracle or aboue nature, although by miracle and aboue nature he is in the ministratiō of his holy supper, amōg them that godly be fed therat, And thus be your frivolous caullations answered.

Smith.

And where you say that I am ignorant what this word (corporal) meaneth surely then I haue a very grosse wit, that am ignorant in that thing, which

Corporal.

which euery plough man knoweth. But you make so fine a construction of this word (corporall) that neither you can tell what you meane your self, nor no man can vnderstand you, as I haue opened before in the discussing of Cyrils mind.

And as for the reuerent vse of manis mouth in the Lordes holy supper, the bread and wine outwardly must be reuerently receaued in the mouth because of the things therby represented, which by sayth be receaued inwardly in our hartes & mindes, & not eatē with our mouthes, as you vntruelly allege S. Paule to say, whose wordes be of the eating of the sacramentall bread, and not of the body of Christ. Now followeth next mine answer to Eusebius Emisenus, who is as it were your chiefe trust and shot ancre.

The answer
to Emisenus.

Likewise Eusebius Emisenus is shortly answered vnto: for he speaketh not of any reall and corporall conuersion of bread and wine vnto Christs body and blood: nor of any corporal and real eating and drinking of the same, but he speaketh of a sacramentall conuersion of bread and wine, and of a spirituall eating and drinking of the body and blood. After which sort Christ is aswell present in baptisme (as the same Eusebius playnly there declareth) as he is in the Lordes table: Which is not carnally and corporally, but by sayth and spiritually. But of this author is spoken before more at large in the matter of transubstantiation.

Winchester.

Emisenus.

This author sayth, that Emisenus is shortly answered vnto, and so is he if a man care, not what he sayth, as Hylary was answered and Cyrill. But els, there can no short or long answer confound the true playne testimony of Emisenus, for the common true faith of the church in y^e Sacrament. Which Emisenus hath this sentence, That the inuisible Priest, (by the secret power with his word), turneth the visible creatures into the substance of his body and blood, saying thus: This is my body: And againe repeating the same sanctificatiō, This is my blood. Wherefore as at the beck of him, commaunding the heightes of heauens, the depenes of the foudes, and largenes of landes were founded of nothing: by like power in spirituall Sacraments, where vertue commaundeth, the effect of the trueth serueth. These bee Emisenes wordes, declaring his sayth playnely of the Sacrament, in such termes as can not be wrested, or wisthed, who speaketh of a turning & conuersion of the visible creatures, into the substance of Chriftes body & blood: he sayth not into y^e Sacramēt of Chrifts body & blood, nor figure of Chriftes body & blood, whereby he should meane a only sacramental conuersion, as this author would haue it, but he sayth, into the substance of Chrifts body & blood, to be in y^e Sacramēt. For the wordes (substance) and (truth) be of one strength, & shew a difference fro a figure, wherein the truth is not in dede present, but signified to be absent. And because it is a worke supernaturall, and a great miracle, this Emisenus representeth mans carnall reason, and socoureth the weake sayth, with remembraunce of like power of God in the creation of this world, which were brought forth out of tyme by Emisenus, if Chriftes body were not in substance present, as Emisenus wordes bee, but in figure onely as this author teacheth. And where this author coupleth together the two Sacramentes, of Baptisme, and of the body and blood of Christ, as though there were no difference in the presence of Christ in eyther, he putteth himselfe in daunger to be reproued of malice or ignorance. For although these misteries be both great, and mans regeneration in baptisme is also a mystery, and the secret worke of God, and hath a great miruaple in that effect, yet it differeth from the mystery of the sacrament, touching the manner of Chriftes presence, and the working of the effect also. For in baptisme

Only.

baptisme, our union with Christ is wrought, without the reall presence of Christes humanitie, onely in the vertue and effect of Christes blood, the whole Trinitie there working as authoꝝ, in whose name the sacrament is expꝛessely ministꝛed, where our soule is regenerate and made spirituall, but not our body indede, but in hope onely that foꝝ the spirit of Christ dwelling in vs, our mortall bodyes shalbe resuscitate, and as we haue in baptisme bene buried with christ, so we be assured to be partakers of his resurrection. And so in this sacrament we be vnite to Christes manhod by this deninite. But in the sacrament of Christes body and blood, we be in nature vnited to Christ as man, and by his glorified flesh made partakers also of his diuinitie, which mystical union representeth vnto vs the high estate of our glorification, wherein body and soule shall in the generall resurrection, by a maruailous regeneration of the body, be made both spirituall, the speciall pledge wherof, we receaue in this sacrament, and therfoze it is the sacrament (as Hilary sayth) of perfect vnitie. And albeit the soule of man be moze precious then the body, and the nature of the godhead in Christ moze excellent then the nature of man in him glorified, and in baptisme mans soule is regenerate in the vertue and effect of Christes passion and blood, Christes godhead present there without the reall presence of his humanitie, although foꝝ these respectes the excellency of baptisme is great: yet bicause the mystery of the sacrament of the alter, where Christ is present both man and God in the effectuall vnitie, that is wrought betwene our bodies, our soules and Christes in the vse of this sacrament, signifieth y perfect redemption of all our bodies in the generall resurrection, which shall be the end and consummation of all our felicitie. This sacrament of perfect vnitie is the mystery of our perfect estate, when body and soule shalbe all spirituall, and hath so a degre of excellencie, foꝝ the dignitie that is esteemed in euery end and perfection, wherfoze the word (spirituall) is a necessary word in this sacrament, to call it a spirituall foode, as it is indede, foꝝ it is to worke in our bodyes a spirituall effect, not onely in our soules: and Christes body and flesh is a spirituall body and flesh, and yet a true body and very flesh. And it is present in this sacrament after a spirituall maner, graunted and taught of all true teachers, which we should receaue also spiritually, which is by hauing Christ befoze spiritually in vs to receaue it so worthely. Wherfoze, like as in the inuisible substance of the sacrament there is nothing carnall bnt all spirituall, taking the word carnall, as it signifieth grossely in mans carnall iudgement: So where the receiuers of that foode bzing carnall lustes oꝝ desires, carnall fancies oꝝ imaginations with them, they receaue the same precious foode vnworthely to their iudgement and condemnation. Foꝝ they iudge not truely after the simplicitie of a true Christian sayth, of the very presence of Christes body. And this sufficeth to wipe out that this Authoꝝ hath spoken of Emislen agaynst the truth.

Spiritual.
Spiritual maner.
Spiritually.

Caunterbury.

I haue so playnly answered vnto Emislen in my former booke, partly in this place, and partly in the second parte of my booke, that he that readeth ouer those two places, shall see most clearly y you haue spet a greate many of wordes here in vayne, and nede no further answer at all. And I had then such a care what I sayd, that I sayd nothing but according to Emislenus owne mind, and which I proued by his owne wordes. But if you finde but one word that in speech soundeth to your purpose, you sticke to that word tooth and nayle, caring nothing what the authoꝝs meaning is.

And here is one great token of sleight and vntruth to be noted in you that you write diligently euery word, so long as they seme to make with you. And when you come to the very place, where Emislen declareth the meaning of his wordes, there you leaue all the rest out of your booke, which can not be without a great vntruth and fraud, to deceaue the simple

I sleight.

ple reader. For when you haue recited these wordes of Emissene, that the inuisible priest by the secret power with his word, tourneth the visible creatures into the substance of his body and bloud, and so further as serueth to your affection, when you come euen to the very place where Emissen declareth these wordes, there you leaue and cut of your writing.

But because the reader may know, what you haue cut of, and thereby know Emissens meaning, I shall here rehearse Emissens wordes, which you haue left out. If thou wilt know (sayth Emissene) how it ought not to seeme to thee a thing new and impossible, that earthly and incorruptible things be tourned into the substance of Christ, look vpon thy self which art made new in baptisme. When thou wast far from life, and banished as a stranger from mercy, and from the way of saluation, and inwardly wast dead, yet sodenly thou beganst an other new life in Christ, and wast made new by holesome misteries, and wast tourned into the body of the church, not by seing, but by beleuing, & of the child of damnatio, by a secret purenes thou wast made the sonne of God. Thou visibly didst remaine in the same measure that thou haddest before, but inuisibly thou wast made greater, without any encrease of thy body. Thou wast the self same person and yet by encrease of sayth thou wast made an other man. Outwardly nothing was added, but all the change was inwardly. And so was man made the sonne of Christ, and Christ formed in the mind of man. Therefore as thou putting away thy former vilenes diddest receiue a new dignity, not feling any chaunge in thy body, and as the curing of thy disease, the putting away of thine infection, the wiping away of thy filthines, be not scene with thine eyes, but beleued in thy minde: so likewise when thou doost goe vp to the reuerend aulter to feed vpon the spirituall meat, in thy sayth, looke vpon the body and bloud of him that is thy God, honour hym, touch him with thy minde, take him in the hand of thy hart, and chiefly drink him with the draught of thy inward man. These be Emissens own wordes. Upon which wordes I gather his meaning in his former wordes by you alleadged. For where you bring in these wordes, that Christ by his secret power with his word turneth y^e visible creatures into the substance of his body and bloud, straightwaies in these wordes by me now rehearsed, he sheweth what maner of turning that is, & after what maner the earthly and corruptible things be turned into the substance of Christ, eue so (saith he) as it is in baptisme, wherin is no Transubstantiation. So that I gather his meaning of his own playne wordes, and you gather his meaning of your own imagination, deuising such phantasticall things, as neither Emissen sayth, nor yet be catholike.

And this word (truth) you haue put vnto y^e wordes of Emissen of your own head, which is no true dealing. For so you may proue what you list, if you may adde to the authours what wordes you please. And yet if Emissen had vsed both the wordes, substance and trueth, what should that helpe you? For Christ is in substance and truth present in baptisme, as well as he is in the Lords supper, and yet is he not there carnally, corporally, and naturally.

I will passe ouer here to aggrauate y^e matter, how vntruely you adde to my wordes this word (onely) in an hundred places, where I say not so: what true and sincere dealing this is, let all men iudge.

Now

Truth.

Onely.

Now as concerning my coupling together of the ii. sacraments of baptisme, and of the body and bloud of Christ, Emisseene himself coupleth the both together in this place, & sayth, that the one is like the other, without putting any difference, euen as I truely recited him. So that there appeareth neither malice nor ignorance in me, but in you adding at your pleasure such things, as Emissen saith not, (to deceaue the simple reader) and adding such your own inuentions, as be neither true nor catholick, appereth much shift and craft ioynd with vntruth and infidelity.

For what christian man would say (as you do) that Christ is not indeed (which you call really) in baptisme? Or that we be not regenerated both body and soule as well in baptisme, as in the sacrament of the body and bloud of Christ? Or that in baptisme we be not vnited to Christes diuinity by his manhood? Or that baptisme representeth not to vs the high state of our glorification and the perfect redemption of our bodies in the generall resurrection? In which thinges you make difference betweene baptisme and the sacrament (as you call it) of the aultare. Or what man that were learned in gods word would affirme, that in the general resurrection our bodies and soules shalbe all spirituall? I know that S. Paule sayth, that in the resurrection our bodies shalbe spirituall, meaning in the respect of such vilenes, filthines, sinne, and corruption, as we be subiect vnto in this miserable world. Yet he sayth not that our bodies shalbe all spirituall. For notwithstanding such spiritualnes as S. Paule speaketh of, we shall haue all such substantiall partes and members, as pertaine to a very naturall mans body. So that in this part our bodies shall be carnall, corporall, reall, and naturall bodies, lacking nothing that belongeth to perfect mens bodies. And in the respect is the body of Christ also, carnall and not spirituall. And yet we bring none other carnall imaginations of Christes body, nor meane none other, but that Christes body is carnall in this respect, that it hath the same flesh and naturall substance which was borne of the virgine Mary, and wherin he suffered and rose agayne, and now sitteth at the right hand of his father in glory, and that the same his naturall body now glorified, hath all the naturall partes of a mans body in order, proportion & place distinct, as our bodies shalbe in these respects carnall after our resurrection. Which maner of carnalnes and diuersitie of partes and members, if you take away now from Christ in heauen, & from vs after our resurrection, you make Christ now to haue no true mans body but a phantasticall body, as Martion & Valentine did: & as concerning our bodies, you run into the error of Origen, which phansied & imagined, that at the resurrection all things should be so spiritual, that women should be turned into men, and bodies into soules.

And yet it is to be noted by the way, that in your aunswere here to Emisseene, you make spiritually, and a spirituall manner all one.

Now followeth myne aunswere to S. Ambrose in this wise.

And now I will come to the saying of S. Ambrose, which is alwayes in their mouthes. Before the consecration sayth he (as they alleage) it is bread, but after the wordes of the consecration, it is the body of Christ.

For answere herevnto, it must be first knowen what consecration is.

Consecration is the seperation of any thing from a prophane and worldly

In ijs. Roffeum.
1. cap. 25.

vse, vnto a spirituall and godly vse.

And therfore when viuall and common water is taken from other vses, and put to the vse of baptisme, in the name of the father & of the sonne, and of the holy ghost, then it may rightly be called Consecrated water, that is to say, water put to an holy vse.

Euen so when common bread and wine be taken and seuered from other bread and wine, to the vse of the holy communion, that portion of bread and wine, although it be of the same substaunce that the other is, from the which it is seuered, yet it is now called consecrated or holy bread and holy wine.

De ecc. Hierar.
cap. 3.

Not that the bread and wine haue or can haue any holines in the, but that they be used to an holy work, and represent holie and godlye thinges. And therfore S. Dionise calleth the bread, holy bread and the cup an holy cup, as soone as they be set vpon the aultare to the vse of the holy communion.

Math. 26.
Marc. 14.
Luc. 22.

But specially they may be called holy and consecrated, when they be seperated to that holy vse by Christes owne wordes, which he spake for that purpose saying of the breade: This is my bodye, And of the wine: This is my blood.

So that commonly the authors, before those wordes be spokē, do take the bread and wine but as other common bread and wine, but after those wordes be pronounced ouer the, then they take the for consecrated & holy bread & wine.

Not that the bread and wine can be partakers of any holines or godlinesse, or can be the body and blood of Christ, but that they represent the very body and blood of Christ, and the holy foode and nourishment, which we haue by him. And so they be called by the names of the body and blood of Christ, as the signe, token and figure is called by the name of the very thing, which it sheweth and signifieth,

De his qui mi-
sterijs inician-
tur
cap. Vlt.

And therfore as S. Ambrose in the wordes before cited by the aduersaries faith, that before the consecration, it is bread, and after the consecration it is Christes body, so in other places he doth more playnly set forth his meaning saying these wordes: Before the benediction of the heavenly wordes, it is called an other kind of thing, but *after the consecratiō*, is signified the body of christ

De sacramentis
lib. 5. cap. 4.

Likewise before the consecration it is called an other thing, but *after the consecration*, it is named the blood of Christ. And agayne he sayth: When I treated of the sacraments, I tolde you, that that thing which is offered, before the words of Christ, is called breade, but when the wordes of Christ bee pronounced, then it is not called breade, but it is called by the name of Christes body.

By which wordes of S. Ambrose, it appereth playnely, that the bread is called by the name of Christes body, after the consecratiō, & although it be still bread, yet after consecration it is dignified by the name of the thing, which it representeth: as at length is declared before in the proces of Transubstantiation, and specially in the words of Theodoretus.

De sacramentis
lib. 6. cap. 1.

And as the bread is a corporall meat, and corporally eaten, so sayth S. Ambrose, is the body of Christ a spirituall meat, and spiritually eaten, and that requireth no corporall presence.

Winchester.

Ambrosius.

As touching S. Ambrose, this author taketh a great enterpryse to wassle with him whose playne and euident words must nedes be a rule to try his other words by, if any might be wrythed. What can be moze playnly spoken the S. Ambrose speaketh, whē he sayth these wordes: It is bread before consecration, but after it is Christes body. By the word consecration, is signified (as it is here placed) Gods omnipotent work. Wherefore.

Consecration.

foze in this place it cōprehendeth asmuch as Cmissen said in these woordes, he conuer-
 teth by the secret power of his woꝝd. God is the woꝝker, and so consecratio signifieth the
 3 whole action of his omnipotency in woꝝking the substance of this high mystery, & there-
 foze the diffinition of the woꝝdconsecration as it is generally taken, can not be a rule to
 the vnderstanding of it in this high mystery, where it is vsed to expꝛes a singular woꝝk
 as the circumstance of S. Ambrose wꝛiting doth declare. Foꝝ as Philip Melancthon wꝛi-
 4 teth to Decolampadius, S. Ambrose would neuer haue trauailed to accumulate so ma-
 ny miracles as he doth, speaking of this matter to declare Gods omnipotency, and he
 had not thought the nature of bꝛead to be chaunged in this mystery. These be Melan-
 thons very woꝝdes. Now to aunswere the question, as it were at the woꝝd change, this
 5 authoꝝ shall come with a sacramentall change which is a deuise in termes to blind the
 rude reader. S. Ambrose doth expꝛesse playnly what the change is, whē he wꝛiteth the
 woꝝdes befoze reherſed.

Melancthon.

Sacramentall
change.

It is bꝛead befoze the consecration, but after it is the body of Chꝛist. Can a chaunge
 be moze playnely declared? The nere way foꝝ this authoꝝ had bene to haue ioyned Am-
 6 brose with Clement, and called him sayned by the Papistes, rather then after the effect
 of consecration so opened by S. Ambrose himſelfe, to trauail to pꝛoue what it may sig-
 nify, if it were in an other matter. And then to admonish the reader, how the bꝛead &
 7 wine haue no holines, which foꝝme of speech not vnderstandes of the people, engendꝛeth
 some scruple that needeth not, being no sound foꝝme of doctrine, foꝝ S. Paul speaketh &
 teacheth thus, that the creatures be sanctified by the woꝝd of God & pꝛayer, and S. Au-
 gustine wꝛiteth of sanctified bꝛead to be geuen to them that be catechised befoze they be
 8 baptised. And this authoꝝ himſelfe expoundeth S. Cyprian in the 35. leafe of this booke,
 how the diuinity is poured into the bꝛead Sacramentally, which is a straunge phꝛase
 not expꝛessing there Cyprians minde, and far discrepant from the doctrine here.

1. Tim. 4. De
peccat. me. & re.
li. 2. cap. 16.

Fol. 86. pa. 2.

And in an other place this authoꝝ saith, that as hote and burning yꝛon is yꝛon still, &
 yet hath the foꝛce of fyꝛe: so the bꝛead & wine be turned into the vertue of Chꝛists flesh
 and blood. By which similitude bꝛead may conceyue vertue, as yꝛon conceyueth fyꝛe, &
 then as we cal yꝛon burning and fyꝛy, so we may call bꝛead vertuous and holy vnles the
 authoꝝ would agayn resemble bꝛead to a whetstone that may make sharpe and haue
 no sharpenes in it at all. Which matter I declare thus, to shew that as this authoꝝ dis-
 senteth from truth in other, so he dissenteth from that he uttereth foꝝ truth himſelfe, and
 walketh in a maze, impugning the very truth in this sacrament, and would haue that
 4 taken foꝝ a Catholick doctrine that is not one, and the same doctrine thꝛough this whole
 booke so farre of is it from the whol of Chꝛistiā teaching. But now let vs consider what
 speches of S. Ambrose this authoꝝ bꝛingeth foꝝth, wherewith to alter the truth of the
 very playne proper speech of S. Ambrose saying: It is bꝛead befoze the consecration, &
 after it is Chꝛistles body,

S. Ambrose as this authoꝝ saith in an other place sayth thus: Befoze the Benediction
 of the heauenly woꝝds, it is called an other kind of thing, but after the consecration is
 signified the body and blood of Chꝛist. And an other speech thus. Befoze the consecrati-
 on it is called an other thing, but after the consecration it is named the blood of Chꝛist
 and yet a third speech where the woꝝd (call) is vsed befoze and after both, as thou reader
 maist see in this authoꝝs booke in the 83. leafe. Now good reader, was there ever man
 so ouersene as this authoꝝ is, who seeth not S. Ambrose in these thꝛe latter speaches to
 speake as playnely as in the first. Foꝝ in the last speech S. Ambrose saith, it is called
 bꝛead befoze the consecration and called the body of Chꝛist after the consecration. And
 I would demaund of this authoꝝ, doth not this woꝝd (call) signify the truth that is bꝛead
 in deed befoze the cōsecration: which if it be so, why shal not y same woꝝd (cal) signify al-
 so the very truth added to the woꝝdes of the body of Chꝛist after the consecration? And
 likewise when he sayth, speaking of the body of Chꝛist the woꝝd (signified) oꝝ (named)
 which is as much as (call). The body of Chꝛist is signified there, foꝝ Chꝛist sayd this is
 my body. &c. vsyng the outward signes of the visibler creatures to signify the body & blood
 present, & not absent. Was not Chꝛist the true sonne of God, because the angell said, he
 shalbe called the sonne of God? But in these places of S. Ambrose, to expꝛesse plainely
 what

Luc. 1.

what he ment by (calling) he putteth that word (e all) to the bread, before the consecration, as well as to the body of Christ after the consecration, thereby to declare how in his understanding the word (call) signifieth as much truth in the thing where unto it is added after consecration as before, and therefore as it is by S. Ambrose called bread before consecration, signifying it was so indeed, so it is called signified or named (which three thus placed be all one in effect) the body of Christ after the consecration and is so in deed agreeable to the playne spech of S. Ambrose, where he sayth: It is bread before consecration and it is the body of Christ after consecration. As touching the spiritualty of the meat of Christes body, I haue spoken before, but where this author addeth it requireth no corporal presence, he speaketh in his dreame being oppressed with slepe of ignorance and can not tell what (corporall) meaneth as I haue opened before by the authority of Cyril. Now let vs see what this author sayth to Chrysostome.

Caunterbury.

IT is not I that wrastle with S. Ambrose, but you, who take great payne to wrast his wordes cleane contrary to his intent and meaning. But where you aske this question, what can be more playne then these wordes of S. Ambrose, It is bread before consecration, and after it is Christes body? These wordes of S. Ambrose be not fully so playne as you pretend, but cleane contrary. For what can be spoke eyther more vniplayn or vnttrue, then to say of bread after consecration, that it is the bodye of Christ, vnles the same be vnderstand in a figuratiue spech? For although Christes bodye (as you say) be there after consecration, yet the bread is not his body, nor his body is not made of it by your confession. And therefore the saying of S. Ambrose that it is Christes body can not be true in playne spech. And therefore S. Ambrose in the same place, where he calleth it the body and bloud of Christ, he sayth it is a figure of his body and bloud. For these be his wordes, *Quod ex figura corporis & sanguinis domini nostri Iesu Christi,*

And as for the word (consecration) I haue declared the signification thereof, according to the mind of the old authors, as I will iustify.

And for the writing of Melancthon to Decolampadius, you remaine still in your old error, taking Myconius for Decolampadius. And yet the change of bread and wine in this sacrament (which Melancthon speaketh of) is a sacramental change (as the nature of a sacrament requireth) signifying how wonderfully almighty God by his omnipotency worketh in vs his liuely members, and not in the dead creatures of bread and wine.

And the chaunge is in the vse, and not in the elements kept and reserved, wherein is not the perfection of a sacrament. Therefore as water in the fonte or vessell, hath not the reason and nature of a sacrament, but when it is put to the vse of christening, and then it is changed into the proper nature and kinde of a sacrament, to signifye the wonderfull chaunge which almighty God by his omnipotency worketh really in them that be baptised therewith, such is the chaunge of the breade and wine in the Lordes supper. And therefore the bread is called Christes bodye after consecration (as S. Ambrose sayth) and yet it is not so really but sacramentally. For it is neither Christes mysticall body (for that is the congregation of the faythfull dispersed abroad in the world) nor his naturall bodye (for that is in heauen) but it is the sacrament both of his

true

whether breade
be Christes bo-
dy.

A sacramental
change.

true naturall body, and also of his mysticall body, and for that consideration hath the name of his body, as a sacrament or signe may beare þ name of the very thing that is signified and represented therby.

6 And as for the foresayd books intituled to S. Ambrose, if I ioyned Ambrose with Clement, & should say that þ sayd bookes intituled in the name of S. Ambrose *de sacramentis*, & *de mysterijs iniciandis* were none of his, I should say but as I thinke, and as they do thinke that be men of most excellent learning and iudgement, as I declared in my second book, which speaketh of transubstantiation. And so dooth iudge not onely Erasmus, but also Melancthon (whom you alleadge for authority when he maketh for your purpose) suspecteth the same. And yet I playnly denye not these bookes to be his (for your pleasure to geue you asmuch aduantage, as you can aske) and yet it auaileth you nothing at all.

7 But here I cannot passeouer, that you be offended, because I say, that bread & wine be called holy, when they be put to an holy vse, not that they haue any holines in them, or be partakers of any holinesse or godlines. I would fayne learn of S. Smith and you, when the bread and wine be holy. For before they be holowed or consecrated they be not holy by your teaching, but be common bakers bread, and wine of the tauerne. And after the consecration, there is neyther bread nor wine (as you teach,) at what tyme then should the bread and wine be holy? But the creatures of bread and wine be much bound vnto you, and can no lesse do, then take you for their sauioz. For if you can make them holy and godly, then shall you glorifie them, and so bying them to eternall blisse. And then may you aswell saue the true laboring bullocks and innocēt shepe and lambes, and so vnderstand the prophet, *Homines & iumenta saluabis domine.*

Holy bread.

Isai. 39.

But to admonish the reader (say you) how the bread and wine haue no holynes, this fortune of spech not vnderstand of the people, engendreth some scruple that nedeth not. By which your saying I cannot tel what þ people may vnderstand, but that you haue a great scruple that you haue lost your holy bread. And yet S. Paule speaketh not of your holy bread as you imagine being vtterly ignoraunt (as appeareth) in the scripture, but he speaketh generally of all manner of meates, which christian people receaue with thanks giuing vnto God, whether it be bread wine or water, fish, flesh, white meat, herbes, or what manner of meat and drinck so euer it be.

And the sanctified bread, which S. Augustine writeth, to be geuen to them that be catechised, was not holy in it selfe, but was called holy for þ vse and signification.

August. de peccatorum meritis & remiss. 26. li. 2. cap. 26.

Cyprianus.

8 And I expresse S. Cyprians minde truely, and not a whit discrepant from my doctrine here, when I say, that the diuinitie may be sayd to be powred or put sacramentally into the bread, as the spirite of God is sayd to be in the water of baptism, when it is truely ministred, or in his word when it is syncerely preached, with the holy spirite working mightely in the hartes of the hearers. And yet the water in it selfe is but a visibill element, nor the preachers word of it selfe is but a sound in the ayre, which as soone as it is hard, vanisheth away; and hath in it selfe no holines at all, although for the vse & ministry therof, it may be called holy. And so likewise may be sayd of the sacramentes, which (as S. Augustine sayth) be

Holy bread.

as it were Gods visible word.

And whereas you reherse out of my wordes in an other place, that as hoat and burning yron is yron still, & yet hath the force of fyre, so the bread and wine be tourned into the vertue of Christes flesh and blood: you neyther report my words truly nor vnderstand the truly. For I declare in my booke, vertue to be in them, that godly receaue bread and wine, and not in the bread and wine. And I take vertue there to signifie might and strength, or force, as I name it, (which in the greeke is called *δυναμις*, after which sence we say, that there is vertue in herbs, in words and in stones) and not to signify vertue in holynes (which in greek is called *ἀγνή*, wher of a person is called vertuous, whose fayth and conuersation is godly. But you sophistically and fraudulently do of purpose abuse the word vertue to an other significatiō then I mēt, to approue by my words your own bayne error, that bread should be vertuous & holy, making in your argument a fallar or craft, called equiuocation. For where my meaning is, that the death of Christ and the effusion of his blood haue effect and strength in them that truly receaue the sacrament of his flesh and blood, you turne the matter quite, as though I should say, that the bread were godly and vertuous, which is very frantick and vngodly opiniō. and nothing pertaining to mine application of the similitude of yron. But this is the mother of many errors, both in interpretation of scriptures, and also in vnderstanding of old auncient writers when the mind and intent of him that maketh a similitude is not considered. But the similitude is applied vnto other matters then the meaning was. which fault may be iustly noted in you here, when you reason by the similitude of hoat burning yron, that bread may conceiue such vertue as it may be called vertuous and holy. For my onely purpose was by that similitude to teach, that yron remayning in his proper nature & substance by conceauing of fire may work an other thing the is the nature of yron. And so likewise bread remayning in is proper nature and substance in the ministratiō of the sacrament, hath an other vse, then to feed the body. For it is a memoriall of Christes Death, that by exercise of our fayth, our soules may receaue the more heauenly food. But this is a strange maner of spech (which neither scripture nor approued author euer vsed before you) to cal the sacramental bread vertuous as you doe. But into such absurdities men do cōmonly fall, when they will of purpose unpugne the euident truth.

But was there euer any man so ouersene (say you) as this author is? who seeth not S. Ambrose in these three latter speeches to speak as plainly as in the first? Was there euer any man so destitute of reason (say I) but that he vnderstandeth this, that when bread is balled bread, it is called by the proper name as it is in deed: and when bread is called the body of Christ, it taketh the name of a thing, which it is not in deed, but is so called by a figuratiue spech. And calling, say you, in the words of Christ, signifieth making, which if it signifieth when bread is called bread, then were calling of bread, a making of bread. And thus is answered your demaund, why this word (call) in the one signifieth the truth, and in the other not, because that the one is a playne speche and the other a figuratiue. For els by our reasoning out of reason, when the cup which Christ vsed in his last supper, was called a cup, and when

Bread is bread,
is a playne
speche.
Bread is Christes
body, is a
figuratiue
speche.

it was called Christes blood, all was one calling, and was of like truth without figure: so that the cup was Christes blood in deed.

And likewise the stone that flowed out water was called a stone, and when it was called Christ, & the arke also when it was called the arke, & when it was called god, all these must be one speech and of like truth, if it be true which you here say. But as the arke was an arke, the stone a stone, & bread very bread, and the cup & cup, playnely without figuratiue speech, so whē they be called God, Christ the body and blood of Christ this can not be alike calling, but must needes be vnderstād by a figuratiue speech. For as Christ in the scripture is called a lambe for his innocency & meeknes, a Lyon for his might and power, a doore and way, wherby we enter into his fathers house, wheat & corne for his property of dying before they eyle by & bring increase, so is he called bread and bread is called his body, & wine his blood, for the propertie of feedyng & nourishing. So these & al like speeches (where as one substance is called by the name of an other substance diuers and distinct in nature) must needes be vnderstād fyguratiuely by some similitude or propriety of one substance vnto an other, and can in no wise be vnderstand properly and playnly without a figure. And therfore when Christ is called the sonne of God, or bread is called bread, it is a most playne and proper speech, but when Christ is called bread, or bread is called Christ, these can in no wise be formall and proper speeches (the substances and natures of them being so diuers) but must needes haue an vnderstanding in figure, signification or similitude (as the very nature of all sacramentes require) as al old writers do playnly teach. And therfore the bread after consecration is not called Christ his body, bycause it is so in deed, for then it were no figuratiue speech, as all the old authoꝝ say it is.

Num. 10.

1. Cor. 10.

1. Reg. 4.

Thon. 1.

Apo. per totum

Gen. 49.

Apo. 5.

Iho. 10. 14.

Thon. 12.

21 And as for this word corporall you openly confessed your owne ignorance in the open audience of all the people at Lambeth, when I asked you, what corporall body Christ hath in the sacrament, & whether he had distinction of members or no, your answer was in effect that you could not tell. And yet was that a wiser saying, then you spake before in Cyril where you sayd that Christ hath onely a spirituall body and a spirituall presence, and now you say he hath a corporall presence. And so you confound corporall & spiritual, as if you knew not what either of them ment, or wist not, or cared not what you sayd. But now I will returne to my booke, & rehearse myne aunswere vnto S. John Chrysostome, which is this.

Now let vs examine S. John Chrysostome, who in sound of words maketh most for the aduersaries of the truth, but they that be familiar and acquainted with Chrysostomes manner of speaking, (how in all his writynges he is full of allusions, schemes, tropes, and figures) shall soone perceyue, that he helpeth nothing their purposes, as it shall well appeare by the discussing of those places, which the Papistes do alleadge of him, which be spicially two. One is in *Sermone de Eucharistia in Encanijis*. And the other is *De proditiōe Iuda*.

Corporall.

The answer
to Chrysostomus

And as touching the first, no man can speake more playnly agaynst them, then S. John Chrysostome speaketh in that sermon. Wherfore it is to be wondered, why they should alleage hym for their partie, vnlesse they be so blind in their opinion, that they can se nothing, nor discern what maketh for them,

nor

In sermone de
Eucharastia in
Eucenijis.

nor what against the. For there he hath these wordes. When you come to these misteries (speaking of the Lordes boord and holy communion) *do not thinke that you receiue by a man the body of God*; meaning of Christ. These be S. Iohn Chrysostome his owne wordes in that place.

Than if we receiue not the body of Christ at the hands of a man, Ergo, the body of Christ is not really, corporally and naturally in the Sacrament, and so geuen to vs by the Priest. And then it followeth, that all the Papistes be lyers, because they fayne and teach the contrary.

But in this place of Chrysostome is touched before more at length in answering to the Papistes Transubstantiation.

Wherefore now shall be answered the other place which they alleadge of Chrysostome in these wordes, Here he is present in the sacramēt and doth cōsecrate; which garnished the table at the maundy or last supper. For *it is not*

“ *man, which maketh of the bread and wine, being set forth to be consecrated, the bo-*
“ *dy and bloud of Christ, but it is Christ himselfe: (which for vs is crucified) that ma-*
“ *keth himselfe to be there present. The wordes are uttered and pronounced by the mouth*
“ *of the priest, but the consecration is by the vertue, might & grace of God himselfe. And*
“ *as this saying of God (Increase, be multiplied, & fill the earth (once spoken by*
“ *God, tooke alwayes effect toward generation, euen so the saying of Christ. This*
“ *is my body, being but once spoken, doth throughout all churches to this present, & shall to*
“ *his last comming, geue force and strength to this sacrifice.*

Thus farre they reherse of Chrysostomes wordes. Which wordes although they sound much for the purpose, yet if they be thoroughly cōsidered and conferted with other places of the same author, it shal well appeare that he ment nothing lesse, the that Christes body should be corporally and naturally present in the bread and wine, but that in such sort he is in heauen onely, and in our mindes by fayth we ascend vp into heauen, to eate him there, although sacramētally as in a signe and figure, he be in the bread & wine (and so is he also in the water of Baptisme) and in them that rightly receaue the bread & wine he is in a much more perfection then corporally (which should auayle them nothing) but in them he is spiritually with his diuine power, geuing them eternall lyfe.

And as in the first creatiō of the world, all liuing creatures had their first life by gods onely word. (for God onely spake his word, and all things were created by and by accordingly) and after their creation he spake these wordes: Increase and multiply, and by the vertue of those wordes, all thinges haue gendred & increased euer since that tyme: euen so after that Christ sayd; Eat, this is my body, & drinke, this is my bloud. Do this hereafter in remembrance of me, by vertue of these wordes, and not by vertue of any man, the bread and wine be so cōsecrated, that whosoever with a liuely fayth doth eat that bread and drinke that wine, doth spiritually eat, drinke and feede vpon Christ sitting in heauen with his Father. And this is the whole meaning of S. Chrysostome.

And therefore doth he so often say that we receaue Christ in baptisme. And when he hath spoken of the receauing of him in the holy communion, by and by he speaketh of the receauing of him in baptisme, without declaring any diuersity of his presence in the one, from his presence in the other.

He sayth also in many places, that *We ascend into heauen, and do eat Christ sitting there aboue.* And where S. Chrysostome and other Authors do speak of the wonderfull operation of God in his sacramentes, passing all mans wit, senses, and

De proditiōe
Iude.

Genes. 1.

Mat. 26
Marc. 14.
Luc. 22.

Genes. 1.
Math. 6.1
Marc. 14.
Luc. 22.

Ad populum
Antiochenum
ho. 61.
& in Ihoānem
ho. 45.

and reason, they meane not of the working of God in the water, bread & wine but of the maruaylous working of God in the hartes of them that receaue the sacramētes, secretly, inwardly, and spiritually transforming them, renewing, feeding, comforting and nourishing them with his flesh and blood, through his most holy spirite, the same flesh and blood still remayning in heauen.

Thus is this place of Chrysostome sufficiently aunswered vnto. And if any man require any more, the let hym looke what is recited of the same author before in the matter of Transubstantiation?

Winchester.

This author noteth in Chrysostome two places, and bringeth them forth: and in handling the first place, declareth himselfe to trifle in so great a matter, evidently to his owne reproue. For where in the second booke of his worke, entreating transubstantiation, he would the same wordes of Chrysostome by this forme of spech in the negative should not deny precisely. And when Chrysostome sayth, Do not think that you by man receiue the body of God, but that we should not consider man in the receiuing of it. Here this author doth alleage these wordes, and reasoneth of them as though they were termes of mere deniall. But I would aske of this author this question, If Chrysostomes sayth had bene that we receaue not the body of God in the sacrament verily, why should he vse wordes idely to entreate, of whom we receiued the body of God, which after this authors doctrine we receaue not at all but in figure? and no body at all which is of Christs humanity being Christ, as this author teacheth spiritually, that is, by his diuine nature in him onely that wortely receaueth, and in the very Sacrament as he concludeth in this booke onely figuratiuely. Turne back reader to the 36. leafe in the authors booke and read it with this, and so consyder vpon what principle here is made an (*Ergo.*) I will aunswere that place when I speake of Transubstantiation, which shall be after answered to the third and fourth booke, as the naturall order of the matter requireth.

Chrysostom.

The second place of Chrysostome that this author bringeth forth, he graunteth it soundeth much agaynst him, & fauoreth his aduersaries, but with conferring and considering, he trusteth to alter it from the true vnderstanding. And not to expound, but confound the matter, he ioyneth in spech the sacrament of baptisme with this sacramēt (which shitt this author vsed vntruly in Hylary) and would now beare in hand that the pzeience of Christ were none otherwise in this sacrament then in baptisme which is not so, for in this sacrament Christs humanity and godhead is really pzeient, and in baptisme his godhead with the effectuall vertue of his blood, in which we be washed, not requiring by scripture any reall pzeience therof for dispensatio of that mystery, as I haue befoze touched discussing the aunswere to Emisse, where as Chrysostome speaking of this sacrament, whereof I haue befoze spoken, and Melancthon alleadging it to Decolampadius saith thus: The great miracle and great beneuolence of Christ is, that he sitteth aboue with his father, and is the same houre in our handes here to be embzased of vs. And therfoze where this author would note the wonder of Gods worke in the Sacrament to be wonderfull for the worke and effect in man, this is one peece of trueth, but in the Sacrament of the body and blood of Christ, the old Fathers wonder at the worke in the Sacrament how bread is chaunged into the body of Christ, how Christ sitting in heauen God & man, is also man and God in the Sacramēt, and bring wortely receiued, dwelleth in such carnally and naturally, as Hylary sayth, and corporally as Cyrill sayth. How this can be, no man can tell, no saythfull man should aske, and yet it is the true catholick sayth to be truly so wrought. For as Emisse sayth: he that is the author of it, he is the witnes of it. And therfoze I will make it an issue with this author, that the olde fathers speaking of the wonderfull operation of God in this Sacrament, referre it not onely to the vertue and effect of this Sacrament, nor to the vertue specially, but chiefly to the operation of God in the substance of this Sacrament, and the Sacrament selfe, for such a difference S. Augustine maketh, saying:

Chrysost. de Sac.
cer. Lib. 3.

An issue.

In Ioan. tractat.
26.
Aliud

Aliud est Sacramentum, aliud virtus sacramenti, The Sacrament is one, the vertue of the Sacramēt is an other. Finally in aunswering to Chrysostome, this autho2 doth no thing but spend wordes in bayne, to the moze playne declaration of his owne igno-
raunce, or wo2se.

Caunterbury.

AS concerning Chrysostome, you haue spent so many taunting and scornefull wordes in waste, without cause, that I need to wast no wordes here at all to make you aunswere: but refersse the reader to my booke the 25. leafe and 36. leafe, and to the 32. 33. and 34. leafe, where the reader shall finde all that is here spoken fully aunswered vnto.

Christ is verily
and truly pre-
sent and recei-
ued.

But alwayes you be like your selfe, proceeding in amplification of an argument agaynst me, which you haue forged your selfe, and charge me therewith vntruely. For I vse not this spech, that we receaue not the body of God at all, that we receaue it but in a figure. For it is my constant fayth and beleefe, that we receaue Christ in the sacrament verily and truely, and this is plainly taught and set forth my booke. But that (verily, as I with Chrysostome and all the olde autho2s take it) is not of such a sort as you would haue it. For your vnderstanding of (Verily) is so Capernaicall, so grosse, and so dul, in the perceauing of this mystery, that you thinke a man can not receaue the body of Christ verily, vnles he take him corporally in his corporall mouth, flesh, bloud, and bones, as he was borne of the virgine Mary. But it is certaine, that Chrysostome ment not, that we receaue Christes body verily after such a sort, when he sayth, Doe not thinke that you receiue by a man the body of God. And yet because I deny onely this grosse vnderstanding, you misreport my doctrine, that I should say we receaue not Christ at all, but in a figure, and no body at all: wherin you vntruly and sleaundrously report me, as my whole booke and doctrine can witnesse agaynst you. For my doctrine is, that the very body of Christ which was borne of the virgine Mary, and suffered for our sinnes, geuing vs lyfe by his death, the same Iesus as concerning his corporal presence, is taken from vs, and sitteth at the right hand of his father, and yet is he by fayth spirituallly present with vs, and is our spirituall foode and nourishment, and sitteth in the middes of all them that be gathered together in his name. And this feeding is a spirituall feeding and an heauenly feeding, farre passing all corporall and carnall feeding, and therfore there is a true presence and a true feeding indeed, and not in a figure onely, or not at all, as you most vntruely report my saying to be. This is the true vnderstanding of y true presence, receiuing & feeding vpon the body and bloud of our Sauio2 Christ, and not as you deprau the meaning and true sence therof, that the receiuing of Christ truly and verily, is y receiuing corporally with the mouth corporall, or y the spirituall receauing is to receaue Christ onely by his diuine nature, which thing I neuer sayd nor met. Turn I pray thee getle reader to the 36 leaf of my booke, and note these wordes there, which I alledge out of Chrysostome. Doe not thinke (sayth he) that you receaue by a man the body of God. Then turne ouer the leafe, and in the xx. line note again my saying that in the holy communion, Christ himselte is spirituallly eaten and drunken, and nourisheth the right beleuers. Then compare those sayings with this place of this ignoraunt lawier, and thou shalt euidently perceiue, that ei-
ther

Verily.

ther he wil not, or can not, or at the least he doth not vnderstand what is ment in the booke of common prayer, and in my booke also, by the receauing and feeding vpon Christ spirituallly.

But it is no maruaile, that Nicodemus and the Capernaïtes vnderstand not Christ, before they be borne a new, and forsaking their papistcall leauen, haue learned an other lesson of the spirite of God, then flesh & bloud can teach them. Much talke the Papistes make about this belefe, that we must beleue and haue a stedfast sayth, that Christes body is corporally there, where þ visible formes of bread & wine be: of which belefe is no mention made in the whole scripture, which teacheth vs to beleue & professe, that Christ (as concerning his bodily presence) hath forsaken the world, & is ascended into heauen, & shall not come agayne vntill the restitution of all thinges that be spoken of by Prophets. But wheras in the feeding vpon Christes body and drinking of his bloud, there is no mouth and teeth can serue, but onely the inward and spirituall mouth of sayth; there the Papistes kepe silence like monkes, and speake very little. And the cause why, is flesh and bloud which so blindeth all the Nicodemes & Caparnaïtes, that they can not vnderstand what is spirituall natiuity, spirituall circumcision, spirituall hunger and thirst, and spirituall eating and drinking of the flesh and bloud of our Saviour Christ: but they hang all together so in the letter, that they cannot enter into the kingdome of the spirit, which knowledg, if that you had, you should soone perceiue vpon what principle my *Ergo* were made. And where you peruert the order of the bookes, sett ing the carte before the horse, that is to say the iii and iiii booke before the second, saying that the naturall order of þ matter so requireth, here the reader may note an euident marke of all subtle Papistes, which is vnder the pretence & coulour of order, to breake that order whereby the falsehead of their doctrine should best be detected and the truth brought to light. For when they perceauie a window open, wherby the light may shine in, and the truth appeare, then they busily go about to shut that window, and to draw the reader from that place to some misticall and obscure matter where more darkenes is, and les light can be sene. And when besides the darkenes of the matter, they haue by their subtle sophistry cast such a mist ouer the readers eyes, that he is become blind: the dare they make him iudge, be the matter neuer so vnttrue. And no meruaile, for he is now become so blindfeld, & subiect vnto them, þ he must say what so euer they bid him, be it neuer so much repugnat to þ euident truth. In such sort it is in þ matter of þ sacramēt. For the papistes perceauing that their error should easily be espied, if the matter of transubstantiation were first determined, the plaine wordes of the scripture, the consent of aũcient wryters, the articles of our sayth, the nature of a sacrament, reason & all senses making so euidently agaynst it, therfore none of the subtle Papistes will be glad to talke of transubstantiation, but they will alwayes beare men in hand, that other matters must fyrst be examined, as the late Bishop doth here in this place.

Now in the second place of Chrysostome, where you say, that in this sacrament Christes humanity and godhead is really present, & in baptisme his godhead with the effectuall vertue of his bloud in which we be washed, not requiring by scripture any reall presence thereof for the dispensati-

The order of
the booke.

on of that mistery, in this matter I haue ioyned an issue with you before in the answer vnto Origen, which shall suffice for answer here also.

Chrysostomus.

And where S. John Chrysostom speaketh of the great miracle of Christ that he sitteth aboue with his father, and is the same houre here with vs in our handes, truth it is, that Christ sitteth aboue with his father in his naturall body triumphant in glory, and yet is the same houre in our hands sacramentally and present in our hartes by grace and spirituall nourishment. But that we should not think, that he is corporally here with vs,

August ad dard.

S. Augustine giueth a rule in his epistle ad Dardanum, saying: *Caendum est ne ita diuinitatem astruamus hominis, ut veritatem corporis auferamus*. We must foresee that we do not so affirme the deuinitie of him that is man, that we should thereby take away the truth of his body. And forasmuch as it is against the nature and truth of a naturall body, to be in two places at one tyme, therefore you seme to speake against the truth of Christes naturall body, when you teach that his body is in heauen naturally, and also naturally in the sacrament. For who so euer affirmeth that Christes body is in sondry places as his godhead is, seemeth to defy Christes body by S. Augustines rule. But like as it is not to be thought, that *Quicquid est in deo, est putandum ubique, ut deus*, that whatsoever is in god, is euery where as God is, so must we not thinke that his body may be at one tyme euery where, where his godhead is. But Christ is (sayth S. Augustine) *Ubiq. per id quod est deus, in caelo autem per id quod est homo*. Euery where in that he is God, but in heauen, in that he is man. Wherefore his presence here of his body must be a sacramentall presence, and the presence of his diuinitie, of his grace, of his truth, of his maiestie and power, is reall and effectuell in many places, according to his worde.

August ad dard.

wherein is the miracle.

Now as concerning your issue, I refuse it not, but say, that the great miracle whereat the Jewes wondered, and which our sauour Christ ment, and the old fathers speake of, is of the eating of Christes flesh and drincking of his bloud, and how by flesh and bloud we haue euerlasting life. Now if you can bring good testimony for you, that the sacrament eateth Christes flesh and drincketh his bloud, and that it shall lyue for euer (which neuer had lyfe) and that Gods operation & worke is more in domme creatures then in man, then I must needes and will confesse the issue to passe with you. And when I heare your testimonies, I shall make answer, but before I here them, I should do nothing else but spend wordes in bayne, and beate the wind to no purpose. Now heare what I haue answered to Theophilus Alexandrinus.

The answer to
Theophilus in
Mar. 14.
Iho. 6.

Yet furthermore they bring for them Theophilus Alexandrinus, who (as they alleadge) sayth thus. Christ geuing thanks, dyd breake (which also we doe) adding thereto prayer. And he gaue vnto them, saying: Take, this
 " is my body. this that I do now geue, and that which ye now do take. For the
 " bread is not a figure onely of Christes body, but it is changed into the very body of Christe.
 " For Christ sayth: The bread which I will geue you, is my flesh. Neuertheles
 " the flesh of Christ is not seene for our weakenes, but bread and wine are fami-
 " liar vnto vs. And surely if we should visibly see flesh and bloud, we could not
 " abide it. And therefore our lord bearing with our weakenes, doth retayne and
 " kepe the forme and apparaunce of bread and wine, but he doth turne the very
 " bread and wine into the very flesh and bloud of Christ.

These

These be the wordes which the papistes do cite out of Theophilus vpon the gospell of S. Mark But by this one place it appeareth evidently, eyther how negligent the Papistes be, in searching out and examining the sayinges of the authors which they alleadge for theyr purpose, on els how false and deceitfull they be, which willingly and wittingly haue made in this one place, and as it were with one breth, two loud and shamefull lyes.

The first is, that because they would geue the more authoritie to the wordes by them alleadged, they (like false poticaries that sell *quid pro quo*) falsify the authors name, fathering such sayings vpon Theophilus Alexandrinus, an old and auncient author, which were in deed none of his wordes, but were the wordes of Theophilaetus, who was many yeares after Theophilus Alexandrinus. But such hath euer bene the Papisticall subtelties, to set forth theyr owne inuentions, dreames and lyes, vnder the name of antiquitie and auncient authors.

The second lye or falsehod is, that they falsify the authors wordes and meaning, subuerting the truth of his doctrine. For where Theophilaetus (according to the catholike doctrine of auncient authors) sayth: that almighty God (conDESCENDING to our infirmitie) reserueth the kind of bread and wine, and yet turneth them into the vertue of Christes flesh and bloud: They say, that he reserueth the formes and apparaunces of bread and wine, and turneth them into the veritie of his flesh and bloud, so turning and altering kindes into formes and apparaunces, and vertue into veritie, that of the vertue of the flesh and bloud, they make the veritie of his flesh and bloud. And thus they haue falsified as well the name as the wordes of Theophilaetus, turning veritie into playne and flatte falsitie.

But to sette forth playnly the meaning of Theophilaetus in this matter. As hot and burning yron is yron still, and yet hath the force offyer: and as the flesh of Christ still remayning flesh, geueth life as the flesh of him that is good so the sacramentall bread and wine remayne still in theyr proper kindes, and yet to them that worthely eate and drink them, they be tourned not into the corporall presence, but into the vertue of Christes flesh and bloud.

And although Theophilaetus spake of the eating of the very body of Christ, and the drinking of his very bloud (and not onely of the figures of them) and of the conuersion of bread and wine into the body and bloud of Christ, yet he meaneth not of a grosse, carnall, corporall and sensible conuersion of the bread and wine, nor of a like eating and drinking of his flesh and bloud (for so not onely our stomackes would yern and our hartes abhorre to eate his flesh & to drinke his bloud, but also such eating and drinking could nothing profite or auayle vs) but he spake of the celestially and spirituall eating of Christ, and of a sacramentall conuersion of the bread, calling the bread not onely a figure, but also the body of Christ, geuing vs by these wordes to vnderstand, that in the sacrament we do not onely eat corporally the bread (which is a sacrament and figure of Christes body) but spiritually we eate also his very body, and drink his very bloud. And this doctrine of Theophilaetus is both true, godly and comfortable.

Winchester.

It followeth (as it is intituled) Theophilact being the wordes in deed not of
S. ii, The

Theophilact.

Theophilact as he writeth vpon Marke, and therfore they were not alleaged as his wordes, but as the wordes of Theophilus Alexandrinus, wherein this autho^r trauerseth a falshood on thallegers parte to wrong name the autho^r. In which allegation I say if therbe a fault as I know none, it is no lye but a probable error, for a man to beleue an other better learned then him selfe, and as I found it alleaged. I reported it agayne, so as hauing mine autho^r learned whome I folowed, I am discharged of malice being the autho^r such, whome I folowed as might possibly haue had such a worke of Theophilus containing those wordes as they be alleaged, the negatiue wherof how this autho^r should proue I can not tell, because of the common saying (*Bernardus non vidit omnia*) and therfore there may be a theophilus Alexandrinus, hauing these wordes alleaged in they^r forme, for any demonstration this autho^r can make to the contrary. Whither therbe o^r no any such to be shewed, it is not materiall, being so many testimonies besides. As for Theophilacts wordes, I graunt they be not, for he wrote his mynde more playnly in an other place of his workes, as I shall hereafter shew, and by the way make an issue with this autho^r, that no catholike writer among the greekes hath more playnly set forth the truth of the presence of Christs body in the sacrament, then Theophilact hath, as shall appeare by and by after I haue noted to the reader this, how Decolampadius of Germany, about a two yeare before he impugned the truth of Christs presence in the sacrament, he translated out of Greeke into Latine, & workes of the sayd Theophilact, and gaue the Latine church therby some weapon wherewith to destroy his wicked folly afterwarde not vnlike the chance in this autho^r, translating into inglish, two yeares bye past, the Catechisme of Germany, And as Decolampadius hath since his folly o^r madnes agaynst the sacrament confessed (as appeareth) that he did translate Theophilacte, so as we neede not doubt of it. So this autho^r hath now in this worke confessed the translation of the catechisme, which one in communication woulde needes haue made me beleue had bene his mannes doinge and not his. Heare now reader, how playnly Theophilact speaketh vpon the Gospell of Saynt John, expounding the vi. Chapter.

In issue.

Theophilact
translated by
Decolampadius.Theophilactes
wordes.

Take hede that the bread which is eaten of vs in the misteries, is not onely a certayne figuration of the flesh of our Lord, but the flesh it selfe of our Lord, for he sayd not, The bread which I shall geue is the figure of my flesh, but it is my flesh. For that bread by the mysticall benedictioⁿ, is transformed by the mysticall wordes and presence of the holy ghost into the flesh of our lord. And it should trouble no man, that the bread is to be beleued flesh, for whilst our lord walked in flesh and recaued nourishment of bread, that bread he did eat was changed into his body, and was made like to his holy flesh, and as it is customably in mans feeding serued to the sustentation and increase of it, therfore the bread now also is changed into the flesh of our Lord. And how is it then that it appeareth not flesh but bread: that we should not lothe the eating of it, for if flesh did appeare, we should be vnpleasantly disposed to the communion of it. Now our lord condescending to our infirmitie, the mysticall meat appeareth such to vs, as those we haue ben accustomed vnto. Whitherto I haue saythfully expressed Theophilactes wordes out of latine of Decolampadius translation, without terming the substantiall poyntes otherwise the the wordes purport in latine, By which may appeare what was Theophilactes meaning what doctrine he geueth of the sacrament, and how his owne wordes vpon saynt Marke be to be vnderstanded, when he sayth: *Speciem quide panis & vini seruat, in virtutem autem carnis & sanguinis transelementat* (incorrupting of which wordes this autho^r maketh a great matter, when they were not alleaged for his, but as they be his (*seruare speciem*) may be well translate (forme and aparance) by cause vpon S. John before alleaged, he sayth of the bread (it appeareth.) And as for these wordes (the vertue of Christs flesh and blood) must be vnderstanded to agree with the playne place of Theophilact vpon S. John, and vpon S. Marke also, to signifie not onely vertue, but veritie of the flesh and blood of Christ. For if Theophilact by that spech ment the vertue of the body of Christ, and not the veritie of the very body

(as

tho; sayth he did) why should Theophilact, both vpon S. Pathe, and also vpon S. John, aske this question, why doth not the flesh appeare? if him selfe by those wordes should teach there were onely present the vertue of his flesh, who, and he had ment so, would not haue asked the question, or if he had, would haue answered it thus according- ly (there is no flesh in dede) but the vertue of the flesh, and that had bene a playne an- swer and such as he would haue made. This autho; will aske then, why doth The- ophilact vse this phrase to say, changed into the vertue of the body of Christ: Veruunt to I answer, that this word vertue, in phrase of speach many tymes, only filleth the speach, and is comprehended in the signification of his genetiue following, and therfore as Luke in the xii. chap. sayth: (*a dextris virtutis Dei*) so in the Actes in the same sen- tence is spoken (*a dextris Dei*) both out of one pen: and (*a dextris virtutis Dei*) is no more to say, then (*a dextris Dei*) and so is (*virtutem carnis & sanguinis*) no more to say, but (*in carnem & sanguinem*) which sentence (the same Theophila- ct vpon S. John before alleaged, in this saying: The bread is changed into flesh, as in Marke in this phrase, into the vertue of flesh, being like these speeches, (*a dextris Dei*) and (*a dextris virtutis Dei*.) Which and it had liked this autho; to haue considered, he should haue taken Theophilactes speach as Theophilact vnderstandeth himselfe, and sayd the wordes alleaged in the name of Theophilus Alexandrinus, were not Theophilactes wordes, and then he had sayd so much true (which would do well among) and the wordes be not indeede Theophilactes wordes, nor were not alleaged so; his. Now when this autho; sayth: they were not Theophilus Alexandrinus wordes, that is a large negatiue, and will be hardly proued otherwise then by addition of the autho; knowledge, so; any thing that he can finde, and so there shalbe no absurditie to graunt it. And thus I returne to myne issue with this autho;, that Theophilact himselfe hath no such meaning expessed in wordes as this autho; attributed vnto him, but an eu- dent contrary meaning, sauing herein I will agree with this autho;, that Theophi- lact ment not grossely, sensibly, & carnally, as these wordes sound in carnall mennes iudgements. For we may not so thinke of Gods misteries, the worke wherof is not carnall nor corporall, so; the maner of it. But the maner spirituall, and yet in the Sa- crament of the body and bloud of Christ, because Christ is in his very true flesh present he may be sayd so carnally present, and naturally, after Hilary, and corporally after, Cyrill, vnderstanding the wordes of the truth of that is present Christes very body and flesh, and not of the maner of the presence, which is onely spirituall, supernaturall, and aboue mannes capacite. And therfore a high mystery, a great miracle, a wonder- full worke, which it is holseome to beleue simply with a sincere sayth, and daungerous to serch and examine with a curious imagination, such as idleness and arrogancy would tempt a man vnto. and by diuising of a figure or metaphoze, bring it within the com- passe of our busy reason.

Carnally: natu-
rally corporall-
ly.
Hammer, onely
Spiritually.

Caunterbury.

This is a pretie sleight of you to passeouer the autho; name, saying that you found it so alleaged in an autho;, and tell not in what au- tho;. There is surely some hid mystery in this matter, that you would not haue his name knowen. For if you had found any approued autho;, who had fathered these wordes vpon Theophilus Alexandrinus, I doubt not but I should haue herd him here named; it should haue serued so much for your purpose. For to what purpose should you coceale his name if you had any such autho;? But shall I open the mystery of this matter? Shall I by coniectures tell the autho; which you followed, as you by coniecture gathered of him the name of Theophilus? Thomas de Aquino in his *catena aurea* citeth the wordes by you alleaged in these letters: Theoph. which letters be indifferent aswel to Theophilus, as to Theo- philactes, so that you might haue christened the child whether you would

Thomas in ca-
tena aurea.

Fisher Rosen.

by the name of Theophilus or of Theophilactus. And because Theophilus was a more auncient author, and of more learning and estimation then was Theophilact, therfore the name pleased you better, to geue more credite to your sayinges and so of Theoph. you made the whole name Theophilus. And bycause one Theophilus was a byshop of Alexandria, you added as it were his surname, calling him Theophilus Alexandrinus. And if Thomas was not the author which you followed in this matter, peradventure it might be doctor Fisher somtyme byshop of Rochester, who writing in the same matter that you do, was or would be deceaued as you be. But what author so euer you folowed, you shall not honestly shake of this matter, except you tell his name. For els I will say that you be fayne to bring in for you fained authors whispered in corners. And yet that Theophilus wzot not that wordes alleaged vpon Marke, this is no smale profe that Theophilact hath the same sentences word by word, and that neyther S. Hierom, Gennadius, Eusebius, Critenius, nor any other that euer wzot hitherto, made euer any mention, that Theophilus wzot vpon the gospell of S. Marke.

The Catechism.

And as concerning your issue, thus much I graunt without issue, that no catholike writer among the Grekes hath more playnly spokē for you, then Theophilaete hath, and yet when that shalbe well examined, it is nothing at all as I haue playnly declared, shewing your vnt ruth as well in allegation of the authors wordes, as in falsifying his name.

And as for the Catechisme of Germany by me translated into English, to this I haue answered before, and truth it is, that eyther you vnderstand not the phrase of the old authors of the church, or els of purpose you will not vnderstand me. But hereunto you shall haue a more full answer, when I come to þ proper place therof in þ iiii. part of my booke.

And as concerning the wordes of Theophilact vpon the gospell of John, he speaketh to one effect, and vseth much like termes vpon the gospels of Matthew, Marke and John, wherunto I haue sufficiently answered in my former booke. And because the answer may be the more present, I shall rehearse some of my wordes here agayne. Although (sayd I) Theophilactus spake of the eating of the very body of Christ, and the drinking of his very bloud, and not onely of the figures of them (and of the conuersion of the bread and wine into the body and bloud of Christ,) yet he meaneth not of a grosse, carnall, corporall and sensible conuersion of the bread and wine, nor of a like eating and drinking of his flesh and bloud (for so not onely our stomaches would perne, & our hartes abhorre to eate his flesh and to drink his bloud, but also such eating and drinking could nothing profite and anayle vs) but he spake of the celestiall and spirituall eating of Christ, and of a sacramentall conuersion of the bread, calling the bread not onely a figure, but also the body of Christ, geuing vs by those wordes to vnderstand, that in the sacrament we do not onely eate corporally the bread (which is a sacrament and figure of Christes body) but spiritually we eate also his very body, and drinke his very bloud. And this doctrine of Theophilactus is both true, godly and comfortable. This I wzot in my former booke, which is sufficient to answer vnto all that you haue here spoken.

And as concerning the bread that Christ did eate and feede vpon, it was

was naturally eaten (as other men eat) naturally changed, and caused a naturall nourishment, and yet the very matter of the bread remayned (although in an other forme) but in them that duely receaue and eat the Lordes holy supper, all is spirituall as well the eating as the change and nourishment, which is none impediment to the nature of bread, but that it may still remayne.

And where you come to the translation of this word (*species*) to signifie apparence, this is a wonderfull kinde of translation, to translate *specie* in apparence, because (*apparet*) is truly translated (*appeareth*;) with like reason (*aurum*) myght be translated (*meate*) because (*edere*) signifieth to eat.

Species for apparence.

And your other translation is no lesse wonderfull, where you turne the vertue of Christes body into the veritie. And yet to cloke your folly therein, and to cast a mist before the readers eyes (that he should not see your vnttruth therein) you say that by (vertue) in that place must be vnderstanded verite. first what soeuer be vnderstande by the worde (vertue) your sayth in translation is broken. for the sense being ambiguous, you ought in translation to haue kept the word as it is (leaving the sense to be expended by the indifferent reader) and not by altering the word, to make such a sense as please you, which is so foule a fault in a translator, that if Decolampadius had so done, he should haue ben called a man faulty and gilty, a corruptour, a deceauour, an abuser of other men, a peruerter, a deprauer, and a man without sayth. As he might be called that would translate (*Verbum caro factum est*) The second person became man. which although it be true in meaning, yet it is not true in translation, nor declareth the sayth of the translator.

Vertue for veritie.

But now as your translation is vnttrue, so is y^e meaning also vnttrue, and vnercusable. for what man is so far destitute of all his senses, that he knoweth not a difference betwene the veritie of Christes body, and the vertue therof? who can pretend ignorance in so manifest a thing? Doth not all men know, that of euery thing the vertue is one, and the substance an other? Except in God onely, who is of that simplicitie without multiplication of any thing in him, or diuersitie, that his vertue, his power, his wisdom, his iustice, and all that is sayd to be in him, be neyther qualites, nor accidentes, but all one thinge, with his verie substance. And neyther the right hand of God, nor the vertue of God (which you bring for an example, and serueth to no purpose, but to blind the ignorant reader) be any thing els, but the very substance of God (although in diuersitie of respectes and considerations, they haue diuersitie of names) except you will deuide the most single substance of God into corporall partes and members, following the error of the Antropomorphites. But the like is not in y^e body of Christ, which hath distinctio of integrall partes, and the vertue also and qualities distinct from the substance.

And yet if the example were like, he should be an euill translator, or rather a corrupter, y^e for (*a dextris virtutis Dei*) would translate (*a dextris Dei*) or contrary wise. And therefore all translators in those places follow y^e wordes as they be, & be not so arrogat to alter one title in the, therby to make the one in wordes, although y^e thing in substance be one. For wordes had

A dextris dei. A dextris virtutis dei.

not theyr signification of the substances, or of thinges onely, but of the qualities, maners, respectes, and considerations. And so may one word signifie diuers thinges, & one thing be signified by diuers wordes. And therfore he that should for one word take an other, because they be both referred to one substance (as you haue done in this place) should make a goodly pete of worke of it, not much vnlike to him that should burne his house, and say he made it, because the making & burning was both in one matter and substance.

It is much pitie, that you haue not bestowed your tyme in translation of good authoys, that can skill so well of translation, to make *specie* to signifie apparence, and that take vertue sometyme for veritie, and sometime for nothing, & a *dextris virtutis Dei*, to signifie no more but a *dextris Dei* and *virtutem carnis*, to signifie no more but *carnem*, and *virtutem sanguinis*, *sanguinem*. And why not? seing that such wordes signifie *ad placitum*, that is to say, as please you to translate them.

And it seemeth to be a strange thing, that you haue so quicke an eye to espye other mens faultes, and cannot see in Theophilact his playne aunswer, but to take vpon you to teach him to aunswer. For when he asketh the question, why doth not the flesh appeare? He should haue answered (say you) that the flesh is not there in deed, but the vertue of the flesh, I pray you doth not he aunswer playnly the same effect? Is not his aunswer to that question this (as you confesse your selfe) that the fourmes of bread and wine be chaunged into the vertue of the body of Christ? And what would you require more? Is not this as much to say, as the vertue of the flesh is there but not the substance corporally and carnally?

And yet another third error is committed in the same sentence, because one sentence should not be without three errors at the least in your translation. For wheras Theophilact hath but one accusatiue case, you put therto other two mo of your owne heade. And as you once taught Barnes, so now you would make Theophilact your scholer, to say what you would haue him. But that the truth may appeare what Theophilact sayd, I shall reherse his owne wordes in Greeke, συγκαταβαῖναι ἡμῖν ὁ φιλάδελφος, τὸ μὲν εἶδος ἄρτου καὶ οἶνου φυλάττει, εἰς δὲ ὕμνου δὲ σαρκὸς καὶ αἵματος μετασχηματίζει. which wordes translated into latine be these.

Condescendens nobis benignus Deus, speciem quidem panis et vini seruat, in potestatem autem carnis et sanguinis transfecit. And in English they be thus much to say. The mercifull God condescending to our infermitie, conserueth still the kind of bread and wine, but turneth them into the vertue of his flesh and blood. To this sentence you do adde of your owne authoritie these wordes (the bread & wine) which wordes Theophilact hath not, which is an vtrue parte of him, that pretendeth to be a true interpreter. And by adding those wordes, you alter clearly the authoys meaning. For wheate & authoys meaning was that we should abhorre to eate Christes flesh, and drinke his blood in theyr propre forme and kind, yet almighty God hath ordeyned that in his holy supper we should receaue & fourmes and kindes of bread and wine, and that those kindes should be tourned (vnto them that worthely receaue the same) into the vertue and effecte of Christes very flesh and blood, although they remaine still in the same kinde

kynd and fourme of bread and wine. And so by him the nature and kinde of bread and wine remayne. And yet the same be tourned into the vertue of flesh and bloud. So that the word, (fourmes) is the accusatiue case, as well to the verbe tourneth, as to the verbe conserueth, but you to make Theophilact serue your purpose, adde of your owne head two other accusatiue cases, that is to say (bread and wine) besides Theophilactes words, wherein all men may consider how little you regarde the truth, that to mayntayne your vnttrue doctrine once deuised by your selues, care not what vnttruth you vse besides, to corrupt all doctours, making so many faultes in translation of one sentence.

¹⁰ And if the wordes alleaged vpon marke, were not Theophilactes wordes, but the wordes of Theophilus Alexandrinus (as you say) at the least Theophilact must borrow them of Theophilus, bycause the wordes be all one xvi. lynes together, sauing this word (Veritie) which Theophilact tourneth into vertue. And then it is to be thought, that he would not alter that word (wherein all the contention standeth) without some consideration. And specially when Theophilus speaketh of the veritie of Christes body (as you say) if Theophilact had thought the body had bene there, would he haue refused the word, and changed veritie into vertue, bringing his owne fayth into suspition, and geuing occasion of errour vnto other?

And where to excuse your errour in translation, you say \hat{y} the wordes by you alleaged in the name of Theophilus Alexandrinus, be not Theophilactes wordes, and I deny that they be Theophilus wordes, so then be they no bodies wordes, which is no detriment to my cause at all, (bycause I tooke him for none of my witnes) but it is in a maner a clere ouerthrow of your cause, which take him for your cheif & principall witnesse saying that no catholike writer among \hat{y} Grekes, hath more playnly set forth the truth of the presence of Christes body in the Sacrament, then Theophilactus hath, and here vpon you make your issue.

And yet haue I a good cause to call the Theophilactes wordes, for as much as I finde them in his workes printed abroad, sauing one word which you haue vntuly corrupted, bycause that worde pleasech you not. And yet am I not bound to admit that your witnesse is named Theophilus, except you haue better proofes therof then this, that one sayth, he hath him in a corner, and so alleadgeth him. It is your parte to proue your owne witnes, and not my parte that stand herein only at defence. And yet to euery indiferent man I haue shewed sufficient matter to reiect him. Heare now my answer to S. Hierom.

Besides this our aduersaries do alleadge S. Hierom vpo the epistle *Ad titum*, that there is as great difference betwene the Loues called *Panis propositionis*, and the body of Christ, as there is betwene a shadow of a body, and the body it self, and as there is betwene an image and the thing it selfe, and betwene an example of thinges to come, and the thinges that be prefigured by them.

These wordes of S. Hierom truly vnderstand, serue nothing for the intent of the Papists. For he ment that the Shew bread of the law, was but a darke shadow of Christ to come, but the sacrament of Christes body is a cleare testimony, that Christ is already come, and that he hath performed that which was promised, and doth presently comfort and feede vs spiritually with his

pre-

„The answers
to Hieronimus.
„super epistol. ad
„Titum.

precious body and blood, notwithstanding that corporally he is assended into heauen.

Winchester.

Hieronim,

This Authoꝝ traunyleth to aunswer S. Hierom, and to make him the easier foꝝ him to deale with, he cutteth of that followeth in the same S. Hierom, which should make the matter open and manifest, how effectually S. Hierom speaketh of the Sacrament of Chyistes body and blood. There is (sayth S. Hierome) as greate difference betwene the loanes called *Panes propositionis*, and the body of Chyist, as there is betwene the shadowe of a body and the body it selfe, and as there is betwene an image and the true thing it selfe, and betwene an example of thinges to come, and the thinges that be prefigured by them. Therfoze as mekenes, patience, sobrietie, moderation, abstinence of gayne, hospitalitie also, and liberalitie should be chiefly in a Bishop, and among all layemen an excellency in them: so there should be in him a speciall chastitie, and as I should say chastitie that is priestly, that he should not onely absteyne from vncleane worke, but also from the caste of his eye, and his mynde free from error of thought, that should make the body of Chyist. These be S. Hieroms wordes in this place. By the latter parte tobreof appeareth playnly how S. Hierome meaneth of Chyistes body in the Sacrament, of which the loanes that were (*Panes propositionis*) were a shadowe (as S. Hierome sayth) that bread being the image, and this the truth, that the example, and this that was prefigured. So as if Chyistes body in the Sacrament should be there but figuratiuely (as this authoꝝ teacheth) then were the bread of Proposition, figure of a figure, and shadowe of a shadow which is ouer great an absurditie in our religion. Therfoze there can not be a moze playne pꝛoofe to shew, that by S. Hieromes mynd, Chyistes body is verely in the Sacrament and not figuratiuely onely, then whe he noteth (*Panes propositionis*) to be the figure and the shadowe of Chyistes body in the Sacrament. Foꝝ as Tertulian sayth, *Figura non esset nisi veritatis esset corpus*. The other were not to be called a figure, if that, answered vnto it, wer not of truth, which is the sence of Tertulians wordes. And therfoze S. Hierome could w no other wordes haue expꝛessed his mynde so certaynly & playnly, as with these to confesse y truth of Chyistes body in the Sacrament. And therfoze regarde not reader what this authoꝝ sayth: Foꝝ S. Hierome affirmeth playnly Chyistes true body to be in the Sacrament, the consecration wherof although S. Hierom attributeth to the minister, yet we must vnderstand him, that he taketh God foꝝ the authoꝝ and worker, notwithstanding by reason of the ministry in the church, the doing is ascribed to manne as minister, bycause Chyist sayd (*Hoc facite*) after which speech, saluation, remission of sinne, and the worke in oþher Sacramentes is attribute to the minister, being neuerthelesse the same the pꝛopꝛe and speciall workes of God.

Tertulianus ad-
uersus Martione
lib. 4.

And this I adde, bicause some be vnjustly offended, to heare that man should make the body of Chyist. And this authoꝝ findth fault befoze at the word making, which religiously heard and reuerently spoken, should offend no man, foꝝ man is but a minister, wherin he should not gloꝝy. And Chyist maketh not him selfe of the matter of bread, noꝝ maketh him selfe so oft of bread a new body, but sitting in heauen, dooth as our inuisible Priest worke in the mystery of the visibill priesthood of his church, and maketh pꝛesent by his omnipotencie, his glorified body and blood in this high mystery, by conuersion of the visibill creatures of bread and wine, as Cmissen sayth, into the same. This authoꝝ of this booke (as thou reader mayst perceauē) applieth the figure of the breades called *Panes propositionis*, to the body of Chyist to come, where as S. Hierome calleth them the figure of Chyistes body in the Sacrament, and therfoze doth fashion his argument in this sence. If those breades that were but a figure, required so much cleanes in them that should eat them, that they might not eate of them, which a day oꝝ two befoze had lyeen with theyꝝ wines: what cleanes is required in him that should make the body of Chyist? Wherby thou mayst se how this authoꝝ hath reserued this notable place of S. Hierom to the later ende, that thou shouldest in the ende as well as in the middell see him evidently snarled, foꝝ the better remembꝛance.

Caun-

THese wordes of S. Hierome I haue sufficiently answered in my former booke. And now to adde something therunto, I say that he meaneth not that *Panis Propositionis*, be figures of the sacrament, but of Christes very body. And yet the same body is not onely in the sacrament figuratiuely, but it is also in the true ministracion therof, spirituallly present & spirituallly eaten, as in my booke I haue playnely declared. But how is it possible that Caius Vlpian or Scenola, Bartholus, Baldus or Curtius should haue knowledg what, is ment by the spirituall presence of Christ in the sacrament, and of the spirituall eating of his flesh and bloud, if they be voyde of a liuely fayth feeding and comforting theyr soules, with their owne workes and not with the breaking of the body and shedding of the bloud of our Saviour Christ.

The meat that the Papistes liue, by is indulgences and pardons, and such other remission of sinnes, as cometh all from the Pope, which giueth no life, but infecteth and poysoneth: but the meate that the true Christian man lyueth by, is Christ him selfe, who is eaten onely by fayth, and so eaten is life and spirite, giuing that life that endureth and continueth for euer. God graunt that we may learne this heauenly knowledg of the spirituall presence, that we may spirituallly taste and feede of this heauenly foode.

Now where you say that there canne not be a more playne prooffe to shew that Christes body is verely in the sacrament, and not figuratiuely onely, than when S. Hierome noteth *Panis propositionis*, to be the figure and shadow of Christes body in the sacrament. For (as Tertulian sayth) the other were not to be called a figure, if that which answereth to it were not of truth. Here your (for) is a playne fallax à non causa ut causa, and a wonderous subtiltie is vsed therein. For where Tertulian proueth, that Christ had here in earth a very body (which Martion denied bicause that bread was instituted to be a figure therof, and there canne bee no figure of a thing that is not, you alleadge Tertulians wordes, as though he should say, that Christes body is in the sacrament vnder the forme of bread, whereof neyther Tertulian intreated in that place, nor it is not required, that the body should be corporally where the figure is, but rather it should be in bayne to haue a figure when þ thing it selfe is present. And therfore you vntruely reporte both of S. Hierome and Tertulian. For neyther of them both do say, as you would gather of theyr wordes, that Christes body is in the sacrament really and corporally.

whether the
body of Christ
be made of the
matter of bread

And where you say that Christ maketh not him selfe of the matier of bread, either you be very ignorant in the doctrine of the sacrament (as it hath bene taught these fīue hundred yeares) or els you dissemble the matter. Hath not this bene the teaching of the schole diuines, yea of Innocent him selfe, that the matter of this Sacrament is bread of wheat, and wine of grapes? Do they not say, that þ substance of bread is tourned into the substance of Christes flesh? and that his flesh is made of bread? And who worketh this, but Christ him selfe? And haue you not confessed all this in your booke of the Devils sophistry? Why do you then deny here that which you taught before, and which hath bene the common approued doctrine of the Papistes so many yeares? And bycause it should

Thon. 1.
Eps. 7.
Gen. 1.

should haue the more authorite, was not this put into the masse booke, and reade every yeare? *Dogma datur christianis, quod in carnem transit panis, et uinum in sanguinem?* Now seeing that you haue taught so many yeares, that the matter and substance of bread is not consumed to nothing, but is chaunged and tourned into the body of Christ, so that the body of Christ is made of it, what meane you now to deny that Christ is made of the matter of bread? when water was tourned into wine, was not y wine made of the water? And when the rodde was tourned into a serpent, and water into blood, the earth into a man, and his ribbe into a woman, were not the woman, man, blood and serpent, made of the matter of the ribbe, the earth, the water and the rodde? And is not euery thing made of that which is tourned into it? As bread is made of Corne, wine of grapes, beare of water, hoppes and mault, and so of all thinges like? And when you haue confessed your selues so many yeares passed, that Christ is made of bread in the Sacrament, what moueth you now to say, that Christ maketh not him selfe of y matter of bread? except y eyther you will say, y the priest doth it and not Christ (which were an intollerable blaspheme) or that the truth is of such a nature that euen the very aduersaries therof (sometime bywares acknowledge it, or els that force of argumentes constrayneth you to confesse the truth agaynst your will, when you see none other shift to escape? But if you take vpon you to defend the receaued doctrine of the Papistes, you must affirme that doctrine which they affirme, and say that bread in the Sacrament is the matter wherof Christes body is made, wherof must than nedes follow *ex consequenti*, that he hath from tyme to tyme a new body, made of new bread, besides the body which was incarnated, and neuer but once made, nor of none other substance but of his mother. So that it is but a bayne cauillation (onely to elude simple people, or to shift of the matter) to say (as you do) that Christ is not made of the breade, but is made to be present there. For than should he haue sayd, There is my body, and not, This is my body And to be present, requireth no new making: but to be present by conuersion, requireth a new making. As the wine that was bought at the marriage in the Cane of Galilee (if there were any such) was present without conuersion, and so without new making: but the wine that was made of water, was present by conuersion, which could not be without new making. And so must Christes body be newly made, if it be present by corporall conuersion of the substance of bread, into the substance of it. And now I referre to euery indifferent reader, to iudge betwene vs both, which of vs is most snarled. Now let vs examine the other authours following in my booke.

Augustinus Sedulius,
Leo,
Fulgentius,
Calsiodorus,
Gregorius,

And the same is to be answered vnto all that the aduersaries bring of S. Augustine, Sedulius, Leo, Fulgentius, Calsiodorus, Gregorius, and other, concerning the eating of Christ in the Sacrament.

Which thing can not be vnderstanded playnly as the wordes sound, but figuratiuely and spirituallly, as before is sufficiently proued, and hereafter shall be more fully declared in the fourth parte of this booke.

winchester.

Because this authour who hitherto hath answered none substantially, would neuertheless

lesse be seene to aunswer all, he windeth by fyre of them in one fardell, S. Augustine, Sedulius, Leo, Fulgentius, Cassiodorus, and Gregorius, and dispatcheth them all with an (*ut supra*;) and among them I thinke he would haue knitte by all the rest of the learned men of all ages, amonges whome I know none that wyte, as this Authoꝝ doth of the Sacrament, oꝝ impugne the Catholique sayth as this authoꝝ doth by the enuious name of Papistes. Sence Christes tyme there is no memoꝝy moꝝe than of fyre, that haue affirmed that doctrine which this authoꝝ would haue called now the Catholike doctrine, and yet not wyttē by them of one soyte, neither receiued in beleefe in publike profession.

Augustinus.
Sedulius.
Leo.
Fulgentius.
Cassiodorius.
Gregorius.

But secretly, when it hapned, begunne by conspiracy, and in the ende euer by therto extincte and quenched. First was Bertrame, then Berengarius, then Wicliffe, and in our tyme, Decolampadius, Zwinglius, and Iohannus Wadianus. I will not reckon Peter Martyr, because such as know him, sayth he is not learned; noꝝ this authoꝝ, because he doth but as it were, translate Peter Martyr, sauing he roseth at solutions, as liketh his phantasie, as I haue before declared. Whiche matter being thus, it is a strange title of this Booke, to call it the twelue Catholique doctrine.

Peter Martyr.

Caunterbury.

ALl that you haue these many peres gathered together for your purpose, oꝝ that can be gathered, may be well trusted by in a very small fardell, and very easely borne and caried away. For any weight that is therein. For your doinges bee like to him, that would sayne seme to haue some thing, and hauing nothing els, filleth a great male full of strawe, that men should thynke he caried some thing, where indeed a litle bouget had ben sufficient for so much in value.

And as for your owne doctrine, it is so straunge, that neither it agreeth with the scripture, noꝝ with the old catholike church, noꝝ yet with the later church oꝝ congregation of the Papistes: but you stand poste alone, after the fall of the Papisticall doctrine, as sometime an old poste standeth when the building is ouerthrowen.

And where you say, that since Christes tyme there is no mo but fyre, that haue affirmed the doctrine that I haue taught, all that haue been learned, and haue redde the olde authoꝝ of the catholike church, may evidently see the contrary, That sithens Christes tyme the doctrine of my booke was euer the catholike and publike receaued sayth of the church, vntill Nicholas the secondes tyme, who compelled Berengarius to make such a deuillish recantation, that the papistes the selues be now ashamed of it. And since that tyme, haue many thousandes been cruelly persecuted onely for the profession of the true sayth. For no maune myght speake one worde agaynst the byshope of Romes determination herein, but he was taken for an heretike, and so condemned, as Wicliffe, Husle, and an infinite numbre mo.

Nicholas the 2^d.
Berengarius.

And as for Bertram, he was neuer before this tyme detected of any error that euer I redde, but onely now by you. For al other that haue written of him, haue spoken much to his commendation and prayse. But I know what the matter is, he hath written against your mynde, which is a fault and error great inough.

Bertram.

As for Doctour Peter Martyr, he is of age to aunswer for him selfe, but concerning him, that told you that he was not learned, I would wish you to leaue this olde rooted fault in you, to be light of credite. For I suppose, that if his lernyng that tolde you that lye, and yours also, wer

Peter Martyr.

set both together, you should be farre behind Master Peter Martyr. Marye in wordes, I think that you alone would overlay two Peter Martyrs, he is so sobre a man, and delighteth not in wasting of wordes in bayne. And none do say that he is not lerned, but such as know hym not, or be not lerned themselves, or els be so malicious or enuious, & they wittingly speake agaynst theyr owne consciēce. And no doubt, that man bringeth hym selfe out of the estimation of a learned man, which, hath heard him reason and reade, and sayth that he is not learned. And whoe soeuer misreporteth hym, and hath neuer heard him, may not be called so well Momus as Sicophanta, whose property is to misreporte thē, whome they neither see nor knowe. Now resteth onely Damascene, of whome I write thus.

The answer
to Damascenus
de fide orth. lib.
4. cap 14.

But here Iohn Damascen may in no wise be passed ouer, whome for is anctoritic, the aduersaries of Christes trew naturall body, do reckon as a stout champion, sufficient to defende all the whole matter alone. But neither is the authorite of Damascene so greate, that they may oppresse vs therby, nor his wordes so playne for them, as they boast and vntruly pretende. For he is but a yong new author in the respecte of those which we haue brought in for our partie. And in diuers poyntes he varieth from the most auncient authors (if he meane as they expound him) as when he sayeth, that the bread and wine be not figures, which all the olde authors call figures: and that the bread and wyne consume not, nor be auoyded downward, which Origen and S. Augustine affirme: or that they be not called the examples of Christes body after the consecration, which shall manifestly appeare false by the Lyurgy ascribed vnto S. Basyll.

And moreouer the sayd Damascene was one of the Byshop of Romes chief proctours agaynst the Emperours, and as it were his right hand, to set abroad all idolatrye by his owne hand writing. And therefore if he lost his hande (as they say he didde) he lost it by Goddes most righteous iudgemente, whatsoeuer they sayne and fable of the myraculous restitution of the same. And yet whatsoeuer the sayd Damascen writeth in other matters, surely in this place which the aduersaries do alleadge, he writeth spiritually and godly, although the Papists cyther of ignorance mistake him, or els willingly wraist him, and writh him to theyr purpose, cleane contrary to his meaning.

The sum of Damascene his doctrine in this matter is this. That as Christ being both God and man hath in him two natures, so hath he two natiuities, one eternall, and the other temporall. And so likewise we (being as it were double men, or hauing euery one of vs two men in vs, the new man and the old man, the spirituall man and the carnall man) haue a double natiuitie: One of our first carnall father Adam (by whome as by auncient inheritaunce, cometh vnto vs maledictiō and euerlasting damnation) and the other of our heauenly Adam, that is to say, of Christ, by whome we be made heires of celesti- all benediction, and euerlasting glory and imortalitie.

And bicause this Adam is spirituall, therefore our generation by him must be spirituall, and our feeding must be likewise spirituall. And our spirituall generation by him is playnly set forth in baptisme, and our spirituall meat and food is set forth in the holy communion and supper of the Lord. And because our sightes be so feeble that we cannot see the spirituall water wherwith we be washed in baptisme, nor the spirituall meat wherwith we be fed at the

Lordes

Lordes table. Therefore to help our infirmities, and to make vs the better to see the same with a pure fayth, our sauour Christ hath set forth the same, as it were before our eyes, by sensible signes and tokens, which we be dayly vsed and accustomed vnto.

And bycause the common custome of men, is to wash in water, therefore our spirituall regeneration in Christ, or spirituall washing in his blood, is declared vnto vs in baptisme by water. Likewise our spirituall nourishment & feeding in Christ, is set before our eyes by bread & wine, because they be meates and drinckes which chiefly & vsually we be fedde withall, that as they feede the body, so doth Christ with his flesh & blood spirituallly feede the soule.

And therefore the bread and wine be called examples of Christes flesh and blood, and also they be called his very flesh and blood, to signifie vnto vs, that as they feed vs carnally, so doe they admonish vs, that Christ with his flesh and blood doth feed vs spirituallly, and most truly vnto euertlasting lyfe.

And as almighty God by his most mighty word and his holy spirite and infinite power, brought forth all creatures in the beginning, and euertlastingly hath preferred them: euen so by the same word and power he worketh in vs, from tyme to tyme, this meruailous spirituall generation and wonderfull spirituall nourishment and feeding, which is wrought onely by God, and is comprehended and receaued of vs by fayth.

And as bread and drinke by naturall nourishment, be chaunged into a mannes body, and yet the body is not chaunged, but is the same that it was before: so although the bread and wine be sacramentally changed into Christes body, yet his body is the same, and in the same place that it was before, that is to say, in heauen, without any alteration of the same.

And the bread and wine be not so changed into the flesh and blood of Christ, that they be made one nature, but they remayne still distinct in nature, so that the bread in it selfe is not his flesh, and the wine his blood, but vnto them that worthely eate and drinke the bread and wine, to them the bread and wine be his flesh and blood, that is to say, by things naturall, and which they be accustomed vnto, they be exaulted vnto things aboue nature. For the sacramentall bread and wine be not bare and naked figures, but so pithy and effectuou, that who soeuer worthely eaterh them, eaterh spiritually Christes flesh and blood, and hath by them euertlasting life.

Wherefore, whosoever cometh to the Lordes table, must come with all humilitie, feare, reuerence, and puritie of lyfe, as to receaue not onely bread and wine, but also our sauour Christ, both God and man, withall his benefites, to the reliefe and sustentation both of theyr bodyes and soules.

This is briefly the summe and true meaning of Damascene, concerning this matter.

Wherefore they that gather of him, eyther the naturall presence of Christes body in the Sacraments of bread and wine, or the adoration of the outward and visible sacrament: or that after the consecration there remayneth no bread, nor wine, nor other substaunce, but onely the substaunce of the body and blood of Christ: eyther they vnderstand not Damascene, or els of wilfull frowardnes they will not vnderstand him: which rather seemeth to be true, by such collections as they haue vniustly gathered and noted out of him.

For although he say, that Christ is the spirituall meat, yet as in baptisme the holy ghost is not in the water, but in him that is vsfaynedly baptised: so

Damascene ment not, that Christ is in the bread, but in him that worthely eateth the bread.

And though he say that the bread is Christes body and the wine his bloud, yet he ment not that the bread considered in it selfe, or the wine in it selfe, being not receaued, is his flesh and bloud: but to such as by vnfayned sayth worthely receaue the bread and wine, to such the bread and wine, are called by Damascene the body and bloud of Christ, bicause that such persons, through the working of the holy ghost, be so knitte and vnited spiritually to Christes flesh and bloud, and to his diuinite also, that they be fedde with them vnto euerlasting life.

Furthermore, Damascene sayth not that the sacrament should bee worshipped and adored, as the Papiſts terme it (which is playne idolatrye) but that we must worship Christ God and man. And yet we may not worship him in bread and wine, but sitting in heauen with his father, and being spiritually within our selues.

Nor he sayth not, that there remaineth no bread nor wine, nor none other substance, but only the substance of the body and bloud of Christ: but he sayth playnly, that as a burning coale is not wodde only, but fier and wodde ioyned together, so the bread of the Communion is not bread only, but bread ioyned to the diuinite. But those that say, that there is none other substance but the substance of the body and bloud of Christ, do not onely deny that there is bread and wine, but by force they must deny also, that there is either Christes diuinitie or his soule. For if the flesh and bloud, the soule and diuinitie of Christ be foure substances, and in the sacrament be but two of them, that is to say, his flesh and bloud, than where is his soule and diuinitie? And thus these men diuide Iesus, seperating his diuinitie from his humanitie. Of whome S. Iohn sayth: Whosoever deuideth Iesus, is not of God, but he is Antichrist.

1. Iohn. 4.

In libro de duabus in Christo voluntatibus,

And moreouer these men do so separate Christes body from his members in the sacrament, that they leaue him no mans body at all. For as Damascene sayth that the distinctiō of members pertayne so much to the nature of mans body, that where there is no such distinctiō, there is no perfect mans body.

But by these papiſts doctrine, there is no such distinction of members in the sacrament: for either there is no head, feete, handes, armes, legges mouth, eyes, and nose at all, or els all his head, all feete, all handes, all armes, all legges, all mouth, all eyes, and all nose. And so they make of Christes body, no mans body at all.

Thus being confuted the Papiſts errours, aswell concerning Transubstantiation, as the real, corporal, and naturall presence of Christ in the sacrament (which were two principall poyntes purposed in the beginning of this worke) Now it is tyme some thing to speake of the third error of the papiſtes, which is concerning the eating of Christes very body, and drinking of his bloud.

Winchester.

Damascene.

Last of all, the author busseth himselfe with Damascene, and goeth about to answer him by making of a summe, which summe is so wrong accompted, that euery man that readeth Damascene, may be auditour to controule it. And this will I say, Damascene, writeth so evidently in the matter, that Peter Martyr, for a shift is sayne to finde fault in his iudgement and age, and yet he is .liiii. C. yeares olde at the least and I say at the least, because he is rekened of summe halfe as old agayne. And what

so

so euer his iudgement were, he writeth as Pelandon sayth, his testimony of the sayth of the Sacrament, as it was in his tyme. I would write in here Damascens woordes, to compare them with the summe collected by this authoꝝ, wherby to dyspone his particulars playnly, but the woordes of Damascene be to be redde, translated already abrode.

As foꝝ the foure substances, which this authoꝝ by accompte numbꝛeth of Christ, myght haue bene left vnreckened by tale, because amonge them that be saythfull, and vnderstand truly wher soeuer the substance of Christs very body is, there is also vnderstanded by concomitance to be pꝛesent the substance of his soule as very man, and also of the Godhead as very God. And in the mater of the sacrament therfoꝝ, contending with hym that would haue the substance of bread there, it may be sayd there is in the Sacrament the onely substance of Christs bodye, because the woꝝde onely thus placed, ercludeth other straunge substances, and not the substances which without contention be knowen and confessed vnite with Christs body. And so a man may be sayd to be alone in his house, when he hath no straungers, although he hath a number of his owne men. And Crasimus noteth how the euangilest writeth Christ to haue prayed alone, and yet certayne of his disciples were there. And if in a contenti- on rayed, whether the father and sonne were both killed in such a field oꝝ no, I de- fended the father to haue bene onely killed there, and therupon a wager layd, should I lose, if by pꝛose it appeared, that not onely the father, but also thꝛee oꝝ fower of the fa- thers seruauntes were slayne, but the sonne escaped: And as in this speache the woꝝde (onely) serued to erlude that was in contention, and not to reduce the number to one, no moze is it in the speach that this authoꝝ would reppone, and therfoꝝ neded not to haue occupped him selfe in the matter, wherin I heard him once say in a good audice, hym selfe was satisfied. In which mynde I would he had continued. and hauing so slender stufte as this is, and the truth so euident agaynst him, not to haue resuscitate this so often reppoued vntruth, wherin neuer hitherto any one could pꝛeuayle.

Concomitance.

Caunterbury.

1 **A**S foꝝ Damascene needeth no further aunswer, then I haue made in my former booke. But I pray the reader, that he will diligently examine y^e place, and so to be an indifferent auditour betwixt vs two.

2 **N**ow when you be called to accompt foꝝ the number of substances in the Sacramēt, I perceauē by your wzangling, that you be somewhat moued with this audite, foꝝ bycause you be called to accompt. And I can not blame you, though it somewhat greene you, foꝝ it toucheth the very quicke. And although I my selfe can right well vnderstand your num- bers, that when you name but one, you meane fower, yet you should haue considered before hand, to whome your booke was written. You wrote to playne simple people in the english tongue, which vnderstande no further but one to be one, and fower to be fower. And therfore when you say there is but one, and meane fower, you attemper not your speach to the capacities of them to whome you write.

Now haue I aunswered to all your frivulous cauilations agaynst my thyꝛd booke, and fortified it so strongly, that you haue spent all your shotte and powder in bayne. And I trust I haue eyther broken your peeces, oꝝ pegged them, that you shall be able to shoote no moze. Or if you shoote, the shotte shall be so faynte, that it shall not be able to perce through a paper leafe. And the like I trust to doe, to all the munition and ordinaunce layde agaynst my fourth booke.

Tiii.

THE

THE CONFVTATION OF the fourth booke.

THus hauing perused the effect of the third booke, I will likewise peruse the fourth, and then shall follow in direct course, to speake of the matter of transubstantiation. In this fourth Booke the authoꝝ intreateth eating and drinking of Chyristes body and bloud: And in the first part thereof traunayleth to confirme his purpose, and in the second part, aunswereth as he can to his aduersaries, and so taketh occasion to speake of Adozation.

His chiefe purpose is to proue that euill men receiue not y body and bloud of Chyrist in the Sacrament, which after this authoꝝ doctrine, is a very superfluous matter. For if the sacrament be onely a figure, and the body and bloud of Chyrist be there onely figuratiuely, whereto should this authoꝝ dispute of euill mens eating, when good menne can not eate Chyrist in the sacrament, bycause he is not there. For by the effect of this authoꝝ doctrine, the Sacrament is but a visibler preaching by the tokens and signes of bread and wine, that in beleeuing and remembryng Chyristes benefites, with reuoluing them in our mynde, we should in fayth feed vpon Chyrist spiritually, beleueng that as the bread & wine feedeth & nourisheth our bodies, so Chyrist feedeth & nourisheth our soules, which be good wordes, but such as the wordes in Chyristes supper do not learne, & yet may be well gathered, not to limitte y mystery of the supper, but to be spoken & taught touching y beleueng & remembryng Chyristes benefites, with y reuoluing of the in our minde, therby to learne vs how to feed vpon Chyrist continually without the vse of the visibler Sacramēt, beyng called of S. Augustine the inuisibler sacramēt, wher in by fayth we be nourished with y word of God, & the vertue of Chyristes body & bloud, which the true teaching of the church calleth spirituall manducation only, without which no man is to be accompted a true membeꝝ of the mysticall body of Chyrist. And therfore who so feedeth vpon Chyrist thus spiritually, must needes be a good man, for onely good men be true members of Chyristes mysticall body, which spirituall eating is so good a frute, as it declareth the tree necessarily to be good, and therfore it must be and is a certayne conclusion, that onely good men do eat and drinke the body and bloud of Chyrist spiritually, that is to say, effectually to life. So as this authoꝝ shall haue of me no aduersary therein. And if this authoꝝ had proued that to be the true doctrine that Chyristes very body and bloud is not present in the visibler Sacrament, then might he haue left this fourth booke vnwritten. For after his doctrine, as I sayd before, good men do not eate Chyristes body in the Sacrament vnder the visibler signes, for bycause it is not there, and then much lesse should euill men reach it.

In the Catholike teaching, all the doctrine of eating of Chyrist is concluded in two manner of eatings, one in the visibler Sacrament Sacramentall, an other spirituall without the sacrament. And because in the eating of the visibler Sacrament S. Paule speaketh of vnworthynesse, the same true teaching to open the matter moze clerely according to Scripture noteth vnto vs three manner of eatings, one spirituall onely, which onely good men do, feeding in fayth without the visibler Sacrament. An other is both spirituall and Sacramentall, which also good men only do, receiuing the visibler Sacrament, with a true sincere charitable fayth. The third manner of eating is Sacramentall only, which after S. Paule, euill men do vnworthely, and therfore haue iudgement and condemnation, and be guilty of our Loydes body, not eschewing our Loydes body there. And here ariseth the knot of contention with this authoꝝ, who sayth euill men eate but the Sacramentall bread, wher vnto I reply, no moze do good men neyther, if this authoꝝ doctrine of the Sacrament be true, seing he will haue it but a figure, If this authoꝝ will say the effect is other in good men, then in euill men, I will not strine therein. Vnto to discusse this matter euidently, we must rightly open the truth, and then must consider, the visibler Sacraments as they be of Gods ordinaunce, who directeth vs where to seeke for his gistes, and how, whose working all be it if be not restrained by his Sacramentes, and therfore God may and doth inuisibly sanctifie and salue as it pleaseth hym: yet he teacheth vs of his ordinary working in the visibler Sacraments

August. in sermone domini in monte lib. 3.

cramentes, & ordereth vs to seeke his gistes of helth and lyfe there, wherupon S. Augustine noteth how Baptisme among the Christian men of Aphyke was very well called health, and the Sacrament of Christes body called lyfe, as in which God geueth helth and lyfe, if we worthely vse them. The ordinaunce of these Sacramentes is Goddes worke, the very authoꝝ of the, who as he is in him selfe vniforme, as S. James sayth, without alteration, so as David sayth, his workes be true, which is asmuch as vniforme, soꝝ truth and vniforme aunswereth together. As God is all Goodnes, so all his workes be good. So as considering the substance of Gods workes & ordinaunces as they be in themselves, they be alwayes vniforme, certayne and true in theyꝝ substance as God ordered them. Among men soꝝ whom they be wrought and ordered there is varietie, good men, euill men, worthy, vnworthy, but as S. Paule sayth, there is but one Lord one sayth, one Baptisme. And the parable of the sower which Christ declared himselfe, sheweth a diuersity of the groundes where the seed did fall, but the seed was all one, that did fall in the good ground, and y did fall in the naughty ground, but it fructified onely in the good ground, which seed Christ calleth his word.

And in the first of S. John sayth, his word is spirit and life, so as by the teaching of Christ, spirite and lyfe may fall vpon naughty men, although soꝝ theyꝝ malice, it fa-
 8 rieth not noꝝ fructifieth not in them. And S. Augustine accordyng hereunto, noteth how Christes wordes be spirit and lyfe, although thou doest carnally vnderstand them, and hast no frute of them, yet so they be spirite and lyfe, but not to thee, wherby appeareth the substance of Gods ordinaunce to be one, though we in the vsing of it vary. The promises of God can not be disapoynted by mans infidelitie, as S. Paule sayth
 9 which place Luther alleageth to shew the vnitie in the substance of Baptisme, whither it be ministred to good oꝝ euill. But S. Paule to the Corinthyans declareth it notably in these wordes. We be the good sauour of Christ in them that be salued, and them that perishe. Here S. Paule noteth the sauour good and one to diuers men: but after the diuersitie in men of diuers effectes in them, that is to say, the sauour of life, and the sauour of death, which laying of S. Paule the Greeke scooles gathered by Oecumenius, open and declare with similitudes in nature very aptly. The doue (they say) and the beetell, shall feed both vpon one oymment, and the beetell dye of it, and the doue strengthened by it. The diuersitie in the effect following of the diuersitie of them that eate, and not of that is eaten, which is alway one. Accordyng hereunto S. Augustine agaynst the donatists geueth soꝝ a rule the sacramentes to be one in all, although they be not one that receaue & vse them. And therfoꝝe to knitte by this matter soꝝ the purpose, I intend and write it, soꝝ we must consider the substance of the vi-
 10 sible sacrament of Christes body and blood to be alwayes, as of it selfe it is by Christes ordinaunce, in the vnderstanding wherof, this authoꝝ maketh variaunce, and would haue it by Christes ordinaunce but a figure, which he hath not proued, but and he had proued it, then is it in substance but a figure, and but a figure to good men. Foꝝ it must be in substance one to good and bad, and so neyther to good noꝝ bad this sacrament is other wise dispensed then it is truly taught to be by preaching.

Wherefoꝝe if it be moꝝe then a figure, as it is in deed, and if by Christes ordinaunce it hath present vnder the forme of those visible signes of bread and wine, the very body and blood of Christ, as hath bene truly taught hitherto, then is the substance of the Sacrament one alwayes as the oymment was, whether doues eate of it oꝝ befeles. And this I thus I ioyne with this authoꝝ, that he shall not be able by any learning to make any diuersitie in the substance of this sacrament, what soeuer diuersite follow in the effect. Foꝝ the diuersitie of the effect, is occasioned in them that receaue, as befoꝝe is proued. And then to answer this authoꝝ, I say that onely good men eate and drinck the body and blood of Christ spiritually, as I haue declared, but all good and euill receiue the visible Sacrament of that substance, God hath ordeyned it, which in it hath no variance, but is all one to good and euill.

Caunterbury.

T.iii.

In

August. de peccat. meri. et remiss. lib. 1. Cap. 24.

Jacob. 1.

The substance of Gods workes

Eph. 4. Math 13.

Iohn. 6. Augustinus. In Ioh. tract. 17.

Rom. 3.

1. Corin. 2.

Oecumenius.

In Ioh.

In this booke, because you agre with me almost in the whole, I shall not need much to trauaile in the aunswer, but leauing all your pety tautes agaynst me, and glorious boasting of your selfe, which neyther be seemeth our persones, nor hindreth the truth (nor furthereth your part, but by pompeuse wordes to winne a bayne glory and fame of them that be vnlearned, and haue more regarde to wordes then iudgement of the matter) I shall onely touch here and there such thinges as we vary in, or that be necessary for the defence of the truth.

First after the summe of my fourth booke, collected as pleaseth you, at the first dash you beginne with an vntrue report, ioyned to a subtell Deceyte or fallax, saying that my chief purpose is to proue that euill men receaue not the body and bloud of Christ in the Sacrament. And hereupon you conclude, that my fourth booke is superfluous. But of a false antecedent, all that be learned do know that nothing can be rightly concluded. Now mine intent and purpose in my fourth booke is not to proue, that euill men receaue not the body and bloud of Christ in the sacrament (although that be true) but my chief purpose is to proue, that euill men eate not Christes flesh nor drinke not his bloud, neither in the sacrament nor out of the sacrament: as on the other side good men eat and drinke them both in the sacrament: and out of the Sacrament.

The worde sacrament.

And in the word (Sacrament) which is of your addition (is a subtile fallax, called double vnderstanding. For when the Sacrament is called onely a figure (as you reherse) wherin the body and bloud of Christ be onely figuratiuely, there the word (Sacrament) is taken for the outward signes of bread and wine. And after when you reherse that the Sacrament is a visible preaching by the tokens and signes of bread and wine, in beleuing and remembryng Christes benefites, there the word (Sacrament) is taken for the whole ceremony and ministration of the Sacrament. And so when you goe about by equiuocation of the word to deceaue other men, you fall into your owne snare, and be deceaued your selfe, in that you think you conuey the matter so craftely, that no man can espy you.

But to vtter the matter playnly without fallax or caualation, I teach that no man can eat Christes flesh and drinke his bloud but spiritually, which forasmuch as euill men do not, although they eat the sacramentall bread vntill theyr bellies be full, and drinke the wine vntill they be drunken, yet eat they neither Christes flesh, nor drinke his bloud, neither in the sacrament nor without the sacrament, because they cannot be eaten and drunken but by spirite and fayth, wherof vngodly men be destitute, being nothing but world and flesh.

This therfore is the summe of my teaching in this fourth booke, that in the true ministration of the Sacrament Christ is present spiritually, and so spiritually eaten of them that be godly and spirituall. And as for the vngodly and carnall, they may eate the bread, and drinke the wine, but with Christ him selfe they haue no communion or company, and therefore they neyther eate his flesh nor drinke his bloud, which who soeuer eateth, hath (as Christ sayth him selfe) life by him, as Christ hath life by his father. And to eate Christes body or drinke his bloud (sayth S. Augustine)

1. Cor. 6.

1. Ion. 6.

gustine) is to haue life. For whether Christ be in the Sacrament corporally (as you say) or spiritually in them that rightly beleue in him, and duely receaue the Sacrament (as I say) yet certayne it is, that there he is not eaten corporally but spiritually. For corporal eating with y^e mouth, is to chaure a teare in petes with y^e teeth, after which maner Christes body is of no man eaten: although Nicholas the second, made such an article of the fayth, and compelled Berengarius so to professe. And therefore although Christ were corporally in the Sacrament, yet seeing that he cannot be corporally eaten, this booke commeth in good place and is very necessary, to know that Christes body can not be eaten but spiritually, by beleuing and remembryng Christes benefites, and reuoluing them in our mynd, beleueing that as the bread and wine feed and nourish our bodies, so Christ feedeth and nourisheth our soules.

August in Iohn.
tract. 26. & de
verbis Apost.
sermon. 2.

Nicolaus secundus.

And ought this to come out of a christian mannes mouth, That these be good wordes, but such as the wordes of Christes supper do not learne vs? Do not the wordes of Christes supper learne vs to eate the breade and drinke the wine in the remembraunce of his death? Is not the breaking and eating of the bread, after such sort as Christ ordayned, a communication of Christes body vnto vs? Is not the cuppe likewise a communication of his blood vnto vs? Should not then christian people according hereunto, in fayth feed vpon Christ spiritually, beleueing that as the bread & wine feed and nourish theyr bodies, so doth Christ their soules with his owne flesh and blood? And shall any Christian man now say, that these be good wordes, but such as the wordes in Christes supper do not learne vs?

Luk. 22.
1. Cor. 11.
1. Cor. 10.

And yet these sayd wordes limit not the mystery of the supper: for as much as that mystery of eating Christes flesh and drinking his blood extendeth further then the supper, and continueth so long as we be liuely membres of Christes body. For none feede nor be nourished by him, but that be liuely members of his body, and so long and no longer feede they of him, then they be his true membres, and receaue life from him. For feeding of him, is to receaue life.

But this is not that inuisible sacrament which you say S. Augustine speaketh of in *sermone Domini in monte*, the iij. booke. For he calleth there the dayly bread, which we continually pray for, eyther corporall bread and meate which is our dayly sustenance for the body, or els the visibill sacrament of bread and wine, or the inuisible sacrament of gods word and comaundementes, of the which sacramentes gods word is dayly heard, and the other is dayly seene. And if by the inuisible sacrament of goddes word S. Augustine ment our nourishment by Christes flesh and blood, than be we nourished with them as well by gods word, as by the sacrament of the lordes supper.

Augusti. in ser-
mo. domini in
monte. lib. 1.

But yet who so euer tolde you that S. Augustine wrote this in the iij. booke de *sermone Domini in monte*, trust him not much hereafter, for he dyd vtterly deceaue you. For S. Augustine wrote no more but .iiij. bookes de *sermone Domini in monte*, and if you can make .iiij. of .iiij. (as you do here) and one of .iiij. as you dyd before in the substances of Christ, you be a meruailouse auditour, and then had all men neede to beware of your accomptes, least you deceaue them. And you cannot lay the fault here

here in the Mynter, for I haue seen it witten so both by your own hand, and by the hand of your secretary.

Now when you haue wrangled in this matter as much as you can, at length you confesse the truth, that who so feedeth vpon Christ spirituallly, must needes be a good man, (for only good men be members of Christes mysticall body) which spirituall eating is so good a frute, as it declareth the tree necessarily to be good. And therefore it must be and is a certaine conclusion, that onely good menne doe eate and drinke the bodye and bloude of Christ spirituallly, that is to say, effectually to lyfe. This you write in conclusion, and this is y very doctrine that I teache, and in the same tearmes: marry, I adde therto, y the eating of Christes body is a spirituall eating, and the drinking of his bloud is a spirituall drinkyng, and therefore no euill man can eate his flesh, nor drinke his bloud, as this my forth booke teacheth, and is necessary to be witten. For although neither good nor euell men eate Christes body in the sacrament, vnder the visibill signes, in the which he is not but sacramentally: yet the good feede of him spirituallly, being inhabiting spirituallly within them, although corporally he be absent and in heauen: but the euell men neither feede vpon him corporally, nor spirituallly (from whom he is both the sayd wayes absent) although corporally, they eate and drinke with theyr mouthes, the sacramentes of his body and bloud.

Three manner
of eatings.

Now where you note here three manner of eatings, and yet but two manner of eatings of Christ, this your noting is very true, if it be truly vnderstand. For there be in dede three mayer of eatings, one spirituall onely an other spiritual and sacramentall both together, & the third sacramentall only: and yet Christ him selfe is eaten but in the first two manner of wayes, as you truly teache. And for to set out this distinctio somewhat more playnly, that playne menne may vnderstand it, it may thus be tearmed, That there is a spirituall eating only, when Christ by a true sayth is eaten without the sacrament: Also there is an other eating both spirituall and sacramental, when the visibill sacrament is eaten with the mouth, and Christ him selfe is eaten with a true sayth: The third eating is sacramentall only, when the sacrament is eaten and not Christ him selfe. So that in the first is Christ eaten without the sacrament: in the seconde he is eaten with the sacrament: and in the thirde the sacrament is eaten without him: and therefore it is called sacramentall eating onely, bycause onely the sacramente is eaten, and not Christ him selfe. After the two first maner of wayes, godly men do eate (who feede and liue by Christ) the thirde manner of wayes the wicked do eate, and therefore (as S. Augustine sayth) they neither eate Christes flesh nor drinke his bloud although euery day they eat the sacrament therof, to the condemnation of theyr presumption. And for this cause also S. Paule sayth not, He that eateth Christes body, and drinketh his bloud vnworthely, shall haue condemnation, and be guilty of the Lordes body: but he sayth, he that eateth this bread, and drinketh the cup of the Lord vnworthely, shalbe guilty of the Lordes body, and eateth and drinketh his owne damnation, bycause he esteemeth not the Lordes body.

Augustin in Ioh.
tract. 16.

1. Cor. 11.

And here you committe two fowle faultes. One is, that you declare S. Paule to speake of the body and bloud of Christ, when he spake of the

the bread and wine. The other fault is, that you adde to S. Paules wordes this word (there) and so buyde your worke vpon a foundation made by your owne selfe.

And where you say, that if my doctrine be true, neyther good men nor euill eate but the sacramentall bread, it can be none other but very forwardnes and mere wilfulnes, that you will not vnderstand that thinge which I haue spoken so playnly, & repeted so many tymes. For I say, that good men eat the Lordes body spiritually to theyr eternall nourishment, where as euyl men eat but the bread carnally to their eternall punishment. And as you note of S. Augustine, that baptisme is very well called health, and the sacrament of Christes body called lyfe, as in which God gyueth health and lyfe, if we worthely vse them: so is the sacramentall bread very well called Christes body, and y wine his bloud, as in the ministracion wherof, Christ geueth vs his flesh and bloude, if we worthely receaue them.

August. de peccatorum meritis & remiss. li. i. cap. 24.

The workes of God vni forme.

7 And where you teach how the workes of God in them selues be alway true and vni forme in all men without diuersitie in good and euill, in worthy and vnworthy, you bring in this mysticall matter here clearly without purpose or reason, farre passyng the capacite of simple readers, onely to blinde their eyes withall. By which kynde of teaching it is all one worke of God to saue and to damne, to kill and to gyue lyfe, to hate and to loue, to elect and to reiect, and to be short, by this kinde of doctrine God and all his workes be one, without diuersite eyther of one worke from an other, or of his workes from his substance. And by this meanes it is all one worke of God in baptisme and in the Lordes supper. But all this is spoken quite besides the matter, and serueth for nothing but to cast a myst before mens eyes, as it semeth you seeke nothing els thorow your whole booke.

8 And this your doctrine hath a very euill smacke, that spirite and life should fall vpon naughtie men, although for theyr malice it tary not. For by this doctrine you ioyne together in one man, Christ and Beliall, the spirite of God and the spirite of the diuell, lyfe and death, and all at one tyme: which doctrine I will not name what it is, for ail saythfull men know the name right well and detest the same. And what ignoraunce can be shewed more in him that accompteth himselfe learned, then to gather of Christes wordes (where he sayth, his wordes be spirite and life) that spirite and lyfe should be in euill men because they heare his wordes. For the wordes which you recyte by and by of S. Augustin, shew how vayne your argument is, when he sayth, The wordes be spirite and life, but not to thee, that doest carnally vnderstand them. What estimation of learning or of truth would you haue men to conceaue of you, that bring such vnlearned argumentes wherof the inuabilitie appeareth within six lynnes after? Which must nedes declare in you either, much vntruth and vsincere proceeding, or much ignoraunce, or at the least an excedding forgetfulness, to say anythyng, reprovied agayn within six lynnes after. And if the promises of God (as you say) be not disapoynted by our infidelitie, then if euill men eate the very body of Christ and drinke his bloud, they must nedes dwell in Christ, and haue Christ dwelling in them, and by him haue euerlasting lyfe: bycause of these promises of Christ, *Qui manducas*

Spirite and lyfe to fall vpon euill men.

2. Co. 6.

John. 6.

Aug. in Iohn. tract. 27.

John. 6.

ducat meam carnem, & bibit meum sanguinem, in me manet et ego in eo. Et qui manducat meam carnem & bibit meum sanguinem, habet uitam eternam. He that eateth my flesh and drinketh my blood, hath euerm-lasting life. And he that eateth my flesh and drinketh my blood, dwelleth in me and I in him. And yet the third promise, *Qui manducat me & ipse uiuet propter me,* He that eateth me, he shall also lyue by me. These be .iiij. promises of God, which if they can not be disapoynted by our infidilitie, then if euill men eat the very body of Christ and drinke his blood (as you say they doe in the sacrament) then must it nedes follow, that they shall haue euerm-lasting life, and that they dwell in Christ and Christ in them, bicause our infidilitie (say you) can not disapoynt Goddes promises.

John. 6.

The promises
of God vnder
condition.

And how agreeth this your saying with that doctrine which you were wont earnestly to teach both by mouth and penne, that all the promises of God to vs be made vnder condition, if our infidilitie can not disapoynt Gods promises? For then the promises of God must nedes haue place, whether we obserue the condition or not.

One substance
to good and bad.

But here you haue fetched a great compasse & circuit utterly in vayne, to reprove that thing which I neuer denied, but euerm affirmed, which is, That the substance of the visible sacrament of the body and blood of Christ, (which I say is bread and wine in the sacrament, as water is in baptisme) is all one substance to good and to badde, and to both a figure. But that vnder the fourme of bread and wine, is corporally present by Christes ordinaunce his very body and blood, eyther to good or to ill, that you neyther haue nor can proue, & yet thereupon would you bring in your conclusion here, wherein you commit that folly in reasoning, which is *taled Petitio principij.*

The issue.

What neede you to make herein any issue, when we agree in y^e matter? For in the substance I make no diuersitie, but I say that the substance of Christes body and blood is corporally present, neyther in the good eater, nor in the euill. And as for the substance of bread and wine, I say they be all one, whether the good or euill eat and drinke them. As the water of Baptisme is all one, whether Symon Peter, or Symon Magus, be christned therein, and it is one word that to the euill is a sauoure of death and to the good is a sauoure of lyfe. And as it is one Sonne that shineth vpon the good and the badde, that melteth butter, and maketh the earth harde: one flower wherof the bee sucketh hony, and the spyder poyson, and one oyntment, (as Decumenius sayth) that killeth the bettyll, and strengthneth y^e doue. Neuerthelesse as all that be washed in the water be not washed with the holy spirite, so all that eat the sacramentall bread, eat not the very body of Christ. And thus you see that your issue is to no purpose, except you would fight wth your owne shadowe.

1. Cor. 12.

Math. 5.

Decumenius.

Now forasmuch as after all this vayne and frivolum consuming of wordes you begin to make answer vnto my profes, I shall here reherse my profes and argumentes, to the intent that the reader seying both my profes and your confutations before his eyes, may the better consider and geue his iudgement therein. My fourth booke begynneth thus.

Chap. 1.

Whether euill
men do eate and
drinke Christ.



He grosse error of the Papistes is, Of the carnall eating and drinking of Christes flesh and blood with our mouthes.

For they say, that whosoeuer eate and drinke the sacramentes
of

of bread and wine, do eat and drinke also with theyr mouthes Christes very flesh and bloud, be they neuer so vngodly and wicked persons. But Christ him selfe taught cleane contrary in the sixt of Iohn, that we eate not him carnally with our mouthes, but spiritually with our sayth, saying: Verily verily I say vnto you: he that beleueth in me, hath euerlasting lyfe. I am the bread of life. Your fathers did eat Manna in the wildernes, and dyed. This is the bread that cam from heauen, *that who so euer shall eate therof, shall not dye.* I am the liuely bread that cam from heauen. *If any man eat of this bread, he shall liue for euer.* And the bread which I will geue is my flesh, which I will geue for the lyfe of the world.

John. 6.

The godly ones
eat Christ.

This is the most true doctrine of our sauour Christ, that whosoever eateth him, shall haue euerlasting lyfe. And by and by it followeth in the same place of S. Iohn more clearly. Verely verely I say vnto you, except you eat the flesh of the sonne of man, and drinke his bloud, you shall not haue life in you. *He that eateth my flesh, and drinketh my bloud, hath life euerlasting,* and I will rayse him agayne at the last day: For my flesh is very meate, and my bloud is very drinke. *He that eateth my flesh and drinketh my bloud, dwelleth in me and I in him.* As the liuing father hath sent me, and I liue by the father, *euen so he that eateth me, shall liue by me.* This is the bread which came downe from heauen, not as your fathers did eate Manna, and are dead. *He that eateth this bread shall liue for euer.*

John. 6.

This taught our sauour Christ as well his disciples as the Iewes at Capernaum, that the eating of his flesh and drincking of his bloud was not like to the eating of Manna. For both good and bad did eate Manna, but none do eate his flesh and drinke his bloud, but they haue euerlasting lyfe. For as his father dwelleth in him, and he in his father, and so hath life by his father: so he that eateth Christes flesh and drinketh his bloud, dwelleth in Christ and, Christ in him, and by Christ he hath eternall life.

What neede we any other witnes? when Christ him selfe doth testifie the mater so playnly, that who so euer eateth his flesh and drinketh his bloud, hath euerlasting life? and that to eate his flesh and to drinke his bloud, is to beleue in him? And who so euer beleueth in him, hath euerlasting lyfe, wherof it followeth necessarily, that vngodly persons (being limmes of the deuill) do not eate Christes flesh nor drinke his bloud, except the Papistes would say, that such haue euerlasting life.

But as the diuell is the food of the wicked, which he nourisheth in all iniquitie, and bringeth vp into euerlasting damnatiō: so is Christ the very foode of all them that be the liuely members of his body, and them he nourisheth, fedeth, bringeth vp and cherisheth vnto euerlasting life.

And euery good and saythfull Christian man feleth in him selfe, how he fedeth of Christ, eating his flesh and drincking of his bloud. For he putteth the whole hope and trust of his redemption and saluation in that onely sacrifice, which Christ made vpon the Crosse, hauing his body there broken, and his bloud there shedde for the remission of his sinnes. And this great benefite of Christ, the saythfull man earnestly considereth in his mynd, chaweth and digesteth it with the stomake of his hart, spiritually receauing Christ wholly into him, and giuing agayne him selfe wholly vnto Christ.

And this is the eating of Christes flesh and drinking of his bloud, the feeling wherof is to euery man, the feeling how he eateth and drincketh Christ,

V.i.

which

Chap. 2.

What is the eating of Christes flesh and drinking of his bloud.

Chap. 3.

Christ is not
eaten with teeth
but with sayth.
Cyprian de coe-
na domini.

which none euill man nor member of the deuill can do.

For as Christ is a spirituall meate, so is he spiritually eaten and digested with the spirituall part of vs, and giueth vs spirituall and eternall lyfe, and is not eaten, swallowed & digested with our teeth, tongues, throtes & bellies.

Therefore sayth S. Ciprian, *he that drincketh of the holy cup, remembreth this benefite of God, is more thirstie then he was before.* And lifting vp his hart vnto the liuing God, is taken with such a singular hunger and appetite, *that he abhorreth all gally and bitter drinckes of sinne*, and all sauour of carnall pleasure is to him as it were sharp and sowre viniger. And the sinner being conuerted, receauing the holy misteries of the Lordes supper, geueth thanks vnto God, and boweth downe his head, knowing that his sinnes be forgeuen, and that he is made clean and perfect, and his soule (which God hath sanctified) he rendreth to God agayne as a faythfull pledge, and then he glorieth with Paule, and reioyseth saying: Now it is not I that liue, but it is Christ that liueth within me. These thinges be practised and vsed among faythful people and to pure myndes, the eating of his flesh is no horror but honor, and the spirit deliteth in the drinking of the holy and sanctifying bloud. And doing this, *we whet not our teeth to bite, but with pure sayth we breake the holy bread.* These be the wordes of Ciprian.

August. de ver-
bis domini ser.
33.

In Ioan. tractat.
25.

Chap. 4.
The good onely
eate Christ.

Origines in
Math. cap. 15.

Cyprianus in ser-
mo. de coena do-
mini.

And according vnto the same, S. Augustine sayth: *Prepare not thy iawes, but thy hart.* And in an other place he sayth, *why doest thou prepare thy belly and thy teeth? Beleue, and thou hast eaten.* But of this matter is sufficiently spoken before, where it is proued, that to eate Christes flesh and drinke his bloud, be figuratiue speeches.

And now to returne to our purpose, that onely the liuely members of Christ do eate his flesh and drinke his bloud, I shall bring forth many other places of auncient authors before not mentioned.

Fyrst Origen writeth playnly after this maner. The word was made flesh and very meat, which who so eateth, shall surly liue for euer, *which no euill man can eate.* For if it could be, that he that continueth euill might eat the word made flesh, seing that he is the word and bread of life, it should not haue bene written: Who so euer eateth this bread, shall liue for euer. These wordes be so playne, that I need say nothing for the more clere declaration of them. Wherefore you shall heare how Ciprian agreeth with him.

Cyprian in his sermon, ascribed vnto him, of the Lordes supper, sayth: The author of this tradition sayd, that except we eat his flesh & drinke his bloud, we should haue no life in vs, instructing vs with a spirituall lesson, & opening to vs a way to vnderstand so priuy a thing, that we should know, *that the eating is our dwelling in him, and our drincking is as it were an incorporation in him.* being subiect vnto him in obedience, ioyned vnto him in our willes, and vnited in our affections. *The eating therefore of this flesh, is a certayne hunger and desire to dwell in him.*

Thus writeth Cyprian of the eating and drinking of Christ. And a litle after he sayth, that none do eate of this lambe, but such as be true Israelites, that is to say, pure christian men without colour or dissimulation.

Athanasius de
peccato in spiri-
um sanctum.

And Athanasius speaking of the eating of Christes flesh and drincking of his bloud, sayth that for this cause he made mention of his ascensio into heauen, to plucke them from corporall phantasy, that they might lerne hereafter that his flesh was called the celestiall meate that came from aboue, and a spiri-
tuall

tuall food, which he would geue. For those thinges that I speake to you (sayth he) *be spirit and life.* Which is as much to say, as that thing which you se, *shalbe slayne* and giuen for the nourishment of the world, that it may be distributed to euery body *spiritually*, and be to all men a conseruation vnto the resurrection of eternall life.

In these wordes Athanasius declareth the cause why Christ made mention of his ascension into heauen, when he spake of the eating and drincking of his flesh and blood. The cause after Athanasius mynd was this, that his hearers should not thinke of any carnal eating of his body with their mouthes (for as concerning the presence of his body) he should be taken from them, and ascend into heauen, but that they should vnderstand him to be a spirituall meate, & spiritually to be eaten, and by that refreshing to giue eternall life, which he doth to none, but to such as be his liuely members.

And of this eating speaketh also Basilus, that we eate Christes flesh and drinke his blood, being made by his incarnation and sensible lyfe, partakers of his word and wisdom. *For his flesh and blood he calleth all his mislicall conuersation here in his flesh and his doctrine*, consisting of his whole life, pertayning both to his humanitie and diuinitie, wherby the soule is nourished and brought to the contemplation of thinges eternall.

Basilus epistol.
141.

Thus teacheth Basilus how we eate Christes flesh and drinke his blood, which pertayneth only to the true and faythfull members of Christ.

S. Hierom also sayth: *All that looe pleasure more then God, eate not the flesh of Iesu, nor drinke his blood.* Of the which himselfe sayth: He that eateth my flesh and drincketh my blood, hath euerlasting lyfe.

Hieronimus in
Elaia. cap. 66.

And in an other place S. Hierom sayth, *that heretikes do not eate and drinke the body and blood of the Lord.*

In Hieremiam.

And more ouer he sayth, *that heretiks eat not the flesh of Iesu*, whose flesh is the meat of faythfull men.

In Oseam cap. 8

Thus agreeth S. Hierom with the other before rehersed, that heretikes and such as follow worldly pleasures, *eate not Christes flesh nor drinke his blood*, bicause that Christ sayd, He that eateth my flesh, and drincketh my blood, hath euerlasting life.

And S. Ambrose sayth, that Iesus is the bread which is the meat of saintes and that he that taketh this bread, *dyeth not a sinners death*. For this bread is the remission of sinnes. And in other booke to him intituled, he writeth thus. This bread of life which came downe from heauen, doth minister euerlasting life, and who soeuer eateth this bread, shall not dye for euer, and is the body of Christ. And yet in an other booke set forth in his name, he sayth on this wise: He that did eate Manna dyed, but he that eateth this body, shall haue remission of his sinnes, and shall not dye for euer. And agayne he sayth: *As often as thou drinkest thou hast remission of thy sinnes.*

Ambrosius de
benedictione pa-
triarcharu cap. 9.
De his qui miste-
riis initiantur,
De sacramentis
li. cap. 5.

Lib. 5. cap. 3.

These sentences of S. Ambrose be so playne in this matter, that there needeth no more, but onely the rehersall of them.

But S. Augustine in many places playnly discussing this matter, sayth: *He that agreeth not with Christ, doth neither eate his body, nor drinke his blood*, although to the condemnation of his presumption, he receaue euery day the sacrament of so hygh a matter.

Augustinus in
sententijs ex pro-
fpero decerpitis
cap. 339.

And moreouer S. Augustine most playnly resolueth this matter in his booke

De ciuitate Dei
lib. 11. Cap. 25.

booke *De ciuitate Dei*, disputing agaynst two kindes of heretikes: Wherof the one sayd, that as many as were Christned, and receaued the sacramēt of Christes body and bloud, should be saued, how so euer they liued or beleueed, by cause that Christ sayd: This is the bread that came from heauen, that who so euer shall eate therof, shall not dye. I am the bread of lyfe, which came from heauen, who so euer shall eate of this bread, shall liue for euer.

Therefore (sayd these heretikes) all such men must nedes be deliuered from eternall death, and at length be brought to eternall life. The other sayd, *that heretikes and scismatikes myght eate the sacrament of Christes body, but not his very body, bycause they be no members of his body.*

And therefore they promised not euerlasting life to all that receaued Christes baptisme and the sacrament of his body, but to all such as professed a true sayth, although they liued neuer so vngodly. For such (sayd they) do eate the body of Christ, not onely in a sacrament, but also in deede, bycause they be members of Christes body.

But S. Augustine answering to both these heresies, sayth: That neither heretikes, nor such as professe a true sayth in theyr mouthes, and in theyr liuing shew the contrary, haue cyther a true sayth (which worketh by charitie, and doth none euil) or are to be counted among the members of Christ. For they can not be both members of Christ and members of the deuill. Therefore (sayth he) *it may not be sayd, that any of them eate the body of Christ.* For when Christ sayth, he that eateth my flesh and drincketh my bloud, dwelleth in me, and I in him: He sheweth what it is (not sacramentally, but indeed) *to eate his body and drinke his bloud; which is, when a man dwelleth so in Christ, that Christ dwelleth in him.* For Christ spake those wordes: as if he should say, *He that dwelleth not in me, and in whom I dwell not let him not say or thincke, that he eateth my body, or drincketh my bloud.*

These be the playne wordes of S. Augustine, that such as liue vngodly, although they may seme to eate Christes body (bicause they eate the sacrament of his body) yet in deed they neyther be members of his body, nor do eate his body.

In Iohn, tractat.

26.

Also vpon the gospell of S. Iohn he sayth, that he that doth not eate his flesh and drinke his bloud, hath not in him euerlasting lyfe. And he that eateth his flesh and drincketh his bloud, hath euerlasting lyfe. But it is not so in those meates, which we take to sustayne our bodyes. For although without them we cannot liue, yet it is not necessary, that who so euer receaueth them, shall liue, for they may dye by age, sicknes or other chaunces. But in this meat and drinke of the body and bloud of our Lord, it is otherwise. For both they that eate and drinke them not, haue not euerlasting lyfe: *And contrariwise who so euer eate and drinke them, haue euerlasting life.*

Note and ponder well these wordes of S. Augustine, that the bread and wine and other meates & drinckes (which nourish the body) a man may eate, and neuertheless dye: but the very body and bloud of Christ no man eateth, but that hath euerlasting life. So that wicked men can not eate nor drinke them, for then they must nedes haue by them euerlasting life.

And in the same place S. Augustine sayth further. The sacramēt of the vnitie of Christes body & bloud is takē in the Lordes table, of some men to lyfe: & of some mē to death, *but the thing it selfe (wherof it is a sacramēt) is takē of all men to lyfe, & of no man to death.* And more ouer he sayth: This is to eate that meate

and

and drinke that drinke, to dwell in Christ, and to haue Christ dwelling in him. And for that cause *he that dwelleth not in Christ, & in whome Christ dwelleth not, without doubt he eateth not spiritually his flesh nor drincketh his blood*, although carnally and visibly with his teeth, he byte the Sacrament of his body and blood.

Thus writeth S. Augustine in the xxvj. homely of S. Iohn. And in the next homely following, he sayth thus. This day our sermon is of the body of the Lord, which he sayd he would geue to eat for eternall life. And he declared the maner of his gift and distribution, how he would geue his flesh to eate, saying: He that eateth my flesh and drincketh my blood, dwelleth in me and I in him. *This therefore is a token or knowledge, that a man hath eaten and drunken, that is to say, if he dwell in Christ, and haue Christ dwelling in him.* If he cleaue so to Christ, that he is not seuered from him. This therefore Christ taught and admonished by these mysticall or figuratiue wordes, that we should be in his body vnder him our head among his members, eating his flesh, nor forsaking his vnitie.

In Iohn. tractat. 27.

And in his booke *De doctrina Christiana*. S. Augustine sayth, (as before is at length declared) that *to eate Christes flesh, and to drinke his blood, is a figuratiue speech* signifying the participation of his passion, and the delectable remembrance to our benefite and profite, that his flesh was crucified and wounded for vs.

De doctrina christiana. lib. 3. Cap. 14.

And in an other sermon also *De verbis Apostoli* he expoundeth what is the eating of Christes body and the drincking of his blood, saying, *The eating is to be refreshed, and the drincking what is but to liue?* Eate life, drinke life: And that shall be, when that which is taken visibly in the sacrament, is in very deed eaten spiritually and dronken spiritually.

De verbis Apostoli. sermo. 2.

By all these sentences of S. Augustine it is euident and manifest, that all men, good and euill. may with theyr mouthes visibly and sensibly eate the sacrament of Christes body and blood, but the very body & blood them selues be not eaten but spiritually, & that of the spiritual members of Christ, which dwell in Christ, & haue Christ dwelling in them, by whome they be refreshed and haue euerlasting lyfe.

And therefore sayth S. Augustine, that when the other Apostles did eate bread that was the Lord, yet Iudas did eate but the bread of the Lord, and not the bread that was the Lord. So that the other Apostles with the sacramentall bread did eate also Christ him selfe, whome Iudas did not eate. And a great number of places moe hath S. Augustine for this purpose, which for eschewing of tediousnes, I let pas for this tyme, and will speake some thing of S. Cirill.

In Ioh Tract. 59

¶ Cyrill vpon S. Iohn in his Gospell sayth, that those which eate Manna, dyed, bycause they receaued therby no strength to liue euer: (for it gaue no lyfe, but onely put away bodily hunger) *but they that receaue the bread of life, shall be made immortall, and shall eschewe all the euils that pertayne to death, liuing with Christ for euer.* And in an other place he sayth. *For as much as the flesh of Christ doth naturally geue life, therefore it maketh them to liue that be partakers of it.* For it putteth death away from them, & vtterly driueth destructiō out of them.

Cirillus in Ioh. li. 4. cap. 10.

Cap. 12.

And he concludeth the matter shortly in an other place in fewe wordes, saying, *that when we eate the flesh of our sauour, than haue we life in vs.* For if thinges that were corrupt, were restored by onely touching of his clothes, how can it be, that we shall not liue that eate his flesh? And further he sayth, that as

Cap. 14.

Cap. 17.

two waxes that be molten together, do run euery part into other: so he that receaueth Christes flesh and bloud, must nedes be ioyned so with him, that Christ must be in him, and he in Christ.

Here S. Cyrill declareth the dignitie of Christes flesh, being inseparably annexed vnto his diuinitie, saying, that it is of such force and power, that it geueth euerlasting life. And what soeuer occasion of death it findeth, or let of eternall life, it putteth out and driueth cleane away all the same, from them that eate that meate and receaue that medicine. Other medicins or playsters sometyme heale, and sometyme heale not, but this medicine is of that effect and strength, that it eateth away all rotten and dead flesh and perfectly healeth all woundes and sores that it is layd vnto.

This is the dignitie and excellency of Christes flesh and bloud, ioyned to his diuinite, of the which dignite, Christes aduersaries the Papistes, depriue and robbe him, when they affirme, that such men do eate his flesh and receaue this playster, as remayne still sicke and sore, and be not holpen thereby.

Thus hast thou heard (gentle reader) the groundes and profes which moued me to write the mater of this iiii. booke, that good men onely eate Christes flesh and drinke his bloud. Now shalt thou here y late byshopes confutation of the same.

Winchester.

And as for the Scriptures and doctours which this autho^r alleadgeth to proue that only good men receaue the body and bloud of Christ, I graunt it without contention speaking of spirituall manducation and with liuely sayth without the Sacrament. But in the visib^le sacrament euell men receaue the same that good men do, for the substance of the sacrament is by godes ordinaunce all one. And if this autho^r would vse for a profe that in the sacrament Christes very body is not present, bicause euill men receaue it, that shalbe no argument, for the good seed when it was sowne did fall in y euill ground and although Christ dwelleth not in the euill man, yet he may be receaued of the euill man to his condemnation, bycause he receaueth him not to glorifie him as God, as S. Paule sayth (*Non dijudicans corpus domini*) not esteeming our Lordes body. And to all that ener this autho^r bringeth to proue, that euell men eate not the body of Christ, may be sayd shortly, that spirituall^y they eat it not, besides the sacrament, and in the sacrament they eate it not effectually to life, but condemnation. And that is and may be called a not eating. As they be sayd not to heare y word of God, that here it not profitably. And bycause the body of Christ of it selfe is ordeyned to be eaten for life, those that vnworthely eate to condemnation, although they eate in dede, may be sayd not to eate, because they eate vnworthely, as a thing not well done, may be in speach called not done, in respect of the good effect wherfoze it was chiefly ordered to be done. And by this rule, thou reader mayst discusse all that this autho^r bringeth forth for this purpose, eyther out of Scriptures or doctours. For euill men eate not the body of Christ to haue any fruite by it, as euill men be sayd not to heare gods word to haue any frute by it, and yet as they heare the worde of spirite & life and neuerthelesse perish, so euill men eate in the visib^le sacrament the body of Christ and yet perish. And as I sayd, this aunswereth the Scripture with y particuler sayinges of Ciprian, Athanasie, Basyl, Hierome, and Ambrose.

As for S. Augustine which this autho^r alleageth *De ciuitate dei*, the same S. Augustine doth playnly say there in this place alledged, how the good and euill receaue the same sacrament, and addeth, but not with like profite, which wordes this autho^r suppresseth, and therfoze dealeth not sincerely. As for S. Augustine shall be hereafter moze playnly declared. Finally, he that receaueth worthely the body & bloud of Christ, hath euerlasting life, dwelleth in Christ and Christ in him, he that receaueth vnworthely, which can be onely in the sacrament, receaueth not lyfe, but condemnation.

Caun

1 If you graunt without contention that which I do proue, then you must graunt absolutely and franckly without any addition, that onely good men eate and drinke the body and bloud of Christ. For so say all the scriptures and authours playnly, which I haue alleadged, without your addition of spirituall manducation: and not one of them all say as you do, that in the visibill Sacrament euell men receaue the same that good men do.

2 But I make no such bayne proofes as you fayne in my name, that in the sacrament Christes very body is not present, bycause euill men receaue it. But this argument were good (although I make no such.) Euell men eate and drinke the sacrament, and yet they eate and drinke not Christes flesh and bloud: Ergo his flesh and bloud be not really and corporally in the sacrament.

3 And when you say that Christ may be receaued of the euell man to his condemnation, is this the glory that you geue vnto Christ, that his whole presence in a man, both with flesh, bloud, soule and spirite, shall make him neuer the better? and that Christ shalbe in him, that is a member of the deuell? And if an euill man haue Christ in him for a tyme, why may he not then haue him still dwelling in him? For if he may be in him a quarter of an houre, he may be also an whole houre, and so a whole day, and an whole yeare, and so shall God and the diuell dwell together in one house. And this is the croppe that groweth of your sowing, if Christ fall in euell men, as good seed falleth in euell ground.

4 And where you say, that all that euer I bring, to proue that euell men eate not the body of Christ, may be shortly answered, truth it is (as you sayd in one place of me) that all that I haue brought may be shortly answered, if a man care not what he answer: as it seemeth you pas not much what you answer, so that you may lay on lode of wordes. For where as I haue fully proued as well by authoritie of scripture, as by the testimony of many olde writers, that although euell men eate the sacramentall bread, and drinke the wine (which haue the names of his flesh and bloud) yet they eate not Christes very flesh nor drinke his bloud: Your short and whole answer is this, that euell men may be sayd not to eate Christes flesh and drinke his bloud, bycause they do it not fruitfully, as they ought to do. And that may be called a not eating, as they may be sayd not to heare godes word, that heare it not profitably: and a thing not well done, may be in speech called not done, in the respect of the good effect. I graunt such speeches be sometyme bled, but very rarely and when the very truth commeth in discussion, then such Paradoxes are not to be bled. As if it come in question whether a house be builded, that is not well builded, then the diffinition of the matter must not be, that it is not builded, although the carpenters and other workemen haue sayled in theyr couenaunt and bargayne, and not builded the house in such sort as they ought to haue done. So our sauour Christ teacheth that all heard the word, whether the seed fell in the high way, or vpon the stones, or among the thornes, or in the good ground. Wherefore when this matter cometh in discussion among the old writers, whether euell menne eate Christes body or no, if the truth had bene that euill men eate it, the

That may be
sayd not done.
is not well don.

lix. 8.

olde writers would not so precisely haue defined the contrary, that they eate not, but would haue sayd they eate it, but not effectually, not frute-fully, not profitably. But now the authoꝝ which I haue alleaged, define playnly and absolutely, that euell men eate not Christes body, without any other addition. But after this sort that you do vse, it shall be an easy matter for euery man to say what liketh him, and to defend it well inough, if he may adde to the scriptures and doctours wordes at his pleasure, and make the sense after his owne phantasie. The scriptures and Doctoures which I alleadge, do say in playne wordes (as I do say) that euell menne do not eate the body of Christ nor drinke his bloud, but onely they that haue life therby.

Now come you in with your addition and glose, made of your owne head, putting therto this word (effectually.) If I should say that Christ was neuer conceaued nor borne, could not I auoyd all the scriptures that you can bring to the contrary, by adding this word (apparently) and defend my saying stoutly? And might not the Valentinians, Marcianistes and other that sayd that Christ dyed not for vs, defend their error with addition (as they did,) of this word (putative) to all the scriptures that were brought agaynst them? And wat herisie can be reprobued, if the heretikes may haue liberty that you do vse, to adde of their owne heades to the wordes of scripture? contrary vnto Godes word directly, who commaundeth vs to adde nothing to his word, nor to take any thing away.

Dm. 12.

And yet more ouer, the authorities which I haue brought to approue my doctrine, do clerely cast away your addition, adding the cause why euell men can not eate Christes flesh nor drinke his bloud. And you haue taught almost in the beginning of your booke, that Christes body is but a spirituall body, and after a spirituall manner eaten by fayth. And now you haue confessed, that who so fedeth vpon Christ spiritually, must nedes be a good man. How can you than defend now, that euell men eat the body of Christ: except you will now deny that which you graunted in the beginning (and now haue forgotten it) that Christes body cannot be eaten but after a spirituall maner by fayth? wherin it is meruayle, that you hauing so good a memory, should forgette the common prouerbe, *Mendacem memorem esse oportet.*

And it had ben more conuenient for you to haue answered fully to Cyprian, Athanasius, Basyl, Hierom and Ambrose, then when you cannot answer, to wipe your handes of them with this slender answer, saying that you haue answered. And whether you haue or no, I refer to the iudgement of the reader.

August de ciuit.
Dei. lib. 22. cap.

And as concerning S. Augustine *De ciuitate Dei*, he sayth, that euell men receaue the sacrament of Christes body, although it auayleth them not. But yet he sayth in playne wordes, that we ought not to say, that any man eateth the body of Christ that is not in the body. And if the reader euer saw any meare caualation in all his lyfe tyme, let him read the chapter of S. Augustine and compare it to your answer, and I dare say he neuer sawe the like.

And as for the other places of S. Augustine by me alleadged, with Origen and Cirill, for the more ease you passe them ouer with silence, and dare eate no such meate it is so hard for you to digest. And thus haue you
with

with post hast runne ouer all my scriptures and doctours, as it were playing at the post, with still passing and geuing ouer euery game. And yet shal you neuer be able for your part to bring any scripture that serueth for your purpose, except you may be suffered to adde thereto such wordes as you please. Than come you to my questions wherin I write thus.

Chap. 1.

And now for corroboration of Cyrils saying, I would thus reason with the Papistes, and demaund of them: Whan an vnrepentant sinner receaueth the sacrament, whether he haue Christes body within him or no?

If they say no, than haue I my purpose, that euell men although they receaue the sacrament of Christes body, yet receaue they not his very body. If they say yea, Than I would aske them further, Whether they haue Christes spirite within them or no?

If they say nay, than do they separate Christes body from his spirite, and his humanitie from his diuinitie, and be condemned by the Scripture as very Antichristes, that diuide Christ.

And if they say yea, that a wicked man hath Christes spirit in him, then the scripture also condemneth them, saying: that as he which hath not the spirite of Christ, is none of his, *so he that hath Christ in him, lyueth by cause he is iustified.* And if his spirite that raysed Iesus from death, dwell in you, he that raysed Iesus from death, *shall geue life to your mortall bodies, for his spirites sake, which dwel-
leth in you.*

Thus on euery side the scripture condemneth the aduersaries of gods word.

And this wickednes of the Papistes is to be wondred at, that they affirme Christes flesh, blood, soule, holy spirite, and his deitie to be in a man, that is subiect to sinne and a lim. of the deuill, They be wonderful iuglers and coniuers, that with certayne wordes can make God and the diuell to dwell together in one man, and make him both the temple of God, and the temple of the Deuill. It appeareth that they be so blind that they canot see the light from darknes: Beliall from Christ, nor the table of the Lord from the table of diuels. Thus is cofuted this third intolerable error & heresie of the Papists, That they which be the limmes of the dyuell, do eate the very body of Christ, and drinke his blood, manifestly and directly contrary to the wordes of Christ him selfe, who sayth: Who soeuer eateth my flesh and drincketh my blood, hath euerlasting lyfe.

Winchester.

But to encounter directly with this author, where he opposeth by interrogation, and would be answered, whether an vnrepentant sinner that receaueth the sacrament, hath Christes body within him or no. Marke reader this question, which declareth that this author talketh of the sacrament, not as him selfe teacheth, but as the true teaching is although he meane otherwise, for els how could an vnrepentant sinner receaue Christes body, but onely in the sacrament vnworthely: and how could he receaue it vnworthely, and it were not there: but to answer to this question, I answer no: for it foloweth not he receaued him, (ergo) he hath him in him, for the vessel being not meet, he departed from him, because he was a sinner, in whom he dwelleth not. And where this author now become a questionist, maketh two questions, of Christes body, and his spirite, as though Christes body myght be deuided from his spirite, he supposeth other to be as ignorant as him selfe. For the learned man will answer, that an euell man by force of Gods ordinance, in the substance of the sacrament receaued in deed Christes very body there present, whole Christ God and man, but he taried not, nor dwelled not, nor

El. b.

fructified

fructified not in him, nor Christes spirite entered not into that mannes soule bycause of the malice and vnworthines of him that receaued. For Christ will not dwell with Be-
 liall nor abide with sinners. And what hath this authoꝝ won now by his forked questi-
 on: wherein he seemeth to gloꝝ as though he had imbrased an absurditie that he hunted
 for, wherein he sheweth onely his ignorance, who putteth no difference betwene the
 entring of Christ into an euell man by Gods ordinance in the sacrament, and the dwell-
 ing of Christes spirite in an euell man, which by scripture can not be, ne is by any ca-
 tholike man affirmed. For S. Paule sayth: In him that receaueth vnworthely remap-
 3 neth iudgement and condemnation. And yet S. Paules wordes playnly import that
 those dyd eate the very body of Christ which dyd eate vnworthely, and therfore were
 guilty of the body and bloud of Christ. Now reader consider what is before written, and
 thou shalt easily see, what a fond conclusion this authoꝝ gathereth in the xxvii. lease,
 4 as though the teaching were that the same man should be both the temple of God, and
 the temple of the deuell, with other termes, wherewith it liketh this authoꝝ to refresh
 himselfe, and sayneth an aduersary, such as he would haue, but hath none, for no ca-
 tholike man teacheth so, nor it is not all one to receaue Christ, & to haue Christ dwell-
 5 ling in him. And a figure therof was in Christes conuersation bypon earth, who tarieth
 not with all that receaued him in outward apparaunce: and there is noted a difference
 that some beleued in Christ, and yet Christ committed not him selfe to them. And the
 6 gospell prayseth them that heare the word of God and keep it, signifying many to haue
 the word of god, and not to keep it, as they that receaue Christ by his ordinance in the
 sacrament, and yet bycause they receaue him not, according to the entent of his ordinance
 7 worthely, they are so much the worse thereby through theiꝝ owne malice. And therfore
 to conclude this place with the authoꝝ, who soeuer eateth Christes flesh and drinketh
 his bloud, hath euerlasting lyfe, with S. Paules exposition, if he doth it worthely: or
 els by the same S. Paule, he hath condemnation.

Caunterbury.

Here the reader shall evidently see your accustomed maner, that whe-
 you be destitute of answer, and haue none other hyft, then fall you
 to scoffing and scolding out the matter, as Sophisters sometymes do at
 theiꝝ problemes. But as ignorant as I am, you shall not so escape me.
 First you byd the reader marke, that I talke of the sacrament, not as I
 teach my selfe: But I would haue the reader here marke, that you report
 my wordes as you list your selfe, not as I speake them. For you report
 my question as I should say, that an vnrepentant sinner should receaue
 Christes body, where as I speake of the receauing of the sacrament of
 the body, and not of the very body it selfe.

Moreover I make my question of the being of Christes body in an vn-
 penitent sinner, and you turne being into abiding, because being biteth
 you so sore. First you confesse that an vnrepentaunt sinner receauing the
 sacrament, hath not Christes body within him, and then may I say that
 he eateth not Christes body, except he eate it without him. And although
 it followeth not, he receaued Christ, ergo he hath him in him: yet it fol-
 loweth necessarily, he receaueth him, ergo he hath him within him, for
 the tyme of the receipt: As a bottomlesse vessell, although it keepe no li-
 cour, yet for the tyme of the receauing, it hath the licour in it. And how
 can Christ departe from an vnpenitent sinner (as you say he doeth) if he
 haue him not at all? And because of myne ignorance, I would sayne
 I learn of you (that take bypon you to be a man of knowledge) how an euill
 man receauing Christes very body, and whole Christ God and man (as
 you say an euill man doth) and Christes body being such as it cannot be
 deuinded

whether a sin-
 ner haue Christ
 within him.

deuided from his spirite (as you say also) how this euell man receauing Christes spirite, should be an euell man, for the tyme that he hath Christes spirit within him? Or how can he receaue Christes body and spirite (according to your saying) and haue them not in him for the tyme he receaueth them? Or how can Christ enter into an euell man (as you confesse) and be not in him, into whome he entreteth at that present tyme? These be matters of your knowledge (as you pretend) which if you can teach me, I must confesse myne ignoraunce. And if you cannot, for so much as you haue spoken them, you must confesse the ignoraunce to be vpon your owne part.

And S. Paule sayth not (as you vntruelly recite him) that in him that receaueth vnworthely, remaineth iudgement and condemnation, but that he eateth and drincketh condemnation. And where you say, that S. Paules wordes playnly import, that those did eate the very body of Christ, which did eate vnworthely, euer still you take for a supposition the thing which you should proue. For S. Paule speaketh playnly of the eating of the bread and drincking of the cup, and not one word of eating of the body and drincking of the bloud of Christ. And let any indifferent reader looke vpon my questions, and he shall see, that there is not one word answered here directly vnto them, except mocking and scorning be taken for aunswere.

And where you deny, that of your doctrine it should follow, that one man should be both the temple of God and the temple of the deuell, you can not deny, but that your owne teaching is, that Christ entreteth into euell men, when they receaue the sacrament. And if they be his temple into whome he entreteth, then must euell men be his temple, for the tyme they receaue the sacrament, although he tary not long with them. And for the same tyme they be euell men (as you say) and so must nedes be the temple of the deuell. And so it followeth of your doctrine and teaching, that at one tyme a man shall be the temple of God and the temple of the deuell. And in your figure of Christ vpon earth, although he taried not long with euery man that receaued him, yet for a tyme he taried with them. And the word of God tarieth for the tyme with many, which after forget it, and kepe it not. And then so must it be by these examples in euell men receauing the sacrament, that for a tyme Christ must tary in them, although that tyme be very short. And yet for that tyme by your doctrine those euell men must be both the temples of God and of Beliall.

And where you pretend to conclude this matter by the authoritie of S. Paule, it is no small contumely and iniury to S. Paule, to ascribe your fayned and vntrue glose vnto him, that taught nothing but \hat{y} truth, as he learned the same of Christ. For he maketh mentio of the eating and drincking of the bread and cuppe, but not one word of \hat{y} eating and drincking of Christes body and bloud. Now followeth in my booke my answer to the Papistes in this wise.

But least they should seme to haue nothing to say for them selues, they alleadge S. Paule in the eleuenth to the Corinth. where he sayth: He that eateth and drincketh vnworthely, eateth and drincketh his owne damnation, not discerning the Lordes body.

But

Chap. 6.
The aunswere
to the Papists.
1. Cor. 11.

But S. Paule in that place speaketh of the eating of the bread and drinking of the wine, and not of the corporall eating of Christes flesh and bloud, as it is manifest to euery man that will reade the text. For these be the wordes of S. Paule: Let a man examin him selfe, and so eat of the bread and drinke of the cup, for he that eateth and drincketh vnworthely, eateth and drincketh his owne damnation, not discerning the Lordes body.

In these wordes S. Paules mynd is, that for asmuch as the bread and wine in the Lordes supper, do represent vnto vs the very body and bloud of our sauiour Christ, by his owne institution and ordinance, therefore although he sit in heauen at his fathers right hand, yet should we come to this mysticall bread and wine with fayth, reuerence, purite and feare, as we would do, if we should come to see and receaue Christ him selfe sensibly present. For vnto the faythfull Christ is at his own holy table presēt, with his mighty spirite & grace and is of them more fruitfully receaued, then if corporally they should receaue him bodely present. and therefore they that shall worthely com to this Gods boord, must after due triall of them selues, consider first who ordeined this table, also what meat and drinke they shall haue that come therto, and how they ought to behaue them selues therat. He that prepared the table, is Christ him selfe: The meat and drinke wherwith he fedeth them that come therto as they ought to do, is his own body, flesh and bloud. They that com therto, must occupy theyr myndes in considering how his body was broken for them, and his bloud shed for theyr redemption, and so ought they to approach to this heauenly table with all humblenes of hart, and godlynes of mynd, as to the table wherin Christ hym selfe is giuen. And they that come otherwise to this holy table, they come vnworthely, and do not eat & drinke Christes flesh and bloud, but eat and drinke theyr own damnation: bicause they do not duely consider Christes very flesh and bloud, which be offred there spiritually to be eaten and drunken, but dispising Christes most holy supper, do come therto as it were to other common meates & drinckes, without regarde of the Lordes body, which is the spirituall meat of that table.

Winchester.

In the .97. leafe and the second columnne, the Author beginneth to trauesse y^e wordes of S. Paule to the Corinthians, and would distinct vnworthely eating in the substance of the Sacrament receyued, which can not be: For our vnworthynes can not alter the substance of Gods sacrament, that is euermore all one, howsoeuer we swarue from worthynes to vnworthynes. And this I would aske of this Author why should it be a fault in the vnworthely not to esteeme the Lordes body, when he is taught (yf this authors doctrine be true) that it is not there at all: If the bread after this authors teaching be but a figure of Christes body, it is then but as Parra was, the eating wherof vnworthily and vnfaithfully, was no gift of Christes body. Crasimus noteth these wordes of S. Paule to be gilty of our Lordes body, to proue the presence of Christes body there, who compareth such an offender to the Jewes, that did shed Christes bloud maliciously, as those do prophane it vnprofitably, in which sense the Orke commentaries do also expound it. And where this author bringeth in the wordes of S. Paule as it were to point out the matter, Let a man examine him selfe, and so eate of the bread and drinke of the cup, for he that eateth vnworthely. &c. these wordes of examining and so eatyng, declare the thing to be one ordered to be eaten, and all the care to be bled on our side, to eate worthely, or els S. Paule had not sayd (and so eat.) And when S. Paule sayth, Eate iudgement, and this Author well remember him selfe, he must call Iudgement, the effect of that is eaten, and not the thing eaten, for iudgment is neyther spirituall meat nor corporall, but the effect of the eating of Christ in euill men, who

In this epistle
Dedicatory of
Siger.

To eate.

is saluation to good, and iudgement to euell. And therfore as good men, eating Christ haue saluation, so euill men eating Christ haue condemnation, and so for the diuersite of the eaters of Christs body, followeth as they be worthy and vnworthy, the effect of condemnation or lyfe. Christs sacrament and his woꝝke also in the substance of that sacrament being alwayes one. And what so euer this authoꝝ talketh otherwise in this matter, is mere trifles.

Caunterbury.

AS touching myne aunswere here to the wordes of S. Paule, you would sayne haue them hid with darkenesse of speach, that no man should see what I meane. For as Christ sayd, *Qui male agit, odit lucem*, and therfore that which I haue spoken in playne speach, you darken so with your obscure termes, that my meaning can not be vnderstand. For I speake in such playne termes, as all men vnderstand, that when S. Paule sayd (he that eateth and drinketh vnworthely, eateth & drinketh his owne damnation) in that place he spake of the eating of the bread and drincking of the cup, and not of the corporall eating and drincking of Christs flesh and bloud. These my playne wordes you do worape by in these darke termes, that I would distinct the vnworthy eating in the substance of the Sacrament receaued. Which your wordes vary so farre from myne, that no man can vnderstand by them my meaning, except you put a large comment therto. For I distinct the vnworthy eating none otherwise, then that I say, that when S. Paule speaketh of vnworthy eating, he maketh mencion of the vnworthy eating of the bread, and not of the body of Christ.

And where you aske me this question, why it should be a fault in the vnworthy, not to esteeme the Lordes body, when it is not there at all? Unworthy eating.

There is in my booke a full and playne answer vnto your question already made, as there is also to your whole booke. So that in making of my booke, I did foresee all things that you could object agaynst it: In so much that here is not one thing in all your booke, but I can shew you a sufficient answer therto, in one place or other of my former booke. And in this your question here moued, I referre the reader to the wordes of my booke in the same place.

And where you say, that if the bread be but a figure, it is lyke Manna; as concerning the materiall bread, truly it is like Manna, but as concerning Christ him selfe, he sayd of him selfe, Not as your fathers did eate Manna and are dead, He that eateth this bread shall liue for euer. And as concerning Erasmus, and the greke commentaries, neyther of them sayth vppon the place of S. Paule, as you alleage them to say. And what soeuer it pleaseth you to gather of these wordes (examining and so eating) yet S. Pauls wordes be very playne, that he spake not of the eating of the very body of Christ, but of the eating of the materiall bread in the sacrament, which is all one, whether the good or euill eate of it. And all the care is on our syde, to take heede that we eate not that bread vnworthely. For as the eating of the bread vnworthely, not of Christ him selfe (who can not be eaten vnworthely) hath the effect of iudgement and damnacion, so eating of the same bread worthely, hath the effect of Christs death and saluation. And as he that eateth the bread worthely may be well sayd to eate Christ and life: So he that eateth it vnworthely may

be sayd to eate the diuell and death, as Judas did, into whom with the bread entred Satan. For vnto such it may be called *mensa demoniorum*, non *mensa Domini*, not Gods bouerd, but the diuels. And so in the eaters of the bread worthely or vnworthely, followeth the effect of euerlasting lyfe or euerlasting death. But in the eating of Christ himselfe is no diuersite, but whosoever eateth him, hath euerlasting lyfe. For asmuch as the eating of him can be to none dampnation but saluation, because he is lyfe it selfe. And what so ever you bable to the contrary, is but meare fables, deuised without goddes word or any sufficient ground. Now foloweth myne aunswer vnto such authors as Papistes wrast to theyr purpose.

John 6.

John 14.

Cha. 7.

The aunswere
to the Papists
authors.Augustinus con-
tra Cresconium
li. 1. cap. 25.

But here may not be passed ouer the answer vnto certayne places of auncient authors, which at the first shew, seeme to make for the Papistes purpose, that euill men do eate and drinke the very flesh and blood of Christ. But if those places be truly and throughely wayed, it shall appeare, that not one of them maketh for theyr error, that euill men do eat Christes very body.

The first place is of S. Augustine *Contra Cresconium Grammaticum*, where he sayth, that although Christ him selfe say: He that eateth not my flesh and drinketh not my blood shall not haue life in him, yet *doth not his Apostels teach, that the same is pernicious to them which vse it not well*: for he sayth: Whosoever eateth the bread and drinketh the cup of the Lord vnworthely, shalbe guilty of the body and blood of the Lord.

In which wordes S. Augustine semeth to conclude, that aswel the euill as the good doe eate the body and blood of Christ, although the euill haue no benefite but hurt therby.

But consider the place of S. Augustine diligently, and then it shall euidently appeare, that he ment not of the eating of Christes body, but of the Sacrament therof. For the intet of S. Augustine there, is to proue that good thinges auayle not to such persons as do euill vse them, and that many thinges which of them selues be good, and be good to some, yet to other some they be not good. As that light is good for whole eyes, and hurteth sore eyes: that meate which is good for some, is euill for other some: One medecine healeth some, and maketh other sicke. One harnes doth arme one, and combreth another: one coate is meete for one, and to straight for an other. And after other examples, at the last S. Augustine sheweth the same to be true in the Sacramentes both of Baptisme and the Lordes body, which he sayth do profite onely them, that receaue the same worthely.

And the wordes of S. Paule which S. Augustine citeth, do speake of the Sacramentall bread and cup, and not of the body and blood. And yet S. Augustine called the bread and the cup, the flesh and blood, not that they be so in deed, but that they signifie, as he sayth in an other place *contra Maximinum*.

In Sacramentes (sayth he) is to be considered, not what they be, but what they shew. For they be signes of other thinges, being one thing and signifying another.

Therefore as in baptisme, those that come saynedly, and those that come vnfaynedly, both be washed with the sacramental water, but both be not washed with the holy ghost, and clothed with Christ: so in the Lordes supper both eate and drinke the sacramentall bread and wine, but both eate not Christ him selfe, and be fed with his flesh and blood, but those onely which worthe-ly receaue the Sacrament.

And

And this aunswere wil serue to another place of S. Augustine agaynst the Donatistes, where he sayth, that *Iudas receyued the body and bloud of the Lord*. For as S. Augustine in that place speaketh of the Sacrament of Baptisme, so doth he speake of the Sacramēt of the body and bloud, which neuerthelesse he calleth the body and bloud, bycause they signifie and represent vnto vs the very body, flesh and bloud.

De bap. contra
Donatist. lib. 5.
Cap. 8.

Winchester.

And yet he goeth about bycause he will make all thing clere, to answer such authoꝝ as the papistes (he sayth) bring foꝝ theyꝝ purpose. And first he beginneth with S. Augustine who writeth as playnly agaynst this authoꝝ mynd, as I would haue deuised it. If I had no conscience of truth moze then I see some haue, and myght with a secret will haue altered S. Augustine as I had list. And therfoze here I make a playne Issue with this authoꝝ, that in the searching of S. Augustine he hath trusted his man oꝝ his frende ouer negligently in so great a matter, oꝝ he hath willingly gone about to deceaue the reader. Foꝝ in the place of S. Augustine agaynst the Donatistes alleadged here by this authoꝝ, which he would with y^e rest assole, S. Augustine hath these foꝝmal woꝝdes in Latin *Corpus dominum & sanguis domini nihilominus erat etiam illis quibus dicebat Apostolus, Qui manducat indigne, iudicium sibi manducat & bibit*, Which woꝝdes be thus much in English: It was neuerthelesse the body of our Lord and the bloud of our Lord also vnto them to whome the Apostles sayd, He that eateth vnwoꝝthely, eateth and drincketh iudgement to him selfe. These be S. Augustines woꝝdes, who writeth notably and euidently, that it was neuertheles the body and bloud of Chꝛist to them that receaued vnwoꝝthely, declaring that they vnwoꝝthines doth not alter the substance of that sacrament, and doth vs to vnderstand therewith the substance of the Sacrament to be the body and bloud of Chꝛist, and neuerthelesse so though the receauers be vnwoꝝthy, wherein this authoꝝ is so ouerseene as I thinke there was neuer learned man befoze y^e durst in a commō wealth where learned men be, publish such an vntruth as this is to be answered in a tongue that all men knew. Pet Peter Martyr wꝛot in Latin and reioyseth not I think to haue his lyes in English. I will bring in here an other place of S. Augustin to this purpose: *Illud etiam, quod ait, Qui manducat carnem meam & bibit sanguinem meum in me manet & ego in illo quo modo intellecturi sumus? Nunquid etiam illos sic poterimus accipere, de quibus dixit Apostolus, quod iudicium sibi manducant & bibant quum ipsam carnem manducant, & ipsum sanguinem bibant? Nūquid & Iudas Magistri venditor & traditor impius, quamuis primum ipsum manibus eius confectum sacramentum carnis & sanguinis eius cum ceteris discipulis, sicut apertius Lucas Euangelista declarat, manducaret & biberet mansit in Christo, aut Christus in eo? Multi deniq, qui vel corde ficto carnem illam manducant & sanguinem bibunt, vel quum manducauerint & biberint, apostate sunt, nunquid manent in Christo, aut Christus in eis? Sed profecto est quidem modus manducandi illam carnem & bibendi illum sanguinem, quomodo qui manducauerit & biberit, in Christo manet & Christus in eo. Non ergo quocunq, modo quisq, manducauerit carnem Christi, & biberit sanguinem Christi, manet in Christo, & in illo Christus, sed certo quodam modo, quem modum utique ipse videbat quando ista dicebat.* The English of these woꝝdes is this. What same that he also sayth. Who eateth my flesh and drincketh my bloud, dwelleth in me and I in him, how shall we vnderstand it. May we vnderstand also them of whom the Apostle speake that they did eat to themselves, and drinke iudgement, when they did eate the same flesh and drinke the same bloud, the flesh it selfe, the bloud it selfe? Wꝛd not Iudas the wicked seller and betrayer of his master when he dyd eate and drinke (as Lucas the Euangilest declareth) the firste Sacrament of the flesh and bloud of Chꝛist made with his owne handes, dwell in Chꝛist, and Chꝛist in him? Fynally many that with a fayned hart eate that flesh and drinke the bloud, oꝝ when they haue eaten and dronken become apostatates, do not they dwell in Chꝛist, oꝝ Chꝛist in them? But vndoubtedly there is a certayne manner of eating that flesh & drincking that bloud after which manner whoso euer eateth and drincketh, dwelleth in Chꝛist and Chꝛist in him. Therfoze, not in whatsoeuer maner any man eateth the flesh of Chꝛist and drincketh the bloud of Chꝛist,

Augustinus.

Iſue.

August. de Bap.
lib. 5. Cap. 8.

The body of
Chꝛist to them
& receaue vn-
woꝝthely.

August. de ver.
domi. Sermo. 11.

he dwelleth in Christ and Christ in him, but after a certayn maner, which maner he saith when he sayd these wordes. This is the sense of S. Augustines saying in Latine, wherby appeareth the sayth of S. Augustin to be, in the sacrament to be eaten and drōken the very body and blood of Christ, which for the substance of the sacrament euill men receaue as good men do, that is to say, as S. Augustine doth poynt it out by his wordes, the same flesh and the same blood of Christ, with such an expresseion of speech, as he would exclude all difference that deuise of figure might imagine, and therfore sayth *Ipsam carnem, ipsum sanguinem*, which signifie the selfe same in dede, not by name onely as the authoꝝ of the booke would haue S. Augustine vnderstanded: and when that appeareth as it is most manifest, that Judas receaued the same being wicked that good men do, how the same is before the recept by godes omnipotencie present in the visibible sacrament, and so not receaued by the onely instrument of sayth, which in euill men is not liuely, but by the instrument of the mouth, wherin it entreteth with the visibible element, and yet as S. Augustine sayth dwelleth not in him, that so vnwoꝝthely receiueth, bycause the effect of dwelling of Christ is not in him that receaueth by such a maner of eating as wicked men vse. Wherby S. Augustine teacheth the diuerse effect to ensue of the diuersitie of the eating, and not of any diuersitie of that which is eaten, whether the good man oꝝ euill man receaue the sacrament. If I would here encombyze the reader, I could bring forth many mo places of S. Augustine to the confuson and reprove of this Authoꝝs purpose, and yet notwithstanding to take away that he might say of me, that I way not S. Augustine: I thinke good to alleadge and bring forth the iudgement of Martyn Bucer touching S. Augustine, who vnderstandeth S. Augustine clere contrary to this authoꝝ, as may playnly appeare by that the sayd Bucer writeth in few wordes in his epistle dedicatoꝝy of the great woꝝke he sent abrood of his enarrations of the gospelles where his iudgement of S. Augustine in this poynt he vttereth thus: *Quoties scribit etiam Iudam ipsum corpus & sanguinem domini sumfisse? Nemo itaq;* *auētoritate S. patrum dicit Christum in sacra Cœna absentem esse:* The sense in English is this. How often writeth he (speaking of S. Augustine) Judas also to haue receaued the selfe body and blood of our Lord? No man thefore by the authoꝝtie of the fathers can say Christ to be absent in the holy supper. Thus sayth Bucer who vnderstandeth S. Augustine as I haue before alleadged him, and gathereth therof a conclusion, that no man can by the fathers sayinges proue Christ to be absent in the holy supper. And therfore by Bucers iudgement, the doctrine of this Authoꝝ can be in no wise catholique, as dissenting from that hath ben before taught and beleued, whether Bucer will still continue in that he hath so solemnly published to the woꝝld and by me here alleadged, I cannot tell, and whether he do oꝝ no, it maketh no matter, but thus he hath taught in his latter iudgement with a great protestation, that he speaketh without respect other then to the truth wherin because he seemed to dissent from his frendes he sayth: *φιλος μὲν σοκράτης ἀλλὰ φίλτατη ἡ ἀλήθεια, τίμιωτάτη ἡ ἐκκλησία.* which wordes haue an imitation of an elder saying, and be thus much to say: Socrates is my frend, truth is my best beloued, and the church most regarded. And with this Bucer closeth his doctrine of the sacrament, after he knew al that Zuinglius & Decolampadius could say in the matter. And here I will leaue to speake of Bucer, and bring forth Theodoretus a man most extolled by this authoꝝ, who sayth playnly in his commentaries vpon S. Paule, how Christ deliuered to Judas his pꝛecious body and blood, and declareth farther therewith in that sacrament to be the truth. So as this authoꝝ can haue no foundatio vpon eyther to maintayne his figuratiue speech, oꝝ the matter of this fourth booke, which his wordes playnly impugn. S. Hierom in his commentaries vpon the prophet Malachie hath first this sentence: *Polluimus panem, id est corpus Christi, quando indigne accedimus ad altare, & sordidi, mundum sanguinem bibimus.* We defile the bread that is to say, the body of Christ, when we com vnwoꝝthy to the aulter and being filthy drinke the cleane blood: Thus sayth S. Hierome, who sayth, men filthy drinke the cleane blood: and in an other place after the same S. Hierom sayth: *Polluis Christi misteria indigne accipiens Corpus eius & sanguinem.* He that vnwoꝝthely receaueth the body and blood of Christ, defileth, the misteries. Can any wordes be moze manifest and euident to declare S. Hieroms mind how in the visibible sacrament men receaue vnwoꝝthely, which be euell men, the body and blood of Christ?

Bucerus.

Bucerus.

Theodoretus in
epi. i. Cor. ii.

Hieronimus.

In this poynt I will ioyne a playne issue with you, that I neyther willingly goe about to deceaue the reader in the serching of S. Augustine (as you vse to do in euery place,) nor I haue not trusted my man or frende herein, (as it semeth you haue done ouermuch) but I haue diligently expended and wayed the matter my selfe. For although in such waightie matters of scripture and auncient authours you must nedez trust your men, (without whom I know you can doe very litle, being brought by from your tender age in other kindes of study (yet I hauing exercised my selfe in the study of scripture, and diuinitie from my youth (wherof I geue most hartty laudes and thankes to God) haue learned now to goe a lone, and do examine, iudge, and write all such waighty matters my selfe, although (I thanke God) I am neyther so arrogant nor so wilfull, that I will refuse the good aduise, counsaillie, and admonition of any man, be he man or master, frende or foe.

In issue.

Augustin de Bapti. con. Donat. li. 5. cap. 8.

August. In Iohn tract. 99.

But as concerning y place alleadged by you out of S. Augustine, let the reader diligently expend myne whole aunswer to S. Augustine, and he shall (I trust) be fully satisfiied. For S. Augustine in his booke *De baptismo contra Donatistas* (as I haue declared in my booke) speaketh of the morsell of bread and sacrament (which Judas also dyd eate as S. Augustine sayth: And in this speach he considered (as he writeth *Contra Maximinū*) not what it is, but what it signifieth, and therfore he expresseth y matter by Judas more playnly in an other place saying: that he did eate y bread of the Lord, not the bread being the Lord (as the other Apostles dyd) signifying therby that the euell eate the bread, but not the Lord himselfe. As S. Paule sayth that they eate and drinke *Panem & calicem Domini*, the bread and the cup of the Lord, and not that they eate the Lord himselfe. And S. Augustine sayth not (as you faine of him) that the substaunce of this sacrament is the body and bloud of Christ, but the substaunce of this sacrament is bread and wine, (as water is in the sacramēt of Baptisme) and the same be all one, not altered, by the vnworthines of the receauors. And although S. Augustine in the wordes by you recited, call the sacrament of Christes body and bloud, his body and bloud, yet is the sacrament no more but the sacrament therof, and yet is it called the body and bloud of Christ, as sacraments haue the names of the thinges wherof they be sacraments, as the same S. Augustine teacheth most playnly *ad Bonifacium*.

And I haue not so far ouershot my selfe or bene ouersene, that I would haue atempted to publish this matter, if I had not before hand excused the whole truth therin from the botome. But bicause I my selfe am certayne of the truth (which hath bene hid these many yeares, and persecuted by the Papistes with fyer and fagot, and should be so yet still if you might haue your owne will) and bicause also I am desirous that all my contrey men of England (vnto whome I haue no smale cure and charge to tell the truth) should no longer be kept from the same truth, therfore haue I published the truth which I know, in the English tongue, to the entent that I may edefy all by that tongue, which all do perfectly know and vnderstand. Which my doing it semeth you take in very euell part, and be not a litle greued therat, bycause you would rather haue the light

of truth hid still vnder the bushell, then openlye to be set abroad that all men may see it. And I thinke that it so little greueth M. Peter Martyr, that his booke is in english, that he would wish it to be translated likewise into all other languages.

August. de ver-
bis Domini scr.

11.
The selfe same
flesh & was cru-
cified & is sensi-
ble, is eaten of
Christe people.

Now where you gather of the wordes of S. Augustine, *De verbis Do-
mini*, that both the euill and good eat one body of Christ, the selfesame in
substance, excluding all difference that deuise of fygure might imagine,
to this I aunswere, that although you expresse the bodye of Christ, with
what tearmes you can deuise, calling it (as you do in deed) the flesh & was
borne of the virgine Mary, the same flesh, the flesh it selfe, yet I con-
fesse that it is eaten in the sacrament. And to expresse it yet more playnely
then peraduenture you would haue me, I say, that the same visibie & pal-
pable flesh that was for vs crucified and appeared after his resurrection,
and was seene, felt, and groped, and ascended into heauen, and there sit-
teth at his fathers right hand, and at the last Day shall come to iudge the
quick & the dead, that selfe same body, hauing all the partes of a mans bo-
dy, in good order and proportion, and being visibie and tangible, I say
is eaten of christen people at his holy supper, what will you now require
more of me, concerning the truth of the body? I suppose you be sorry that
I graunt you so much, and yet what doth this helpe you? For the diuer-
sitie is not in the body, but in the eating therof, no man eating it carnally,
but the good eating it both sacramentally and spiritually, and the euill
onely sacramentally, that is to say, figuratiuely. And therfore hath S.
Augustine these wordes (*Certo quodam modo*, after a certayne manner) be-
cause that the euill eate the sacrament, which after a certayne manner, is
called the very body of Christ: which maner S. Augustine himselfe de-
clareth most truely and playnly in a pistle *ad Bonifacium*, saying: If sacra-
mentes had not some similitude or likenes of those thinges wherof they
be sacramentes, they could in no wise be sacramentes. And for theyr simi-
litude and likenes, they haue commonly the name of the thinges wherof
they be sacramentes. Therfore after a certayne manner the sacrament of
Christes body is, Christes body the sacrament of Christes blood is Chri-
stes blood. This epistle is set out in my booke the 64. leafe, which I pray
the reader to looke vpon for a more full answer vnto this place. And af-
ter that maner Judas and such like did eat & morsell of the lordes bread,
but not the bread that is the Lord, but a sacrament therof which is called
the Lord, as S. Augustine sayth. So that with the bread entred not
Christ with his spirit into Judas, (as you say he doth into the wicked,)
but Sathan entred into him, as the gospell testifieth. And if Christ en-
tred than into Judas with the bread (as you write) then the deuill and
Christ entred into Judas both at once.

August. ad Bo-
nifacium episto.
23.

Ioh. 13.

Maister Bucer

As concerning M. Bucer, what meane you to vse his authoritie,
whose authoritie you neuer esteemed heretofore? And yet Bucer varieth
much from your errour: for he denieth vtterly, that Christ is really and
substancially present in the bread, either by conuersion or inclusion, but
in the ministracion he affirmeth Christ to be present: and so do I also, but
not to be eaten and drunken of them that be wicked and members of the
deuill, whome Christ neyther fedeth, nor hath any communicio with them.
And to conclude in few wordes the doctrine of M. Bucer in the place by
you

you alleadged, he dissenteth in nothing from Ecolampadius and Zuinglius. wherfore it semeth to me somewhat strange, that you should alleadge him for the confirmation of your vntrue doctrine, being so clerely repugnant vnto his doctrine.

The wordes of Theodoretus (if they were his) be so far from your report, that you be ashamed to reherse his wordes as they be writtē, which when you shall do, you shall be answered. But in his dialogs he declareth in playne termes not onely the figuratiue speach of Christ in this matter, but also wherfore Christ vsed those figuratiue speeches, as the reader may find in my booke the 67, 68, 69. and 70. leaues. By which maner of speach it may be sayd, that Christ deliuered to Judas his body and bloud, when he deliuered it him in a figure therof.

Theodoretus,

And as concerning S. Hierome, he calleth the misteries or mysticall bread and wine Christes flesh and bloud (as Christ called them him selfe) and the eating of them he calleth the eating of Christes flesh and bloud, bicause they be sacraments and figures, which represent vnto vs his very flesh and bloud. And all that do eate the sayd sacraments, be sayd to eate the body of Christ, bicause they eate the thing which is a representation therof. But S. Hierom ment not, that euell men do indeede eate the very body of Christ, for then he would not haue written vpon Esaie, Hieremie, and Dee the contrary, saying, that heretikes and euill men neither eate his flesh nor drinke his bloud, which whosoener eateth and drincketh, hath euerlasting lyfe. *Non comedunt carnem Iesu* (sayth he vpon Esaie) *neq; bibunt sanguinem eius, de quo ipse loquitur: Qui comedit carnem meam & bibit meum sanguinem, habet vitam eternam.* And yet he that cometh defiled vnto the visible sacraments, defileth not onely the sacraments, but the continually therof pertayneth also vnto Christ him selfe who is the author of the sacraments. And as the same S. Hierom sayth: *Dum sacramenta violantur, ipse cuius sunt sacramenta violatur*, when the sacramentes (sayth he) be violated, then is he violated also to whom the sacraments apertayne. Now heare what followeth in the order of my booke.

Hieronimus,

Hieron. in Esa-
am cap. 66.

Hieron. in Ma-
lachiam cap. 1.

Chap. 3.

Figures be cal-
led by names
of the thinges
which they sig-
nify.

And (as before is at length declared) a figure hath the name of the thing that is signified therby. As a mans image is called a man, a Lyons image, a Lion: a byrdes image a byrd: and an image of a tree and herbe, is called a tree or herbe. So were we wont to say: Our Lady of Walsingham: Our Lady of Ipswich: Our Lady of Grace: Our Lady of pity: S. Peter of Millan: S. Ihon of Amyas, and such like, not meaning the things them selues, but calling their images by the name of the things by them represented. And likewise we were wont to say, Great S. Christopher of Yorke or Lyncoln: Our Lady smileth, or rocketh her child: Let vs goe in pylgrimage to S. Peter at Rome, and S. Iames in Compostella. And a thousand like speeches, which were not vnderstande of the very things, but only of the images of them.

So doth S. Ihon Chrysostom say, that we see Christ with our eyes, touch hym, feele him, and grope him with our handes, fixe our teeth in his flesh, taste it, breake it, eate it, and digest it, make redde our tongues and dye them with his bloud, and swallow it, and drinke it.

And in a Catechisme by me translated and set forth, I vsed like maner of speach, saying, that with our bodily mouthes we receaue the body and bloud of Christ. Which my saying diuers ignorant persons (not vsed to reade olde

auncient authors, nor acquainted with theyr phrase and manner of speach) dyd carpe and reprehend, for lacke of good vnderstanding.

For this speach, and other before reherſed of Chriſtoſtom, and all other like, be not vnderſtād of the very fleſh and bloud of our ſauour Chriſt (which in very deepe we neither feele nor ſee) but that which we doe to the bread and wine by a figuratiue ſpeach, is ſpoken to be done to the fleſh and bloud, bicauſe they be the very ſignes, figures, and tokens inſtituted of Chriſt, to re- preſent vnto vs his very fleſh and bloud.

And yet as with our corporall eyes, corporall handes, and mouthes we do corporally ſee, feele, taſt and eate the bread, and drinke the wine (being the ſigne and ſacramēts of Chriſtes body) euen ſo with our ſpiritual eyes, handes, and mouthes, we do ſpiritually ſee, feele, taſte and eate his very fleſh, and drinke his very bloud.

Eusebius Emiſſenus in ſermo. de Euchariftia.

As Eusebius Emiſſenus ſayth: Whan thou comest to the reuerend aulter to be filled with ſpiritual meates, with thy ſayth looke vpō the body & bloud of him that is thy God, honor him, touch him with thy mynd, take him with the hand of thy hart, and drinke him with the draught of thine inward man. And theſe ſpiritual thinges require no corporall preſence of Chriſt himſelfe, who ſitteth continually in heauen at the right hand of his Father.

And as this is moſt true, ſo is it full and ſufficient to anſwere all thinges that the Papiſtes can bring in this matter, that hath any apparāce for their partie.

Wincheſter.

And yet theſe playne places of authoriety diſſembled of purpoſe, or by ignoꝛaunce paſſed ouer, this author, as though all thinges were by him clerely diſcuſſed to his entent, would by many conceytes furniſh and further his matters, and therfore playeth with our Ladyes ſmiling rocking her Child, and many good moſwes, ſo vnſemely for his perſon, as it maketh me almoſt forget him and my ſelfe alſo. But with ſuch matter he filleth his leaues, and forgetting him ſelfe, maketh mention of the Catechiſme by him tranſlate, the originall wherof conſuteth theſe two partes of this booke in few wordes, being Printed in Germany, wherin beſides the matter wyttten, is ſet forth in picture the manner of the miniſtring of this ſacrament, where is the aulter with candle light ſet forth, the prieſt apparaled after the old ſort, and the man to receaue kneeling, bare- head, and holding by his handes, whiles the prieſt miniſtreth the hoſt to his mouth, a matter as cleare contrary to the matter of this Booke, as is light and darkeneſſe, which now this Author would colour with ſpeeches of authors in a boke written to inſtruct rude childꝛen, which is as ſclender an excuſe as euer was heard, and none at all, when the originall is looked one.

Emiſſenus.

Emiſſene to ſtire by mens deuotion comming to receaue this ſacrament, requireth the roote and foundation therof in the mynd of man as it ought to be, and therfore exhorteth men to take the ſacrament with the hand of the hart, and drinke with the draught of the inward man, which men muſt needes do that will woꝛthely repayre to this feaſt. And as Emiſſen ſpeaketh theſe deuout wordes of the inward office of the receiuer, ſo doth he in declaration of the miſtery ſhew how the inuiſible prieſt with his ſecret power by his word doth conuert the viſible creatures into the ſubſtance of his body and bloud, wherof I haue before intreated. The author vpon theſe wordes deuoutly ſpoken by Emiſſen ſayth, there is required no corporall preſence of Chriſtes precious body in the ſacrament, continuing in his ignoꝛaunce what the word (Corporall) meaneth. But to ſpeake of Emiſſene, if by his ſayth the very body and bloud of Chriſt were not preſent vpon the aulter, why doth he call it a reuerend aulter? Why to be fed there with ſpiritual meat? and why ſhould ſayth be required to loke vpon the body & bloud of Chriſt, that is not there on the aulter, but as this Author teacheth onely in heauen? And why ſhould he that cometh to be fedde honoꝛ theſe miſteries there? And why ſhould Emiſſen

Emissene allude to the hand of the hart, and draught of the inward man, if the hand of the body, and draught of the outward man had none office there: All this were vaine eloquence, and a mere abuse and illusion, if the sacramental tokens were only a figure. And if there were no presence but in figure, why should not Emissen rather haue followed the playne speach of the angell to the women that sought Christ, *Iesum queritis, non est hic*. We seeke Iesus, he is not here, and say as this authoꝝ doeth, this is onely a figure, do no worship here, goe vp to heauen: and downe with the aulter, for feare of illusion, which Emissen did not, but called it a reuerend alter, and inuiteth him that should receiue to honour that foode, with such good wordes as befoze, so far discrepant from this authoꝝ teaching, as may be, & yet frō him he taketh occasiō to speake agaynst adozatiō.

Caunterbury.

Here for lacke of good matter to answer, you fall agayne to your accustomed maner, tryfing away the matter with mocking and mowing. But if you thought your doctrine good, and myne erroneous, and had a zeale to the truth, and to quiet mens consciences, you should haue made a substanciall and learned answer vnto my wordes. For dallyng and playing, scoulding and mowing, make no quietnes in mens consciences. And all men that know your conditions know right well, that if you had good matter to answer, you would not haue hid it, and passed ouer the matter with such trifles as you vse in this place. And S. Thon Chrysostom you scip ouer, eyther as you saw him not, or as you cared not how scenderly you left the matter.

And as concerning the Catechisme, I haue sufficiently answered in my former booke. But in this place may apeare to them that haue any iudgement, what pithy arguments you make, and what dexteritie you haue in gathering of authoꝝ myndes, that would gather my mynd and make an argument here of a picture, neyther put in my booke, nor by me deuised, but inuented by some fond paynter or caruer, which paynt and graue whatsoeuer they idle heades can fanly. You should rather haue gathered your argument vpon the other side, that I mislike the matter, because I left out of my booke the picture that was in the originall befoze. And I meruayle you be not ashamed to alleadge so bayne a matter agaynst me, which in dede is not in my booke, and if it were, yet were it nothing to the purpose. And in that Catechisme I teach not (as you do) that the body and bloud of Christ is contained in the sacrament being referued, but that in the ministratiō therof we receaue the body and bloud of Christ, wherunto if it may please you to adde or vnderstand this word (spiritually) the is the doctrine of my Catechisme sound and good in all mens cares, which know the true doctrine of the sacraments.

The Catechisme.

As for Emissen you agree here with me, that he speaketh not of any receauing of Christes body and bloud with our mouthes, but only with our hartes. And where you say, that you haue entreated befoze, how the inuisible priest with his secret power doth conuert the visibill creatures into the substance of his body and bloud, I haue in that same place made answer to those wordes of Emissene, but most playnly of all in my former booke the xxv. leafe. And Emissene sayth not, that Christ is corporally present in the sacrament, and therof you be not ignorant, although you doe pretend the contrary, which is somewhat worse then ignorance.

Emissene.

And what this word (corporall) meaneth, I am not ignorant, Mary Corporall what

E.b.

what you meane by corporall I know not, and the opening therof shall discusse the whole matter. Tell therefore playnly without dissimulation or colored wordes, what manner of body it is that Christ hath in the Sacrament: whether it be a very and perfect mans body, with all the members therof, distinct one from an other or no? For that vnderstand I to be a mans corporall body, that hath all such partes, without which may be a body, but no perfect mans body. So that the lacke of a finger maketh a lacke in the perfection of a mans body. Maye if you will make Christ such a body as bread and cheese is (wherin euery part is bread and cheese without foyme and distinction of one part from an other) I confesse myne ignorance, that I know no such body to be a mans body. Now haue I shewed myne ignorance, declare now your wit and learning. For sure I am, that Christ hath all those partes in heauen, and if he lacke them in the Sacramēt, then lacketh he not a litle of his perfectiō. And then it can not be one body, that hath partes and hath no partes.

Reuerend aul-
tar.

And as concerning the wordes of Emissen, calling the aulter A reue-
rend aulter, those wordes proue no more the reall presence of Christ in the
aulter, then the calling of the font of Baptisme A reuerend font, or the cal-
ling of mariage Reuerend Matrimony, should conclude that Christ were
corporally present in the water of Baptisme, or in the celebratiō of matri-
mony. And yet is not Christ clearly absent in the godly administratiō of
his holy supper, nor present onely in a figure (as euer you vntruely report
me to say) but by his omnipotent power he is effectually present by spiri-
tuall nourishment and feeding, as in Baptisme he is likewise present by
spirituall renewing and regenerating. Therefore where you would proue
the corporall presence of Christ, by the reuerence that is to be vsed at the
aulter (as Emissene teacheth) with no lesse reuerence ought he that is
baptised to come to the font, then he that receaueth the Cōmunion com-
meth to the aulter. And yet is that no p^{ro}se, that Christ is corporally in the
font. And what so euer you haue here sayd of the comming to the aulter,
the like may be sayd of comming to the font. For although Christ be not
corporally there, yet (as S. Hierome sayth) if the Sacraments be viola-
ted, then is he violated whose Sacramētes they be. Now followeth after
in my booke, the maner of adozation in the Sacrament.

Hieronimus in
Malachiā ca. 1.

Chap. 9.

The adozation
in the sacramēt.

De adoratione
Iege Rossen. &
Occol. lib. 3. ca.
4. & 5.

The simple
people be de-
ceaued.

Now it is requisite, to speake some thing of the maner and forme of wor-
shipping of Christ, by them that receaue this sacramēt, least that in the stede
of Christ himselfe be worshipped the sacrament. For as his humanity, ioyned
to his diuinity, and exalted to the right hand of his father, is to be worshipped
of all creatures, in heauen, earth, and vnder the earth: euen so if in the stead
therof, we worship the signes and sacraments, we commit as great idolatry
as euer was, or shall be to the worldes ende.

And yet haue the very Antichristes (the subtilest enemyes that Christ
hath) by theyr fine inuentions and crafty scolasticall diuinity, deluded many
simple soules, and brought them to this horrible idolatry, to worship thinges
visible, and made with theyr owne handes, perswading them, that creatures
were their Creatour, theyr God and theyr maker.

For els what made the people to runne from theyr seates to the aulter, and
from aulter to aulter, and from sakering (as they called it) to sakering, pee-
ping

ping, tooting, and gasing at that thing which the priest held vp in his handes, if they thought not to honor that thing which they saw? What moued the priestes to lift vp the sacrament so hye ouer theyr heades? or the people to cry to the priest, Hold vp, hold vp: and one man to say to an other, Stoupe downe before, or to say: This day haue I seene my maker. And, I cannot be quiet, except I see my maker once a day? What was the cause of all these, and that as well the priest as the people so deuoutly did knocke and kneele at eue-ry sight of the sacrament? but that they worshiped that visibie thing, which they saw with theyr eyes, and tooke it for very God? For if they worshiped in spirit only Christ, sitting in heauen with his father, what neded they to re-moue out of theyr seates to toote and gase? as the Apostles did after Christ, when he was gone vp into heauē? If they worshiped nothing that they sawe, why did they rise vp to see? Doubtlesse many of the simple people worshiped that thing which they saw with theyr eyes.

And although the subtile Papistes do colour and cloke the matter neuer so finely, saying that they worship not the sacraments which they see with theyr eyes, but that thing which they beleue with their fayth to be really and corporally in the sacraments, yet why do they then runne from place to place, to gase at the things which they see, if they worship them not? giuing therby occasion to them that be ignorant, to worship that which they see. Why doe they not rather quietly sit still in their seates, and moue the people to do the like, worshiping God in hart and in spirite, than to gadde about from place to place, to see that thing, which they confesse them selues, is not to be wor-shipped.

And yet to eschew one inconuenience (that is to say, the worshipping of the sacrament) they fall into an other as euell, and worship nothing there at all. For they worship that thing (as they say) which is really and corporally, and yet inuisibly present vnder the kindes of bread and wine, which (as before is expressed and proued) is vtterly nothing. And so they geue vnto the igno-rant occasion, to worship bread and wine, and they them selues worship no-thing there at all.

Winchester.

As touching the adoration of Christs flesh in the sacrament, which adoration is a true confession of the whole man soule and body, if there be oportunitie of the truth of God in his worke, is in my iudgement well set forth in the booke of Common prayer, where the priest is ordered to knele and make a prayer in his owne, and the name of all that shall communicate, confessing therein that is prepared there, at which tyme ne-uerthelesse, that is not adored that the bodely eye seeth, but that which fayth knoweth to be there inuisibly present, which and there be nothing, as this autho; now teacheth, it were not well. I will not aunswere this autho;s eloquence, but his matter where it might hurt.

Adoration.
What true ado-
ration is.

Caunterbury.

Where as I haue shewed what idolatry was comitted by meanes of the Papisticall doctrine, concerning adoration of the sacra-ment, bicause that answere to my reasons you can not, and con-fesse the truth you will not, therfore you runne to your vsuall shift, passing it ouer with a toy and scoffe, saying, that you will not answere myne elo-quence but the matter, and yet indeede you answere neither of both, but under

Under pretence of myne eloquence, you shift of the matter also. And yet other eloquence I vsed not, but the accustomed speech of the homely people, as such a matter requireth.

And where you say, that it were not well to worship Christ in the Sacrament, if nothing be there, (as you say I teach) if you meane, that Christ can not be worshipped but where he is corporally present (as you must nedes meane, if your reason should be to purpose) then it followeth of your saying, that we may not worship Christ in Baptisme, in the fieldes in priuate houses, nor in no place els, where Christ is not corporally and naturally present. But the true teaching of the holy catholike churche is, that although Christ, as concerning his corporall presence, be continually resident in heauen, yet he is to be worshiped not onely there, but here in earth also, of all faythfull people, at all tymes, in all places, and in all theyr workes. Heare now what followeth further in my Booke.

Augustin in psal.
98.

But the Papistes (for theyr owne commodity to keepe the people still in idolatry) do often alleadge a certayne place of S. Augustine vpon the Psalmes where he sayth, *that no man doth eate the flesh of Christ, except he first worship it, and that we do not offend in worshipping therof, but we should, offend if we should not worship it.*

That is true, which S. Augustine sayth in this place. For who is he that professeth Christ, and is spiritually fedde and nourished with his flesh and blood, but he will honor and worship him, sitting at the right hand of his father, and render vnto him from the botome of his hart, all laud, prayse and thanks, for his mercifull redemption?

And as this is most true, which S. Augustine sayth, so is that most false, which the Papistes would perswade vpon S. Augustines wordes, that the Sacramentall bread and wine, or any visible thing is to be worshipped in the Sacrament. For S. Augustines mynd was so farre from any such thought, that he forbiddeth vtterly to worship Christes owne flesh and blood alone, but in consideration, and as they be annexed and ioyned to his diuinity. How much lesse then could he thinke or allow, that we should worship the Sacramentall bread and wine, or any outward or visible Sacrament, which be shadowes, figures, and representations of Christes flesh and blood?

And S. Augustine was afrayd, least in worshiping of Christes very body, we should offend, and therefore he biddeth vs, when we worship Christ, that we should not tarry and fixe our myndes vpon his flesh (which of it selfe auayleth nothing) but that we should lift vp our myndes from the flesh to y^e spirite, which geueth lyfe: and yet the Papistes be not afrayd by crafty meanes to induce vs, to worship those thinges, which be signes and sacraments of Christes body.

But what will not the shamelesse Papistes alleadge for theyr purpose, when they be not ashamed to mayntayne the adoration of the Sacrament by these wordes of S. Augustine? Wherin he speaketh not one word of the adoration of the sacrament, but onely of Christ him selfe?

And although he say, that Christ gaue his flesh to be eaten of vs, yet he ment not, that his flesh is here corporally present, and corporally eaten, but onely spiritually. As his word declare playnly, which follow in the same place, where S. Augustine as it were in the person of Christ, speaketh these wordes.

It is the spirite that giueth lyfe, but the flesh profiteth nothing. The wordes which

I haue

I haue spoken vnto you, be spirite and life. That which I haue spoken, vnderstand you spiritually. You shall not eate this body which you see, and drinke that bloud which they shall shed, that shall crucify me. I haue commended vnto you a sacramēt, vnderstand it spiritually, and it shall geue you lyfe. And although it must be visibly ministred, yet it must be inuisibly vnderstand.

These wordes of S. Augustine with the other before recited, do expresse his mynd playnly, that Christ is not otherwise to be eaten, than spiritually, (which spirituall eating requireth no corporal presence) and that he entended not to teach here any adoration, eyther of the visible sacramentes, or of any thing that is corporally in them. For in dede there is nothing really and corporally in the bread to be worshipped, although the Papistes say that Christ is in euery consecrated bread.

Winchester.

1 As in the wrong report of S. Augustine, who speaking of the adozation of Christes flesh, geuen to be eaten, doth so fashion his speech, as it can not with any violence be drawn to such an vnderstanding, as though S. Augustine should meane of the adozing of Christes flesh in heauen, as this autho^r would haue it. S. Augustine speaketh of the giuing of Christes flesh to vs to eate, and declareth after, that he meaneth in the visible sacrament, which must be inuisibly vnderstande^d & spiritually, not as the Capernaites did vnderstand Christes wordes, carnally to eate that body cut in peces: and therfore there may be no such imaginations to eat Christes body after the manner he walked here, nor drinke his bloud as it was shedde vpon the Crosse: but it is a mystery and sacrament that is godly of goddes worke supernaturall aboue mans vnderstanding, and therfore spiritually vnderstande^d shall geue life, which life carnall vnderstanding must needs exclude. And by these my wordes, I thincke I declare truly S. Augustines meaning of the truth of this sacrament, wherein Christ giueth truly his flesh to be eaten, the flesh he spake of before taken of the virgine. For the spirituall vnderstanding that S. Augustine speaketh of, is not to exclude the truth of Gods worke in the sacrament, but to exclude carnall imagination from musing of the manner of the worke, which is in mystery such as a carnall man can not comprehend. In which matter if S. Augustine had had such a sayth of the visible sacrament, as the autho^r sayth him selfe hath now of late, and calleth it catholike, S. Augustine would haue vttered it, as an exposito^r playnly, in this place, and sayd, there is but a figure of Christes body: Christes body and flesh is in heauen and not in this visible sacrament, Christes speech that was esteemed so hard, was but a figuratiue speech. And where Christ sayd, This is my body, he ment onely of the figure of his body: which manner of saying S. Augustine vseth not in this place, and yet he could speake playnly, and so doth he, declaring vs first the truth of the flesh that Christ geneth to be eaten, that is to say, the same flesh that he tooke of the virgine. And yet bicause Christ giueth it not in a visible manner, nor such a maner as the Capernaites thought on, nor such a maner as any carnall man can conceaue, being also the flesh in the sacrament, giuen not a common flesh but a liuely, godly and spirituall flesh. Therfore S. Augustine vseth wordes and speech wherby he denieth the gift of that body of Christ, which we did see, and of the bloud that was shed, so as by affirmation and deniall so nere together of the same to be geuen, and the same not to be giuen, the mystery should be thus farre opened, that for the truth of the thing giuen, it is the same, and touching the manner of the giuing, and the quality of the flesh giuen, it is not the same. And bicause it is the same, S. Augustine sayth before we must worship it, and yet bicause it is now an hidden godly mystery, we may not haue carnall imaginations of the same but godly, spiritually and inuisibly vnderstand it.

Augustinus.

Caunterbury.

AS concerning the wordes of S. Augustine (which you say I do wrong report) let euery indiseret reader iudge, who maketh a wrong report

August. in p^{al}.
98.

report of S. Augustine, you or I. For I haue reported his wordes as they be, and so haue not you. For S. Augustine sayth not, that Christes body is eaten in the visible sacrament (as you report) but that Christ hath giuen vs a sacrament of the eating of his body, which must be vnderstand inuisibly, and spiritually, as you say truly in that poynt. But to the spirituall eating, is not required any locall or corporall presence in the sacrament, nor S. Augustine sayth not so, as you in that poynt vniustly report him: And although the worke of God in his sacraments be effectuell and true, yet the working of God in the sacraments is not his working by grace in the water, bread, and wine, but in them that duely receaue the same, which worke is such as no carnall man can comprehend.

And where you say, that if S. Augustine had ment as I do, he would in this place haue declared a figure, and haue sayd, that here is but a figure, and we eate onely a figure, but Christ himselfe is gone by into heauen and is not here it is to much arrogancy of you, to appoynt S. Augustin his wordes, what he should say in this place, as you would lead an hound in a line where you list, or draw a beare to the stake. And here still you cease not vntrely to report me. For I say not that in the Lordes supper is but a figure, or that Christ is eaten only figuratiuely, but I say that there is a figure and figuratiue eating. And doth not S. Augustine sufficiently declare a figure in Christes wordes, when he sayth, that they must be vnderstand spiritually: And what man can deuise to expresse more playnly, both that in Christes speech is a figure, and that his body is not corporally present, and corporally eaten, then S. Augustine doth in a thousand places: but specially in his epistle *ad Bonifacium, ad Dardanum, ad Ianuarium, De doctrina Christiana, De catechizandis rudibus, in quest super leuit, De ciuitate Dei, Contra Adamantium, contra aduersarium legis & prophetarum, In epistolam & Euangelium Iohannis, In sermone ad infantes, & De verbis apostoli*. The flesh of Christ is a true flesh, and was bozne of a woman, dyed, rose agayne, ascended into heauen, and sitteth at the right hand of his father, but yet is he eaten of vs spiritually, and in the maner of the eating, there is the mystery and secret, and yet the true worke of God.

And where you vnderstand the inuisible mystery (which S. Augustin speaketh of) to be in the diuersity of the body of Christ seene or not seene, you be farre deceaued. For S. Augustine speaketh of the mystery that is in the eating of the body, and not in the diuersity of the body: which in substance is euer one without diuersity. The meaning therefore of S. Augustine was this, that when Christ sayd (Except you eate the flesh of the sonne of man, you shall not haue life in you,) he ment of spirituall and not carnall eating of his body. For if he had entended to haue described the diuersity of the maner of Christes body visible and inuisible, he would not haue sayd (this body which you see) but this body in such maner as you see it, or in such like termes, you shall not eate. But to eate Christes flesh (sayth S. Augustine) is fructifullly to remember that the same flesh was crucified for vs. And this is spiritually to eate his flesh and drinke his blood.

John. 6.

August. de doctr. christiana. li. 3. cap. 4.

Winchester.

And because S. Hierome who was of S. Augustines tyme, writeth in his commentaries

tartes vpon S. Paule, *ad Ephesios* that may serue for the better opening hercof, I will
 write it in here. The wordes, be these. The blood and flesh of Christ is two wayes un-
 derstanded, either the spirituall and godly, of which him selfe sayd: My flesh is verely
 meate, and my blood is verely drinke. And vnles ye eate my flesh & drinke my blood,
 ye shall not haue euermlasting lyfe. And the flesh which was crucified and the blood which
 was shed with the spere. According to this diuision, the diuersity of flesh and blood is
 taken in Christes sayntes, that there is one flesh that shall see the saluation of God, an
 other flesh and blood that cannot possesse the kingdome of heauen. These be S. Hiero-
 mines wordes. In which, thou reader seeest a deniall of that flesh of Christ to be geuen,
 to be eaten, that was crucified, but the flesh geuen to be eaten to be a godly and spiritu-
 all flesh, and a distinction made between them, as is in our flesh, of which it may be sayd,
 that the flesh we walke in here, shall not see God, that is to say, as it is corruptible ac-
 cording to the text of S. Paule, flesh and blood shall not possesse heauen, and yet we
 must beleue and hope with Iob truely: that the same our flesh shall see God in heauen
 after which diuision likewise we receaue not in the sacrament Christes flesh that was
 crucified, being so a visibill and mortall flesh, But Christes flesh glorified, incorruptible
 and impassible, a Godly and spirituall flesh. And so that is but one in substance, and al-
 wayes so that same one is neuerthelesse for the alteration in the maner of the being of
 it denided and so called not the same, wherein S. Hierom and S. Augustine bled both
 one maner of speaking: and S. Hierom resembling the diuision that he reherseth of
 Christes flesh, to the diuision of our flesh in the resurrection, both more playnly open
 how the same may be called not the same, bicause we beleue certainly the resurrection
 of the same flesh we walke in, and yet it shall be by the garnet of incorruptibility not the
 same in quality, and so be verified the scriptures that flesh shall not possesse heauen: and,
 I shall see God in my flesh: and here I will note to the reader by the way S. Hierome
 writeth this distinction of Christes flesh as a matter agreed on, and then in catholique
 doctrine receaued not of his inuention, but in the catholique sayth as a principle establi-
 shed, which declareth the helpe to haue bene of that very godly and spiritual flesh geuen
 really in the sacrament, for els to eate onely in sayth, is specially to remember Christes
 flesh, as it was visibly crucified, wherein was accomplished the oblation for our sinne:
 and S. Paule willet vs in the supper to shew forth and profess the death of
 Christ, for so Christ would haue his death continually expressed till his comming, and
 if S. Hierome with other should haue ment of the eating of Christ as he sitteth in hea-
 uen reigning, this distinction of Christes flesh were an idle matter and out of purpose
 to compare the distinction in it to be like the distinction of oure flesh to enter into heauen,
 and not to enter into heauen, the same and not the same. And thus I say that this place
 of S. Hierome sheweth so evidently both his and S. Augustines sayth, that wot at
 the same tyme as there cannot be desired a more euident matter.

Hieronl. ad E-
 phesios,

1. Cor. 15.

Caunterbury.

To what purpose you should bring in here this place of S. Hierome
 (making much agaynst you and nothing for you) I cannot conceaue.
 for he declareth no more in this place, but that as all men in this world
 haue passible bodyes, subiect to much filthynes, corruption and death,
 and yet after our resurrection we shalbe deliuered from corruption, vile-
 nes, weakenes and death, and be made incorruptible, glorious, mighty
 and spirituall: so Christes body in earth was subiect vnto our infirmities,
 his flesh being crucified, and his blood being shed with a spere, which
 now (as you truly say) is glorified, impassible, incorruptible and a spiri-
 tuall body, but yet not so spiritual, that his humanitie is turned into his
 diuinity, and his body into his soule (as some heretikes phantasy) nor
 that the diuersity of his members be taken away, and so left without
 armes and legges, head and feete, eyes and eares, and turned into the
 forme and fashion of a bowle, as the Papistes imagine. The sunne and

Spirituall bod-
 dy.

1st. Incom-
pat. 17.

Luc. 14.
Joh. 10.

Joh. 10.

Mat. 10.

1. Cor. 10.

Luc. 22.
1. Cor. 10.

the mone, the fier and the ayre be bodyes, but no mans bodyes, bycause they lacke hart and limgues, head and feete, flesh and bloud, baynes and sinewes to knit them together. When Christ was transfigured, his face shyned like the sunne, and with his mouth he spake to Moyses & Helias. And after his resurrection we read of his flesh and bones, his handes and feete, his side and woundes, visible and palpable, and with mouth, tongue and teeth, he did eate and speake, and so like a man he was in all proportions and members of man, that Mary Magdalene could not discern him from a gardiner. And take away flesh and skinne, sinewes and bones, bloud and baynes, and then remaineth no mans body. For take away distinction and diuersitie of partes and members, how shall Peter be Peter, and Paule be Paule? How shall a man be a man, and a woman a woman? And how shall we see with our eyes, and heare with our eares, grope with our handes, and go with our feete? For eyther we shall do no such thinges at all, or see with euery part of our bodies, and likewise heare, speake and go, if there be no diuersity of members. This I haue spoken for this purpose, to declare that S. Hierome speaking of Christes diuine and spirituall flesh, excludeth not therby any corporall member, that pertayneth to the substance of a mans naturall body, but that now being glorified, it is the same in all partes, that it was before. And that same flesh being first borne mortall of the virgine Mary, and now being glorified and immortall as well the holy fathers did eate before he was borne, and his apostles and disciples whiles he lined with vs here in earth as we doe now when he is glorified. But what anayleth all this to your purpose, except you could proue, that to a spirituall eating is required a corporall presence?

And where you say, that S. Hierome and S. Augustine vse both one manner of speaking, that is not true. For S. Hierom speaketh of the diuersity of the body of Christ, and S. Augustine of the diuersity of eating therof. And yet here is to be noted by the way, that you say, we receaue not in the sacramēt Christes flesh that was crucified, which your wordes seme to agree euill with Christes wordes, who the night before he was crucified, declared to his disciples, that he gaue them the same body, that should suffer death for them. And the Apostles receaued ybody of Christ, yet passible and mortall, which the next day was crucified, and if we receaue not in the sacrament the body that was crucified, then receaue we not the same body that the Apostles did. And here in your idle talke you draw by force S. Hieroms wordes to the sacrament, when S. Hierom speaketh not one word of the sacramēt in that place: let the reader iudge.

And here for the conclusion of the matter, you fantasy and imagine such nouelties, and wrape them vp in such darke speeches, that we had neede to haue Ioseph or Daniell to expound your dreames. But to make a cleare answere to your darke reason, The body of Christ is glorified and reigneth in heauen, and yet we remember both thankfull myndes, that the same was crucified and emptied of bloud for our redemption; and by fayth to chaw and digest this in our hartes, is to eate his flesh and to drinke his bloud. But your bragge rolleth so infantalies, that you wot not whert to get out, and one of your sayings impugnerh an other. For first you say, that we receaue not in the sacrament the flesh that was crucified

cified, and now you say we receaue him not as he sitteth in heauen and is glorified, and so must you nedes graunt, that we receaue him not at all.

Winchester.

But to returne to S. Augustine touching adozation, if the very flesh of Christ were not in the sacrament truly present, which is as much to say, as in substance present, if it were not in deede present, that is to say really present, if it were not corporally present that is to say, the very body of Christ there present God and man: If these trutthes consenting in one were not there, S. Augustine would neuer haue spoken of adozation there. So moze he doth sayth this authoz there, but in heauen: let S. Augustines woordes quoth I be iudge, which be these, So man eateth that flesh but he first worshippeth it. It is found out how such a footestool of the Lordes foot should be worshipped, and not onely that we do not sinne in worshipping, but we do sinne in not worshipping it. These be S. Augustines woordes, which I sayd before, can not be drawen to an vnderstanding of the worshipping of Christes flesh in heauen, where it remaineth continually glorified and is of all men christened continually worshipped. For as S. Paule sayth, Christ is so exalted that euery tongue should confesse, that our sauour Christ is in the glory of his father. So as the worshipping of Christ there in the estate of his glory where he reigneth, hath neither (afore) ne (after) but an (euery) continuall worshipping in glory. Therefore S. Augustine speaking of a (before) must be vnderstanden of the worshipping of Christes flesh present in the Sacrament, as in the dispensation of his humilitie, which Christ ceaseth not to do reigning in glory, for although he hath finished his humble patible conuersation, yet he continueth his humble dispensation in the perfection of his mistical body, and as he is our inuisible priest for euery and our aduocate with his father, and so for vs to him a mediator, to whom he is equall, so doth he bouchsafe in his supper which he continueth to make an effectuall remembraunce of his offering for vs, of the new Testament confirmed in his blood, and by his power maketh him selfe present in this visibill Sacrament, to be therein of vs truly eaten, and his blood truly drunketh, not onely in sayth, but with the truth and matter of our bodely mouth, as God hath willed and commaunded vs to do: which presence of Christ in this humilitie of dispensation to releaue vs and feed vs spirituallie, we must adoze as S. Augustine sayth before we eate: and we do not sinne in adozing, but we sinne in not adozing, remembryng the diuine nature vnite vnto Christes flesh, and therefore of flesh not seuered from the godhead. Which admonishment of S. Augustine declareth he ment not of the worshipping of Christes flesh in heauen, where can be no danger of such a thought, where all tongues confesse Christ to be in the glory of his father, of which Christ as he is there in glory continually to be worshipped, it were a colde saying of S. Augustine to say, wee doe not sinne in worshipping Christ in heauen, but sinne in not worshipping him, as though any coulde haue doubted whether Christe shoulde be worshipped in his humanity in heauen being inseparably vnite to the diuinity. And when I say in his humanity, I speake not properly as that mystery requirith, for as Christes person is but one of two persite natures, so the adozation is but one as Cirill declareth it, and therefore abhorreth the addition of a sillable to speake of coadozation. And will this authoz attribute to S. Augustine such a grossenes to haue written and giuen for a lesson, that no man sinneth to worship Christes flesh in heauen reigning in glory: wherfore taking this to be so farre from al probabilitie, I sayd before these woordes of S. Augustine can not be drawen with any tenters to stretch so farre as to reach to heauen, where euery christian man knoweth and professeth the worshipping of Christ in glory, as they be taught also to worship him in his dispensation of his humilitie, when he maketh present him selfe in this Sacrament, whome we should not receaue into our mouth before we adoze him. And by S. Augustines rule, we not onely not sinne in adozing, but also sinne in not adozing him.

Caunterbury.

Where you speake of the adozation of Christe in the Sacrament, saying,

B.iii.

ing,

Phet.

Genl. 18.

Math 6.

1. Cor. 11.

Luc. 22.

Humiliation.

Phd. 1.

ing, that if he were not there present, substantially, really, and corporally, S. Augustine would neuer haue spoken of adoration there: in this word (there) you vse a great doublenes and fallar, for it may be referred indifferently eyther to the adoration, or to the presence. If it be referred to the presence, than it is neyther trew, nor S. Augustine sayth no such thing, that Christ is really, substantially, and corporally present there. If it be referred to the worshipping, than it is trew, according to S. Augustines mynd, that there in the receauing of the sacrament in spirite and truth, we glorify and honor Christ, sitting in heauen at his fathers right hand. But to this adoration is required no reall, substantiall, and corporall presence, as before I haue declared: for so did Iacob worship Christ before he was borne, and all saythfull christen people do worship him in all places where soeuer they be, although he carnally and corporally be farre distant from them. As they dayly honor the father and pray vnto him, and yet say, *Qui es in celis*, confessing him to be in heauen. And therefore to auoyd all the ambiguitie, and fallar of your speach, I say, that we being here, do worship here Christ, being not corporally here, but with his father in heauen.

And although all christen men ought of duety continually to worship Christ being in heauen, yet bicause we be negligent to doe our duties therein, his word and sacraments be ordeined to prouoke vs therunto. So that although other wise we forgat our duties, yet when we come to any of his sacraments, we should be put in remembrance thereof. And therefore sayd Christ (as S. Paule writeth) As often as you shall eate this bread and drinke this cup, shew forth the lordes death, vntill he come. And do this (sayd Christ) in remembraunce of me. And the worshipping of Christ in his glory, should be ever continuall without eyther before or after. Neuertheles forasmuch as by reason of our infirmity, ingratitude, malice and wickednes, we go farre from our offices and duties herein, the sacraments call vs home agayne, to do that thing, which before we did omit, that at the least we may do at some tyme, that which we should doe at all tymes.

And where you speake of the humiliatio of Christ in the sacrament, you speake without the booke. For the scripture termeth not the matter in that sort, but calleth his humiliation only his incarnation and conuersation with vs here in earth, being obedient euen vnto death, and for that humiliation, he is now from that tyme forward exalted for euer in glory. And you would plucke him downe from his glory, to humiliation agayne. And thus is Christ intreated, when he commeth to the handling of ignorant lawyers, blynd sophisters, and popish diuines, but the true worshippers of Christ, worship him in spirite, sitting in his high glory and Maiesty, and pluck him not downe from thence, corporally to eate him with their teeth, but spiritually in hart ascend by (as S. Chrysostom sayth) and feede vpon him where he sitteth in his high throne. of glory with his father. To which spirituall feeding is required no bodely presence, nor also mouth nor teeth, and yet they that receaue any sacrament, must adore Christ (both before and after) sitting in heauen in the glory of his father. And this is neyther (as you say it is) a cold nor grosse teaching of S. Augustine in this place, to worship the flesh and humanity of Christ in heauen:

uen: nor your teaching is not so farre from all doubtēs, but that you seeme to a frayd your selfe to stand to it, that when you haue sayde, that Christ is to be worshipped in his humanity, as it were to excuse the matter agayne, you say, you speake not properly.

And this doctrine of S. Augustine was very necessary for ii. considerations. One is for the exposition of the Psalm, which he tooke in hand to declare, where in one verse is commaunded to worship the earth, being gods foteſtole, and this he sayth may be vnderſtād in the flesh of Christ which flesh being earth, and the foode of faythfull christen people, is to be worshipped of all that feede and liue by him. For notwithstanding that his flesh is earth of earth, and a creature, and that nothing ought to be worshipped but God alone, yet is found out in Christ the explication of this great doubt and mistery, how flesh, earth, and a creature, both may and ought to be worshipped, That is to say, when earth and flesh being vnited to the godhead in one person, is one perfect Iesus Christ both God and man. And this is neyther a cold nor grosse saying of S. Augustine, but an explication of the diuine and high mistery of his incarnation.

Saynt Augu-
stines doctrine
is necessary.
Psalm. 99.

The other cause, why it is necessary both to teach and to exhort men to honor Christes flesh in heauen, is this, that some know it not, and some doe it not. For some heretikes haue taught, that Christ was but a man, and so not to be honored. And some haue sayd, that although he be both God and man, yet his diuinity is to be honored, and not his humanity. For extirpation of which errors, it is no grosse nor cold saying, that Christes flesh in heauen is to be honored. And some know right well, & whole Christ God and man ought to be honored with one entier and godly honor, and yet forgetting them selfe in theyr factes, do not according to their knowledge, but treading the sonne of God vnder their feete, and despising the bloud, wherby they were sanctified, crucifie agayne the sonne of God, and make him a mocking stocke to all the wicked. And many professing Christ yet hauing vayne cogitations and phantasies in their heades, do worship and serue Antichrist, and thinking them selues wise, become very fooles in deed. And count you it then a cold and a grosse saying, that Christ in heauen is to be honored? wherin so many olde authours haue tra- uayled and written so many booke, and wherin all godly teachers tra- uayle from tyme to tyme? And yet bring you here nothing to proue, that S. Augustine spake of the reall presence of Christes flesh in the sacramēt, and not of Christ being in heauen, but this your cold and grosse reason.

2 Th. 10.

2 Th. 6.

And this will serue to answer also the place here following of S. Ambrose, who spake not of the worshipping of Christ onely at the receauing of the sacrament, but at all tymes and of all resonable creatures both men and angels.

Winchester.

And for the more manifest confirmation that S. Augustine ought thus to be vnder- standed, I shall bring in S. Ambrose saying, of whome it is probable, S. Augustine to haue learned that he writeth in this matter.

Saynt Ambrose wordes in his booke *De spiritu sancto li. 3. cap. 12.* be these: *Non me- diocris igitur questio, & ideo diligentius consideremus quid sit scabellum. Legimus enim alibi. Caelum mihi thronus, terra autem scabellum pedum meorum. Sed nec terra adoranda nobis, quia creatura est dei. Videamus tamen ne terram illam dicat adorandam Propheta, quam Do-*

Ambrosius de
spiritu sancto li.
3. cap. 12.

22 *minus Iesus in carnis assumptione suscepit. Itaque per scabellum terra intelligitur, per terram*
 23 *autem caro christi, quam hodie quoque in misterijs adoramus, & quam Apostoli in Domino Iesu*
 24 *(ut supra diximus) adorant: neq. enim dissimulatus Christus, sed vnus. Which wordes may be*
 25 *englished thus. It is therfore no meane question and therfore we should moze diligently*
 26 *consider, what is the foote stoole. For we read in an other place, heauen is my throne,*
 27 *and the earth the foote stoole of my feete. But yet the earth is not to be worshipped of*
 28 *vs, bicause it is a creature of God. And yet let vs see though least the prophet meane that*
 29 *earth to be worshipped, which our Lord Iesus tooke in the taking of flesh. So then by*
 30 *the footestoole let the earth be vnderstanded, and then by the earth the flesh of Christ,*
 31 *which we do now worship also in the misteries, and which the Apostles, as we haue be-*
 32 *fore sayde, worshipped in our Lord Iesu, for Christ is not deuided, but one. Hitherto S.*
 33 *Ambrose, wherby may appeare how S. Ambrose and S. Augustine tooke occasion to*
 34 *open their sayth and doctrine touching adozation, vpon discussion of the selfe same wordes*
 35 *of the prophet Dauid. And S. Ambrose expressely noteth our adozation in the misteries*
 36 *where we worship Christes flesh inuisibly present, as the Apostles did, when Christ*
 37 *was visibly present with them. And thus with these so playne wordes of S. Ambrose*
 38 *consonant to those of S. Augustine, and the opening of S. Augustines wordes as be-*
 39 *fore, I trust I haue made manifest, how this Authoz trauayleth agaynst the streame,*
 40 *and laboyleth in bayne to wryth S. Augustine to his purpose in this matter. The best*
 41 *is in this authoz that he handleth S. Augustine no worse then the rest, but all after one*
 42 *sort, bycause they be al of like sort agaynst his new catholique sayth, & cōfirme y old true*
 43 *Catholique sayth or do not improue it. For of this high mystery, the authozs wryte some*
 44 *moze obscurely and darkely the other, and vse diuersities of speeches and wordes, wher-*
 45 *with the true doctrine hath bene of a very few impugned, but euer in bayne, as I trust in*
 46 *God this shall be most in bayne. hauing this authoz vttered such vntruthes with so much*
 47 *blinde ignorance, as this worke well wayed & considered, that is to say, who made it when*
 48 *he made it, & of like how many were, or might haue bene & should haue bene of couysayle*
 49 *in so great a matter, who if they were any, be al reprinted in this one worke, all such cir-*
 50 *cūstances considered, this booke may do as much good to releaue such perplexity, as altera-*
 51 *tion hath engendred, and so do as good seruice in the truth, as was ment therby to hinder*
 52 *and empayre it. And this shall suffice for an answer to this fourth booke.*

Caunterbury.

Here apereeth your sincerity in proceeding in this matter. For you
 leaue out those wordes of S. Ambrose, which maketh his meaning
 playne, that the prophet spake of the mystery of Christes incarnation. *Si*
negant quia in Christo etiam incarnationis adoranda misteria sunt. &c. If they deny
 (sayth he) that the misteries of y incarnation in Christ be to be honored &c.
 And a little after *Qua ratione ad incarnationis dominice sacramentum spectare vide-*
atur, quod ait Propheta, Adorate scabellum pedum eius, consideremus. Let vs consi-
 der, by what meanes this saying of the prophet (worship his foote stoole)
 may be seene to pertayne to the sacrament of Christes incarnation. And
 after the wordes by you rehearsed, foloweth by and by, *Cum igitur incarna-*
tionis adorandum sit Sacramentum. &c. Seing then that the Sacrament of the
 incarnation is to be honored. In these wordes sheweth S. Ambrose
 playnly that the worshipping of Christes flesh is vnderstand of the miste-
 ry of his incarnation. So that S. Ambrose ment not onely that men
 should worship Christ, when they receaue the Sacrament, but that all
 creatures, at all tymes, should worship him. And therfore he expresseth
 there by name, how the Angels did worship him, and also Mary Mag-
 dalene and the Apostles after his resurrection, when they receaued not
 the Sacrament. And so did also the shepherds and the wise men worship
 him, yet being in his infancy, and the prophet after the mynd of S. Au-
 gustine

gustine and S. Ambrose) commaunded to honor him before his incarnation, & we likewise honor him sitting now in heauen after his ascentio. For so farre is sayth able to reach, without eyther tentering or stretching.

Thus haue I answered to all that you haue brought agaynst my fourth booke, not obscurely (as you like a cuttell haue done, hiding your selfe in your darke colours) but playnly to the capacity of all men, as much as I can. And this haue I done with some payne of writing, but little or no study for the matter, being a very easy thing for defence of the truth to answer by gods word, and auncient authors to an ignorant lawyer, being well exercised in neyther of both, but making such diuinity as he can dreame in his sleape, or deuise of his owne brayne, or hath sucked out of papistricall lawes and decrees, and for lacke of arguments, furnishing by his booke with pretty toyes, with glorious boasting, and scornfull taunting. And with picking out of my booke such sentences, as he perswadeth himselfe, that he can make some colour of apparaunt answer, to deceaue the reader. And such places as he seeth his rhetorike will not serue, he passeth them away slightly, because he is afraid to file his hands therewith. Wherefore I may now right well and iustly conclude here myne answer to his confutation, with the wordes of my fourth booke, which be these.

But our sauour Christ himselfe hath geuen vs warning before hand, that such false Christians and false teachers should come, and hath bydde vs. to beware of them, saying: *If any man tell you that Christ is here, or Christ is there, beleue him not.* For there shall rise false Christes, and false prophets, and shall shew many signes and wonders, so that if it were possible, the very elect should be brought into erreure. Take heede, I haue told you before hand.

Thus our Sauour Christ (like a most louing pastor and sauour of our soules) hath giuen vs warning before hand of the perilles and dangers that were to come, and to be wise and ware, that we should not geue credite vnto such teachers, as would perswade vs to worship a peece of bread, to kneele to it, to knocke to it, to creepe to it, to follow it in procession, to lift vp our handes to it, to offer to it, to light candels to it, to shut it vp in a chest or boxe, to do all other honor vnto it, more then we do vnto God: hauing alway this pretence or scuse for our idolatry, Behold here is Christ. But our Sauour Christ calleth them false Prophets, and sayth: Take heed, I tell you before: Beleue them not, If they say to you: behold Christ is a broad, or in the wildernes, goe not out: And if they say, that he is kept in close places, beleue them not.

And if you will aske me the question, who be these false prophets and seducers of the people, the answer is soone made: The Romish Antichristes and their adherents, the authors of all erreure, ignorance, blindness, superstition, hipocrisie, and idolatry.

For Innocentius the thyrd (one of the most wicked men that euer was in the sea of Rome) dyd ordayne and decree, that the host should be diligently kept vnder locke and key.

And Honorius the third, not onely confirmed the same, but commaunded also, that the priestes would diligently teach the people from tyme to tyme, that when they lifted vp the bread, called the host, the people should then reuerently bowe downe, and that likewise they should do when the priest carrieth the host vnto sicke folkes. These be the statutes, and ordinaunces of

Math. 24.

Math. 24.

Chap. 10.
They be the
papistes that
haue deceaued
the people.

Innocentius ter-
tius.

Honorius tertius.

Rome, vnder pretence of holines, to leade the people vnto all errour and idolatry: not bringing them by bread vnto Christ, but from Christ vnto bread.

Cap. 11.

An exhortation
to the true ho-
noring of
Christ in the
Sacrament.

But all that loue and beleue Christ himselfe, let them not thinke that Christ is corporally in the bread, but let them lift vp theyr hartes vnto heauen, and worshipping him, sitting there at the right hand of his father. Let them worship him in them selues, whose temples they be, in whome he dwelleth and liueth spiritually: but in no wise let them worship him, as being corporally in the bread. For he is not in it neither spiritually (as he is in man) nor corporally (as he is in heauen) but onely Sacramentally, as a thing may be sayd to be in the figure, wherby it is signified. Thus is sufficiently reprobued the third principall errour of the Papistes, concerning the Lordes supper which is, That wicked members of the deuill, doe eate Christes very body, and drinke his blood.

¶ Thus endeth the fourth booke.

¶ The Confutation of the second booke.

Having declared how much agaynst all truth this authoꝝ would beare in hand, that the reall pꝛesence, the corporall pꝛesence, and substantiall pꝛesence of Christes most pꝛecious body and blood in the sacrament, is not the true catholique doctrine, but a deuise of the Papistes, which is a terme wherwith this authoꝝ both vcharitably charge the kinges true subiectes, among whome he knoweth a great many to be of that sayth he calleth now Papist: But setting wordes a part and to come to the matter, as I haue shewed this authoꝝ to erre partly by wilfulnes, partly by ignorance in the vnderstanding of the olde authoꝝs, concerning the true reall pꝛesence of Christes body and blood in the Sacrament, so I trust to shew this authoꝝ ouerseene in the article of transubstantiation. For enter wherunto, first I say this, that albeit the word Transubstantiation was first spoken of by publike authoritie in that assemble of learned men of Christendome, in a generall counsaile, where the Bishop of Rome was pꝛesent, yet the true matter signified by that word, was older and beleued before vpon the true vnderstanding of Christes wordes, and was in that counsaile confessed, not for the authority of the Bishop of Rome, but for the authority of truth, being the article such as toucheth not the authority of the Bishop of Rome, but the true doctrine of Christes mystery, and therefore in this realme (the authority of Rome celsing) was also confessed for a truth by all the clergy of this realme in an open counsaile, specially discussed and though the hardenes of the law that by parliament was established, of that and other articles hath bene repelled, yet that doctrine was neuer hitherto by any publike counsaile or any thing set forth by authoritie empayred, that I haue hard, wherfore me thinketh this authoꝝ should not improue it by the name of the Bishop of Rome, seeing we read how truth was uttered by Balaam and Caiphas also: and S. Paule teacheth the Philippienses that whither it be by contention or enuy, so Christ be preached, the person should not empayze the opening of truth, if it be truth, which Luther in deed would not allow for truth impugning the article of Transubstantiation, not meaning thereby as this authoꝝ both to empayze the truth of the very pꝛesence of Christes most pꝛecious body in the Sacrament of the altar, (as is afoze sayd) in the discussion of which truth of Transubstantiation, I for my part should be speciall defended by two meanes, wherwith to annoy the enuious name of Papist. One is that Zuinglius himselfe, who was no Papist as is well knowen, nor good christen man as some sayd neither, sayth playnly writing to Luther in the matter of the Sacrament, it must needs be true, that if the body of Christ be really in the Sacrament, there is of necessity Transubstantiation also. Wherfore seeing by Luthers tranaple, who fauored not the Byshope of Rome neither, and also by euidence of the truth most certayne and manifest it appeareth, that according to the true catholique

Zuinglius.

catholique sayth Christ is really present in the sacrament, it is now by Zuinglius iudgement a necessary consequence of that truth to say there is Transubstantiation also, which shalbe one meane of purgation, that I defend not Transubstantiation as depending of the Bishop of Romes determination, which was not his absolutely, but of a necessity of the truth, howsoever it liketh Duns or Gabziell to write in it, whose sayings this author bleth for his pleasure. An other defence is, that this author himselfe sayth that it is ouer great an absurdity to say, that bread insensible, with many other termes that he addeth, should be the body of Christ, and therefore I thinke, that the (is) that is to say, the inward nature and essence of that Christ deliuered in his supper to be eaten and dronken, was of his body and bloud, and not of the bread and wine, and therefore can well agree with this author, that the bread of wheate is not the body of Christ, nor the body of Christ made of it as of a matter, which considerations will enforce him that beleueth the truth of the presence of the substance of Christs body, as the true catholique sayth teacheth, to assent to Transubstantiation, not as determined by the church of Rome, but as a consequent of truth beleued in the mystery of the Sacrament: which Transubstantiation how this author would impugne, I will without quarell of enuious wordes consider, and with true opening of his handling the matter, doubt not to make the reader to see that he sighteth agaynst the truth.

I will passe ouer the vnreuerent handling of Christs wordes (This is my body) which wordes I heard this Author (if he be the same that is named) once reherse more seriously in a solempne and open audience to the conuiction and condemnation (as followed) of one that erroneously mayntayned agaynst the sacrament the same that this author calleth now the catholique sayth.

Caunterbury.



In this booke (which answereth to my second booke rather with taunting wordes then with matter) I will answere the chief poyntes of your intent, and not contend with you in scolding, but will geue you place therein.

First I charge none with the name of papistes, but that be well worthy therof. For I charge not the hearers but the teachers, not the learners, but the inuenters of the vntrue doctrine of Transubstantiation, not the kinges saythfull subiects, but the Popes darlings, whose sayth and belefe hangeth of his onely mouth. And I call it their doctrine, not onely bycause they teach it, but bycause they made it, and were the first fynders of it.

Papistes were the authors of Transubstantiation.

And as in the third booke, concerning the reall presence of Christs body and bloud in the Sacrament, you haue not shewed myne ignorance or wilfulnes, but your owne: so do you now much more in the matter of Transubstantiation: which word (say you) albeit the same was fyrst spoken of in the generall counsell, where the Byshop of Rome was present, yet the true matter signified by that word was older. Here at the fyrst brunt you confesse, that the name of Transubstantiation was giuen at the counsell. So that either the matter was not before (as it was not in deed) or at the least it was before a namelesse child (as you do graunt) vntill the holy father Innocent the thyrde, which begat it, assembled a company of his frendes as godfathers to name the child. And by what authority the counsaile defined the matter of Transubstantiation, it may easely appeare. For authority of scripture haue they none, nor none they do alleadge. And what the authority of the Pope was there, all men may see, being present in the same no lesse then. 800. Abbottes and Priours, who were all the Popes owne chyldren, of him created and begotten.

And

The counsaile
in England.

And as for the confession of all the clergy of this Realme in an open counsell, the authority of Rome ceasing, you speake here a manifest vnttruth wittingly agaynst your conscience. For you know very well (and if you will denie it, there be enough yet aliue can testify) that diuers of the clergy, being of most godly liuing, learning, and iudgement, neuer consented to the articles, which you speake of. And what meruayle was it, that those articles (notwithstanding diuers learned men repugning) passed by the most voyces of the Parliament: seing that although the authority of Rome was then newly ceased, yet the darkenes and blindnes of errours and ignoraunce that came from Rome, still remayned and ouershadowed so this Realme, that a great number of the Parliament had not yet their eyes opened to see the truth. And yet how that matter was enforced by some persons, they know right well that were then present. But after, when it pleased almighty God, more clearly to shine vnto vs by the light of his word, our eyes by his goodnes were opened, darkenes discuffed, and that which was done in ignoraunce and darkenes, was by knowledge and light in publique Counsell reherfed and taken away, as well concerning the doctrine as the hardnes of the law. For if the doctrine had bene true and godly, there is no christen harted man, but he would haue desired the establisshment and continuance therof. But the doctrine being false and such as came onely from Rome, they be not worthy to be likened to those truthe, which came from God, and were vttered by Balaam and Caphas, but to be numbred among those lyes, which came from his vicar, who when he speaketh lyes, *ex proprijs loquitur*, he speaketh properly of himselfe.

John. 6.

And the Byshop of Rome was not cleane gone out of England, as sone as the lawes were made agaynst his authority, but remayned still by his corrupt doctrine, as I feare me he doeth yet in some mennes hertes, who were the chief procurers and setters forthward of the foresayd law. But yet is all together to be imputed to the Byshop of Rome, forasmuch as from thens came all the foresayd errours, ignorance and corruption into these parties.

Now where you take vpon you here, to purge your selfe of Papistry by me and Zuinglius, if you haue no better compurgators then vs two, you be like to fayle in your purgation. For neyther of vs (I dare say) durst sweare for you in this matter, though Zuinglius were aliue. Or if your purgatio stand to this poynt, that Christ called not bread made of wheat his body (although in a formall and proper speech bread is not in deede his body) you may be as rancke a Papist as euer was, for any purgation you can make by this way. For Christ called bread made of wheate his body as the wordes of the Euangelistes playnly declare, and all old writers teach, and in your booke of the deuils sophistrie, you haue confessed, saying that Christ made demonstration of bread, when he sayd, This is my body. And therfore bring some better purgation then this, or els had you bene better not to haue offered any purgation, in a matter that no man charged you withall, than by offering a purgation, and sayling therein, to bring your selfe into more suspition.

And where as in fortification of your matter of Transubstantiation, you make your argument thus, That forasmuch as the body of Christ is
really

really in the sacrament, there is of necessity Transubstantiation also. This your argument hath two great faultes in it. The first is, that your antecedent is false, and then you can not conclude therof a true consequent. The second fault is, that although the antecedent were graunted vnto you, that the body of Christ is really in the sacrament, yet the consequent can not be inferred therof, that there is of necessity Transubstantiation. For Christ can make his body to be present in the Sacrament, as well with the substance of the bread, as without it, and rather with the substance of bread then with the accidents: forasmuch as neither Christes body there occupieth any place, (as you say your selfe) nor no more doth the substance of bread by it selfe, but by meanes of the accidentes, as you say also.

Recall presented
proueth no
Transubstan-
tiation.

Now forasmuch as you say, that you will passe over the vnreuerent handling of Christes wordes, which you heard me once more seriously reherse in solemne open audience, I knowledg that not many yeares passed, I was yet in darkenes concerning this matter, being brought vp in scholasticall and Romish doctrine, wherunto I gaue to much credite. And therefore I graunt, that you haue heard me stand and defend the vnto the truth, which I then tooke for the truth, and so did I heare you at the same tyme. But prayse be to the euerliuing God, who hath wiped away those Saulish scales from myne eyes, and I pray vnto his diuine maiesty with all my hart, that he will likewise do once the same to you. Thy will be fulfilled O Lord.

I erred once in
this matter.

But forasmuch as you passe over my handling of Christes wordes (as you vse commonly to passe in post, when you haue no direct answer to make) I shall here repete my wordes agayne, to the intent that the indifferent reader may presently see how I haue handled them, and then iudge whether you ought so slenderly to pas them over as you do.

Act 9.

My wordes be these

¶ The second booke



Hus haue you heard declared fower things, wherin chiefly the Papisticall doctrine varieth from the trew word of God, and from the olde catholique Christian sayth in this matter of the Lordes supper.

Chap. 1.
The confutati-
on of the error
of Transubstan-
tiation.

Now (least any man should thinke that I sayne any thing of myne owne head without any other grounde or authority) you shall heare by Gods grace as well the errors of the Papistes confuted, as the catholique truth defended, both by gods most certayne word, and also by the most old approued authors and Martirs of Christes Church.

And first, that bread and wine remayne after the wordes of consecration, and be eaten and drunken in the Lordes supper, is most manifest by the playn wordes of Christ himselfe, when he ministred the same supper vnto his disciples. For as the Euangilistes write, Christ tooke bread, and brake it, and gaue it to his disciples, and sayd: *Take, eat, this is my body.*

Chap. 2.
The papistick
doctrine is con-
trary to Gods
word.
Math. 16.
Marc. 14.
Luc. 22.

Here the Papistes triumph of these wordes, when Christ sayd: *This is my body.* which they call the wordes of Consecration. For (say they) asone as these wordes be fully ended, there is no bread left, nor none other substance, but onely Christes body. When Christ sayd (*this*) the bread (say they) re-

mayned. And when he sayd (*is*) yet the bread remayned. Also when he added (*my*) the bread remayned still. And when he sayd (*be*) yet the bread was there still. But when he had finished the whole sentence, *This is my body*, then (say they) the bread was gone, and there remayned no substance but Christes body, as though the bread could not remayne, when it is made a Sacrament. But this negatiue, that there is no bread, they make of theyr owne braynes, by their vnwritten verities, which they most highly esteeme.

Oh good Lord, how would they haue bragged if Christ had sayd: This is no bread? but Christ spake not that negatiue, This is no bread, but sayd affirmingly, This is my body not denying the bread, but affirming that his body was eaten, (meaning spiritually) as the bread was eaten corporally.

1. Cor. 10.

And that this was the meaning of Christ, appeareth playnly by S. Paule, in the tenth chap. to the Corinth. the first epistle, where he (speaking of the same matter) sayth: Is not the bread which we breake, *the communion of the body of Christ*? Who vnderstood the mynd of Christ better then S. Paule, to whom Christ shewed his most secret counsailes? And S. Paule is not afraide, for our better vnderstanding of Christes wordes, somewhat to alter the same, least we might stand stiffely in the letters and sillables, and erre in mistaking the sense and meaning. For where as our Sauour Christ brake the bread, and sayd, *This is my body*: S. Paule sayth, that the bread which we breake, is the communion of Christes body. Christ sayd, His body: and S. Paule sayd, the communion of his body: meaning neuerthelesse both one thing, that they which eate the bread worthely, do eate spiritually Christes very body. And so Christ calleth the bread his body (as the old authors report) bycause it representeth his body, and signifieth vnto them which eat that bread according to Christes ordinance, that they do spiritually eate his body, and be spiritually fed and nourished by him, and yet the bread remayneth still there as a Sacrament to signifie the same. But of these wordes of Consecration shall be spoken hereafter more at large.

Math. 26.

Therefore to returne to the purpose, that the bread remayneth, and is eaten in this Sacrament, appeareth by the wordes of Christ, which he spake before the consecration. For that Christ *tooke bread, and brake it, and gaue it to his disciples, and sayd: Take, eate*. All this was done and spoken before the wordes of Consecration. Wherefore they must nedes be vnderstood of the very bread, that Christ tooke bread, brake bread, gaue bread to his disciples, commaunding them to take bread, and eate bread. But the same is more playne and euident of the wine that it remayneth, and is drunken at the Lordes supper, as well by the wordes that goe before as by the wordes that follow after the consecration. For before the wordes of consecration, Christ tooke the cup of wyne, and gaue it vnto his disciples, and sayd: *Drinke ye all of this*. And after the wordes of consecration followeth, They dranke all of it.

Math. 26.
Mark. 14.

Now I aske all the Papistes, what thing it was, that Christ commaunded his disciples to drinke, when he sayd, *Drinke ye all of this*. The blood of Christ was not yet there by theyr owne confession, for these wordes were spoken before the consecration: Therefore it could be nothing els but wine that he commaunded them to drinke.

Then aske the Papistes once agayne, whether the disciples dranke wine or not? If they say yea, then let them recant theyr error, that there was no wine remayning after the consecration. If they say nay, then they condemne the

Apostles

Apostles of disobedience to Christes commaundement, which dranke not wine as he commaunded them, Or rather they reprove Christ as a juggler, which commaunded his Apostles to drinke wine, and when they came to the drincking therof, he himselfe had conuayed it away. Moreouer, before Christ deliuered the cup of wine to his disciples, he sayd vnto them: *Deuide this among you.*

Here I would aske the Papistes an other question, what thing it was that Christ commaunded his disciples to deuide among them? I am sure they will not say, it was the Cup, except they be disposed to make men laugh at them. Nor I thinke they will not say, it was the bloud of Christ, as well because the wordes were spoken before the consecration, as because the bloud of Christ is not deuided, but spiritually giuen whole in the sacrament. Then could it be vnderstand of nothing els but of wine, which they should deuide among them, and drinke all together.

Also when the Communion was ended, Christ sayd vnto his Apostles: Verily I say vnto you, that I will drinke no more henceforth of *this frute of the vine*, vntill that day, that I shall drinke it new with you in my fathers kingdome. Luc. 22.
Math. 26.
Marc. 14.

By these wordes it is cleare, that it was very wine that the Apostles dranke at that godly supper. For the bloud of Christ is not the frute of the vine, nor the accidents of wine, nor none other thing is the frute of the vine, but the very wine onely.

How could Christ haue expressed more playnly, that bread and wine remayne, then by taking the bread in his handes, and breaking it him selfe, and geuing it vnto his disciples, commaunding them to eate it? And by taking the cup of wine in his handes, and deliuering it vnto them, commaunding them to deuide it among them, and to drinke it, and calling it the frute of the vine? These wordes of Christ be so playne, that if an angell of heauen would tell vs the contrary, he ought not to be beleued. And then much lesse may we beleue the subtill lying Papistes.

If Christ would haue had vs to beleue (as a necessary article of our sayth) that there remayneth neyther bread nor wine, would he haue spoken after this sort, vsing all such termes and circumstaüces, as should make vs beleue, that styll there remayneth bread and wine?

What maner of teacher make they of Christ, that say he ment one thing, when his wordes be cleane contrary? What christen hart can paciently suffer this contumely of Christ?

But what crafty teachers be these Papistes, who deuise phantasies of theyr owne heades, directly contrary to Christes teaching, and then set the same abroad to christen people, to be most assuredly beleued as Gods owne most holy word? S. Paule did not so, but followed herein the manner of Christes speaking, in calling of bread, bread, and wine, wine, and neuer altering Christes wordes herin. The bread which we breake (sayth he) is it not the Communion of Christes body? 1. Cor. 10.

Now I aske agayne of the Papistes, whether he spake this of the bread consecrated or not consecrated? They can not say that he spake it of the bread vnconsecrated, for that is not the communion of Christes body by their owne doctrine. And if S. Paule spake it of bread consecrated, then they must nedes confesse that after consecration, such bread remayneth, as is broken bread,

1. Cor. 10.

" which can be none other, then very true materiall bread. And strayght wayes
 " after, S. Paule sayth in the same place, that we be partakers of one bread and
 one cup. And in the next chapter, speaking more fully of the same matter,
 foure tymes he nameth the bread and the cup, neuer making mention of any
 Transubstantiation, or remayning of accidentes without any substance, which
 thinges he would haue made some mention of, if it had bene a necessary ar-
 ticle of our sayth, to beleue that there remayneth no bread nor wine. Thus it
 is euident and playne, by the wordes of scripture, that after consecration re-
 mayneth bread and wine, and that the Papisticall doctrine of Transubstanti-
 ation, is directly contrary to gods word.

Winchester.

But to the purpose, the simplicity of sayth in a christen mans brest, doth not so pre-
 cisely marke and stay at the sillables of Christes wordes, as this authoz pretendeth,
 and knowing by sayth the truth of Christes wordes, that as he sayd he wrought, doth
 not measure gods secret working after the pcolation of our sillables, whose worke is
 in one instant how so euer speech in vs require a successiue utterance, and the manner of
 handling, this authoz bseth to bying the misticall wordes in contempt, were meeter in
 an Ethnikes mouth to iest out all, then to passe the lippes of such an authoz, to play with
 the sillables after this sort. For although he may read in some blind glose that in the in-
 stant of the last sillable, gods worke is to be accompted wrought, being a good lesson to
 admonish the minister to pronounce all, yet it is so but a pinate opinion, and reuerent-
 ly uttered, not to put the vertue in the last sillable, nor to scozne the catholique sayth,
 after which manner taking erample of this authoz, if an Ethnicke should iest of (*Fiat*
Lux) at (*fi*) was nothing, and then at (*at*) was yet nothing (*at lu*) was nothing but a
 litle little pearing, put an (*x*) to it, and it was sodenly *Lux*, and then the light. What
 christen man would handle eyther place thus? and therfore reader let this entry of the
 matter serue for an argument with what spirite this matter is handled, but to answer
 that this authoz noteth with an exclamation: Oh good Lord how would they haue brag-
 ged: if Christ had sayd, This is no bread. Here I would question with this authoz,
 whether Christ sayd so or no, and reason thus: Christes body is no materiall bread,
 Christ sayd: This is my body, Ergo he sayd, this is no bread. And the first part of this
 reason, this authoz affirmeth in the 59. lease. And the second part is Christes wordes,
 and therfore to auoyd this conclusion the onely way is to say, that Christes speech was
 but a figure, which the catholique doctrine sayth is false, and therfore by the catholique
 doctrine Christ saying, this is my body, sayth in effect, this is no bread, wherat this
 authoz sayth: They would bragge if Christ had sayd so. In speech is to be considered,
 that every pea containeth a nay in it naturally, so as who so euer sayth: This is bread,
 sayth it is no wine: Who soeuer sayth this is wine, sayth, it is no beere. If a Lapidary
 sayth: This is a Diamod, he sayth it is no glas, he sayth it is no chistall, he sayth it is no
 white Saphir. So Christ saying this is my body, sayth it is no bread: Which plainesse of
 speech caused Zuinglius to say playnly, if there be presēt & substance of & body of Christ,
 there is transubstantiatio, that is to say, not & substance of bread, & therfore who wil playn-
 ly deny transubstantion, must deny the true presence of the substance of Christes body
 as this authoz doth, wherein I haue first conuincd him, and therfore vse that victory for
 his ouerthrow in transubstantiation. I haue shewed before how Christes wordes were
 not figuratiue when he sayd, This is my body, and yet I will touch here such testimonie,
 as this authoz bringeth out of one Hyлары for the purpose of transubstantiation, in the 111.
 lease of this booke in these wordes: There is a figure sayth Hyлары, for bread and wine be
 outwardly sene, and there is also a truth of that figure, for the body and bloud of Christ
 be of a truth inwardly beleued. These be Hyларies wordes as this authoz alledgeeth them,
 who was he sayth within 350. yeares of Christ. Now I call to thy iudgement good rea-
 der, could any man deuise moze pithy wordes for the prooofe of the reall presence of
 Christes body and bloud, and the condemnation of this authoz that would haue an one-
 ly figure: Here in Hyларius wordes is a figure compared to truth, and sight outwardly

to beleue inwardly. Now our belief is grounded vpon gods word, which is this: This is my body: in which wordes Hylary testifieth that is inwardly beleued is a truth, and the figure is in that is sene outwardly. I take Hylary here as this authoꝝ allegeth him, whereby I aske the Reader, is not this authoꝝ ouerthowē, that Christs speech is not figuratiue but true and proper beyng inwardly true that we beleue. We will say vnto me, What is this to transubstantiation, to the repose wherof it was brought in: because he sayth bread and wine is sene. First I say that it ouerthoweth this authoꝝ for truth of the presence of Christs body, and euery ouerthoweth therein ouerthoweth this authoꝝ in Transubstantiation, not by authoꝝity of the church of Rome, but by consequence in truth as Zuinglius sayth, who shall serue me to auoyd papistry. If one aske me, what say ye then to Hylary that bread and wine is sene: I say they be in dede sene, for they appeare so, and therfore be called so: as Isaac sayd of Jacob, it was his voyce, and yet by his sence of feelyng, denyed him Esau, which was not Esau, but was Jacob, as the voyce fro within did declare him: If ye will aske me how can there accordyng to Hylaries wordes, be in the outward visibie creatures any figure, vnlesse the same be in dede as they appeare bread and wine: I will aunswere. Euen as well as this outward object of the sensible hearynes of Jacob, resembling Esau, was a figure of Christs humanitie and of the very humanitie in dede. Thus may Hylary be aunswere to auoyde his authoꝝitie from contraryng transubstantiation. But this authoꝝ shall neuer auoyde that him selfe hath brought out of Hylary, which ouerthoweth him in his figuratiue speech, & consequently in his deniall of transubstantiation also, as shall appeare in the further handling of this matter. Where this authoꝝ in the 18. leaf compareth these S. Pauls wordes: The bread that we breake, is it not the communion of the body of Christ: to the expounding of Christs wordes, This is my body: I deny that: for Christs wordes declared the substance of the Sacrament when he sayd, This is my body: and S. Paul declareth the worthy vse of it accordyng to Christs institution, and by the wordes, (The bread that we breake) doth signifie the whole vse of the Supper, wherein is breakyng, blessing, thanksgyving, dispensing, receiuyng and eatyng, So as onely breakyng is not the communion, and yet by that part in a figure of speech S. Paul meaneth all, beyng the same as appeareth by the Scripture, a terme in speech, to goe breake bread, although it be not alwayes so taken, whereby to signifie to go celebrate our Lordes Supper: and therfore bread in that place may signifie the commō bread, as it is adhibite to be consecrat, which by the secret power of God turned into the body of Christ, and so distributed and receaued, is the communicō of the body of Christ, as the cup is likewise of the blood of Christ, after the benediction, which benediction was not spoken of in the bread, but yet must be vnderstanded. As for calling of Christs bread his body, is to make it his body, who as S. Paule sayth calleth that is not, as it were, and so maketh it to be.

The argumentes this authoꝝ vseth in the 19. and 20. leafe of the order of Christs speeches as the Euangelistes rehearse them, be captious deuises of this authoꝝ, in case he knoweth what S. Augustine writeth: or els ignorance, if he hath not read S. Augustines *De doctrina Christiana*, where he geueth a rule of recapitulation as he calleth it, when that is told after, that was done afore, and therfore we may not argue so firmly vpon the order of the tellyng in the speech. S. Augustine bringeth an example that by order of tellyng. Adam was in Paradise or any tre was brought forth for feeding, with diners other, wherewith I will not encombe the Reader. The Euangelist rehearseth what Christ sayd and did simply and truly, whiche stozz we must so place in vnderstandyng, as we trifle not with the mysterie, at stayng and stoppyng of letters and sillables. And therfore though the word (take, eate) go before the wordes (This is my body) we may not argue that they toke it and eate it afore Christ had told them what he gaue them, & all these often rehearsalles of bread, with he toke bread, and breake bread, and blessed bread, and if ye will adde held bread, all this induce no consequence that he therfore gaue bread. For hee gaue that he had consecrate, and gaue that he made of bread. If Christ when he was tempted to make stones bread, had taken the stones and blessed them and deliuered them sayng, This is bread, had he than deliuered stones, or rather that hee made of stones bread: Such maner of reasonyng vseth Peter Martyr as this authoꝝ doth, whose folie I may well say he saw not to eschew it, but as appeareth rather to fol-

Augustine lib.
3 cap. 36.

low it: And yet not content to vse this sonde reasoning, this autho^r calleth Papistes to
 witnes that they might laugh at it, because the Enangelist telleth the story so as Ch^rist
 sayd, (Drynke) and then told after what it was, this autho^r phantasieth that the Apostles
 should be so hasty to drynke ere Ch^rist had told them what he gaue, which and they had,
 I thinke hee would haue stayed the cup with his hand; or byd them tary, whiles he had
 told them moze. I will no further trauaile with this reasoning, which it is pittie to heare
 in such a matter of grauitie, of such consequence as it is both in body and soule. We may
 not trifle with Ch^ristles wordes after this sort. When S. Paule sayth, we be partakers
 of one bread, hee speaketh not of materiall bread, but of Ch^ristles body our heavenly
 bread, which to all is one and can not be consumed, but able to feede all the world; and if
 this autho^r gyueth credite to Theodorētus, whom he calleth an holy man, then shall he
 neuer finde the Sacrament called bread after the sanctification, but the bread of life, the
 like whereof should be in an Epistle of Ch^risostome, as Peter Martyr alledgeth, not yet
 printed, by whose authoritie if they haue any, as in their place this autho^r maketh much
 of them, all these argumentes be all trifes, for all the namyng of bread by Ch^rist and S.
 Paule and all other, must be vnderstanded before the sanctification and not after. And
 if thou (Reader) lokest after vpon Theodorētus & that Epistle, thou shalt finde true that
 I say, whereby all this questioning with the Papistes is onely a valying for this au-
 tho^rs pleasure, agaynst his owne autho^rs, and all learning.

Caunterbury.

Where you say that the simplicitie of sayth in a Ch^risten mans brest,
 doth not so precisely marke and stay at the syllables of Ch^ristles
 wordes, as I pretende, here may the world see what simplicitie is in the
 Papistes. For I do nothyng els but rehearse what the Papistes say, that
 untill these wordes be fully ended (*Hoc est Corpus meum*) there is bread, and
 after those wordes be fully ended, there is no more bread, but onely Ch^rist
 himselfe. And the same simplicitie do you declare by and by to be in your
 selfe, when you say that Gods worke is in one instance, howsoeuer speech
 require in vs a successiue vtterance. Then if God chaunge the bread in-
 to Ch^ristles body in one instance, tell me I pray you, in which instance?
 For sayng that our promission is by succession of tyme, I thinke you
 will not say, that the worke of God is done before the last syllable be pro-
 nounced, (for then Ch^ristles body should be there before the wordes of Co-
 nsecration were fully finished) no: I thinke you will not deny, but when-
 soeuer the wordes of consecration be fully pronounced, then is Ch^ristles
 body there. Wherefore by your owne iudgemēt you vary not in this matter
 fro the other Papistes, but must needes say, & Gods secrete worke herein
 is measured after the prolation of our syllables, and so it is none other per-
 son that teacheth to playe with syllables in this high mysterie, but the Pa-
 pistes onely. And your selfe doe teach in this same place, that it is a good
 lesson to say, that in the instance of the last syllable Gods worke is to be
 accompted wrought. And I finde it not in blynd Gloses, but in the chief
 autho^rs of the Papistes, that the conuersion is not wrought before the
 whole sentence is finished, *Hoc est corpus meum*.

The creatioⁿ of
 the world.

And it is no direct aunswere, but a meere cauillation and illusion, to
 hyng in here the creation of the world, when God sayd (*fit lux*) to be a
 like matter vnto transubstantiation. For Gods speech requireth no suc-
 cessio of tyme, as the speech of the Priest doth. Therfore this is but a play-
 eng, to shew your subtill wit and craftie Rhetorike, whereby your spirite
 may be iudged, whether you go about clearely to set forth the truth, or by
 Darke

darke colours and unlike examples to hide and couer it.

7 And where you question with me, going about by a subtil Sophisticall argumēt, to proue that Christ sayd, This is no bread, I shall make an other argument of the same forme, which shall shew how strong your argument is. S. John is not the sone of y^e virgin Mary. Christ sayd to her, This is thy sonne, Ergo he sayd: This is not John. The first part I am sure you will affirme in effect. The second part is Christes wordes, and as the second part in my argument is a figurative speech, so is it in yours, so that in euery point the argumentes be like. And therefore as myne argument is nought, so is yours also, and all that you bring in to folow thereof. And if I lyst to dalpe (as you do) in such a matter, I could conclude directly agaynst you, that in the Sacrament is not Christes body, thus: Christes body is not materiall bread: S. Paule sayd it is bread: Ergo he sayd it is not Christes body. The first part you affirme, the second part S. Paule affirmeth. And therefore to auoyde this cōclusion, the onely way is, to say that Christes speech was a figurative speech, when he sayd, This is my body. For els by the Catholicke doctrine S. Paule, saying that it is bread, saith in effect it is not the body of Christ. Thus may you see what auayleth your Sophistication, when I am constrained *Sophisticari cum Sophista, ut ars deludatur arte.*

This is no bread.

John. 19.

1. Cor. 10. 4. 11.

7 And of like effect is your argument of yea and nay, when you say euery yea containeth a nay in it naturally. Therefore Christ, saying it is his body, sayth it is no bread. If this forme of Argument were infallible, then I may turne the same to you agayne, and ouerthrow you with your own weapon thus. S. Paule sayd it is bread, Ergo it is not Christes body: if the affirmation of the one be a negation of the other. And by such Sophistication you may turne by all the truth quite and cleane, and say that Christ was neither God nor man, because he sayd he was a vine & bread. And euery yea (say you) containeth a nay in it naturally.

Yea and nay.

8 And where you boast, that you haue conuincied me in the matter of the reall p^resence of Christes body, I trust the indifferent Reader wil say, that you triumph before the victorie, saying that you haue wonne the field, when in deede you haue lost it, and when Golyathes head is smitten of with his owne sword. But the old English Proverbe is here true, that it is good beating of a proude man: for whē he is all to beaten backe & bone, yet will he boast of his victorie, and bragge what a ballant man he is.

Eccl. 17.

9 And it is an other bayne bragge also that you make, whē you say, that you haue shewed before, that Christes wordes were not figurative, when he sayd, This is my body. For you haue neither proued that you say, nor haue answered to my proofes to the contrary (as I referre to the iudgement of all indifferent Readers) but you haue confessed that Christ called bread his body, & made demonstration vpon the bread, when he sayd: This is my body. How can then this speech be true, but by a figure, that bread is Christes body: seyng that in proper speech (as you say) euery yea containeth a nay, and the affirmation of one thyng is the deniall of an other.

10 And where you alledge (as it were agaynst me) the wordes of Hylarie, that there is both a figure and a truth of that figure, for answere hereunto the truth is, that your matter here is gathered of an vntruth, that I would haue onely a figure, where as I say playnly as Hylarie sayth, that

Hylary.

in the true ministratiō of the Sacrament is both a figure and a truth: the figure outwardly, and the truth inwardly. For bread and wyne be sensible signes and Sacraments, to teach vs outwardly, what feedeth vs inwardly. Outwardly we see and feele bread and wyne with our outward senses, but inwardly by faith we see and feede vpon Christes true body and bloud. But this is a spirituall feedyng by faith, which requireth no corporall presence. And here I aske you two questions, One is this, whither Hylarie say that the body of Christ is vnder the formes of bread and wyne, and that corporally? If he say not so (as the Reader shall soone iudge, looking vpon his wordes) then stand I byright without any fall or foyle: for Hylarie sayth not as you do. The other question is, whither Hylarie doe not say that there is a figure: let the Reader iudge also, and see whither you be not quite ouerthrowen with your owne crooke, in saying that Christes speech is not figuratiue. And yet the third question I may adde also, why S. Hylarie should say, that bread and wine be figures, if there be no bread nor wine there at all, but be taken cleane away by transubstantiation? And where as for auns were hereto you take the example of Jacob, who for his heatynes resembled Esau, and was (as you say) a figure of Christes very humanitie, you doe like an vnskillfull Mariner, that to auoyde a litle tempest, runneth himselfe vpon a rocke. For where you make Jacob (who resembled Esau, and was not he in deede) to be a figure of Christes humanitie, you make by this example, that as Jacob by his heatynesse resembled Esau and was not he in deede, so Christ by outward apparence resembled a man, and yet he was no man in deede.

1. Cor. 10.

And where you denye that these wordes of S. Paule (is not the bread which we breake the communion of the body of Christ?) declare the meaning of Christes wordes (this is my body,) because Christes wordes (say you) declare the substance, and S. Paules wordes declare the vse: I deny that Christes body is the substance of the visible Sacrament. For the substance of the Sacramēt is bread and wine, and the thing thereby signified is Christes body and bloud.

Breaking signifieth the whole vse of the Supper.

And this is notable which you say, that these wordes (the bread which we breake) do signifie the whole vse of the Supper, not onely breaking, but also blessing, thanksgueing, dispensing, receauyng and eatyng, & that bread in this place signifieth common bread taken to be consecrated. In which saying it is a world to see the phantasies of mens deuises, how vnertain they be in matters pertaining to God. How agreeth this your saying with your doctrine of transubstantiation? For if S. Paule, when he sayd (the bread which we breake, is it not the communion of Christes body) ment by bread common bread, and by breaking ment also the blessing, thanksgueing, receauing and eating, then is common bread broken, blessed, receaued & eaten. And then where becometh your transubstantiation, yf cōmon bread be eaten in the Sacramēt? And whē is the bread turned into the body of Christ, if it remaine cōmō bread vntill it be eatē? Yet now you seeme to begin some thing to sauour of the truth, that the bread remaineth still in his proper nature, enduring the whole vse of the Supper.

Rom. 4.

And as touching this place of S. Paule, that God calleth things that be not, as they were, if it pertaine vnto Sacrament, where Christ called bread his body, what could you haue alledged more against your self? For
if

if in this place Christ call that which is not, as it were, then Christ called bread as it were his body, and yet it is not his body in deede.

51 But in this your aunswere to the arguments, brought in by me out of the very wordes of the Euangelistes, is such a shamelesse arrogancie and boldnesse shewed, as abhorreth all Christian eares for to heare, which is, that three Euangelistes telling the maner of Christs holy Supper, not one of them all doe tell the tale in right order, but subuert the order of Christes doinges and sayinges, and that in such a necessary matter of our Religio, that the diffinition of the whole truth standeth in the order. The Euangelistes (say you) rehearse what Christ sayd and did, simply and truely. But is this a simple and true rehearsall of Christes wordes and deedes, to tell them out of order otherwise then Christ did & sayd them? And S. Paule also (if it be as you say) speaking of y same matter, comitteth y like errour. And yet neuer no auncient authour expounding the Euangelistes or S. Paule could spy out this fault, and in their Commentaries giue vs warning therof. And I am not so ignoraunt, but I haue many tymes read S. Augustine *De doctrina Christiana*, where he sayth, that sometimes in Scripture a thing is told after, that was done before. But S. Augustine saith not that it is so in this matter, nor I am not so presumptuous to say that all the three Euangelistes, with S. Paule also, disordered the truth of the story in a matter wherein the truth can not be knowen but by the order. S. Augustine *De consensu Euangelistarum* saith, That that which Luke rehearseth of the chalice, before the giuing of the bread, was spoken by Christ after the distribution of the bread, as the other two Euangelistes report the same. And if these woordes (*Hoc est corpus meum*) had bene put out of the right place in all the three Euangelistes, and also in S. Paule, would not S. Augustine haue giuen warning therof, aswell as of the other? And would all other authours expounding that place, haue passed ouer the matter in silence, and haue spoken not one word therof? specially being a matter of such waight, that the Catholicke faith and our saluatio (as you say) hangeth therof? Do not all the profes that you haue, hang of these wordes (*Hoc est corpus meum*)? This is my body? And shall you say now, that they be put out of their place? And then you must needes confesse, that you haue nothing to defend your selfe, but onely one sentence, and that put out of order, and from his right place, as you say your selfe, where in deede the Euangelistes and Apostles (being true rehearsers of the story in this matter) did put those wordes in the right place. But you (hauing none other shift to defend your errour) do remoue the wordes, both out of the right place and the right sence. And can any man that loueth the truth, giue his eares to heare you, that turne by side downe, both the order and sence of Christes wordes, contrary to the true narration of the Euangelistes, contrary to the interpretation of all the old authours, and the approued faith of Christes Church, euen from the beginning, onely to mainteine your wilful assertions and Papisticall opinions? So long as the Scripture was in the interpretation of learned Diuines, it had the right sence, but when it came to the handling of ignoraunt Lawyers and Sophisticall Papistes, such godly men as were well exercised in holy Scripture, and old Catholicke writers, might declare and defend the truth at their perils: but the Papisticall Sophisters and Lawyers, would euer define and determine

Ala. b.

all

whether all the Euangelists told the history of the supper out of order.

August. de consensu Euangelistarum lib. 3.

Luc. 22.
Math. 26.
Marc. 14.

all matters as pleased them.

The variance
of the papists
in consecration.

But all truthes agree to the truth, and falsehode agreeth not with it selfe, so it is a playne declaration of vntruth, that the Papistes varie so among themselves. For some say that Christ consecrated by his owne secret power without signe or wordes: some say that his benediction was his cōsecration: some say, that he did consecrate with these wordes, *Hoc est corpus meum*, and yet those vary among themselves: for some say that he spake these wordes twise, once immediatly after benediction, at what tyme they say he consecrated, and agayne after when he commaunded them to eate it, appointyng than to his Apostles the forme of consecration. And lately came new Papistes with their v. egges, and say that the consecration is made onely with these. v. wordes *Hoc est enim corpus meum*. And last of all come you and Smith with yet your newer deuises, saying that Christ spake those wordes before he gaue the bread & immediatly after the breaking, manifestly contrary to the order of the text (as all the Euangelistes report) and contrary to all old authours of the Catholicke Church (which all with one consent say, that Christ gaue bread to his Apostles) and contrary to the booke of Common prayer by you allowed, which rehearseth the wordes of the Euangelistes thus, that Christ tooke bread, and when he had blessed and geuen thanks, he brake it and gaue it to his disciples, where all the relation is made to the bread. Is this your saythfull handling of Gods word, for your pleasure to turne the wordes as you list? Is it not a thing much to be lamented, that such as should be the true setters fourth of Christes Gospell, do trifle with Christes wordes after this sort, to alter the order of the gospell after their owne phantasie? Can there be any trifling with Christes wordes, if this be not? And shall any christen man geue credite to such corrupters of holy scripture? Haue you put vpon you harlots faces, that you be past all shame, thus to abuse gods worde to your owne vanity?

Smith.

And be you not ashamed like wise so manifestly to bely me, that I phantasie that the apostles should be so hasty to drinke, or Christ had told them what he gaue? where as by my wordes appeareth cleane contrary, that they dranke not before all Christes wordes were spoken.

Christes body
made of bread.

And where you say, that Christ gaue that he had consecrated, and that he made of bread, here you graunt that Christes body (which he gaue to his disciples at his last supper) was made of bread. And then it must follow, that eyther Christ had two bodies, (the one made of the flesh of the virgine Mary, the other of bread) or els that the selfe same body was made of two diuers matters, and at diuers and sundry tymes. Now what doctrine this is, let them iudge that be learned. And it is worthy a note how vnconstant they be that will take vpon them to defend an vntruth, and how good memories they had nede to haue, if they should not be taken with a lye. For here you say that Christes body in the Sacrament is made of bread, and in the xi. comparison you sayd, that this saying is so fond, as were not tollerable to be by a scoffer deuised in a play, to supply when his fellow had forgotten his part.

1. Cor. 10.

And where you say that S. Paule speaketh not of materiall bread, but of Christes body, when he sayth, that we be partakers of one bread, the wordes of the text be playne against you. For he speaketh of the bread that

that is broken, whereof euery man taketh parte, whiche is not Chyistes body, excepte you wyll say that we eate Chyistes bodye deuided in peaces as the grose Capernaïtes imagined. And S. Augustine with other olde authoꝝ do write, that Paule spake of such bread as is made of a great multitude of graynes of corne gathered together, and vnited into one materiall lofe, as the multitude of the spirituall members of Chyist be ioyned to gither into one mysticall body of Chyist.

20 And as concerning Theodoret and Chrysostome, they say as playnly as can be spoken, that the bread remayneth after consecration, although we call it by a more excellent name of dignity, that is to say, by the name of Chyistes body. But what estimation of wisdom or learning so euer you haue of your selfe, surely there appeareth neyther in you in this place, whereuppon the alteration of the name of bread, you would gather the alteration of the substance or Transubstantiation. Be not kinges and Emperours very men, although they be euer called by the names of there royall and imperiall dignities: Or are they therfore gods, because the Prophet calleth them so? And who euer called you a man, sithens you were a bishop? and yet that dignity tooke not from you the nature of a man. And the Pope is a man, although he be called *Iulius*, or *Pater sanctissimus*, or *Hipocrita impiissimus*. So is bread still bread, although it represent the body of Chyist, and be called in y respect (as a figure) the very body of Chyist.

Chrysostome,
Theodoret.

Alteration of
names vnto
dignity.

Psal. 81.

21 And where you say, that the naming of bread by Chyist and S. Paule and all other, must be vnderstood before the sanctification, and not after, Saynt Pauls owne wordes reprove this your saying most manifestly. For he calleth it bread when it is the communion of Chyistes body, and when it is eaten, saying: The bread which we breake, is it not the communion of Chyistes body? And, as often as you eate this bread & drinke this cup: and who soeuer eateth the bread and drincketh the cup of the lord vnworthely: and, let a man try himselfe, and so eate of that bread and drinke of the cup: and, he that eateth and drincketh vnworthely. &c. Now these sayinges cannot be vnderstanded before the sanctification, except you will graunt that the bread was Chyistes body, and that it was eaten before it was sanctified. Wherefore let euery reader that knoweth any thing, iudge whether you seeke any truth in this matter, or whether you study to serch out bayne cauillations, and yet the same being cleane contrary to the manifest wordes of holy scripture, and to all approued writers. Wherefore gentle reader way S. Pauls wordes, whether he call it bread after the sanctification, or onely before, and as thou findest Saynt Paule make with this mans saying (that trifeleth away y truth) so thou mayst beleue hym in all other thinges. Hitherto is discusled how the doctrine of Transubstantiation is agaynst gods word, now followeth in my booke, how the same is agaynst nature, whereof I write thus.

Bread after the
sanctification.

1. Cor. 10.

1. Cor. 11.

Let vs now consider also, how the same is agaynst naturall reason, and natural operation, which although they preuaile not agaynst Gods word, yet when they be ioyned with Gods word, they be of great moment to confirme any truth. Naturall reason abhorreth *vacuum*, that is to say, that there should be any empty place, wherein no substance should be. But if there remayne no bread nor wine, the place where they were before, and where their accidents

Chap. 3.
The papistall
doctrine is a-
gaynst reason.

be

be, is filled with no substance, but remayneth *vacuum*, cleane contrary to the order of nature.

We see also that the wine, though it be consecrated, yet will it tourne to vineger, and the bread will mowle: which then be nothing els but sower wine and mowled bread, which could not wax sower nor mowly, if there were no bread nor wine there at all.

And if the sacramentes were now brent (as in the olde church they burned all that remayned vneaten) let the Papistes tell what is brent. They must nedes say, that it is cyther bread or the body of Christ. But bread (say they) is none there: then must they nedes burne the body of Christ, and be called Christ burners (as heretofore they haue burned many of his members) except they will say, that accidents burne alone without any substaunce, contrary to all the course of nature.

The sacramentall bread and wine also will nourish, which nourishment naturally cometh of the substaunce of the meates and drinckes, and not of the accidentes.

The wine also will poyson, (as diuers bishops of Rome haue had experiences, both in poysoning of other, and being poysoned them selues) which poysoning they can not ascribe to the most hollsome blood of our Sauour Christ, but onely to the poysoned wine.

And most of all, it is agaynst the nature of accidentes, to be in nothing. For that definition of accidentes, is to be in some substance, so that if they be, they must nedes be in some thing. And if they be in nothing, than they be not. And a thousand thinges moe, of like foolishnes do the Papistes affirme by their transubstantiation, contrary to all nature and reason. As that two bodies be in one place, and one body in many places at one tyme, and that substances be generated of accidentes onely, and accidentes conuerted into substances, and a body to be in a place, and occupy no rounge, and generation to be without corruption, and corruption without generation, and that substances be made of nothing, and turned into nothing, with many such like thinges, agaynst all order and principles of nature and reason.

Winchester.

In the third chapter written in the tri. lease it troubleth this author that doctrine of Transubstantiation is in his iudgement agaynst naturall reason and naturall operation: in the entry of which matter he graunteth wisely that they should not preuaile agaynst gods worde, and yet he sayth, when they be ioynd with gods word, they be of great moment to confirme any truth: wherein if he meaneth to confirme Gods worde by reason, or gods misteries by naturall operation, myne vnderstanding cannot reach that doctrine, and is more strange to me, then this author maketh Transubstantiation to be to him. As for the reason of (*vacuum*) declareth a *vacuum*, that nature abhorreth not. And if we speake after the rules of nature, quantity filleth the place rather than substance. And shortly to answer this Author, it is not sayd in the doctrine of Transubstantiation, that there remayneth nothing: for in the visibler forme of bread remayneth the proper object of every sense truely: that is seene with the bodily eye, is truely seene, that is felt, is truely felt, that is sauored, is truely sauored, and those thinges corrupt, putrifie, nozish and consume after the truth of the former nature, God so ordering it that creat all, vsing singularly that creature of bread, not to vnite it vnto him as he did mans nature, to be in bread impanate, & breaded as he was in flesh incarnate. And as for reason in place of service as being inferiour to sayth, will agree with the sayth of Transubstantiation well enough. For if our sayth of the true presence of Christs body be true, as it is most true grounded vpon these wordes of Christ (This is my body)

body,) then reason yelding to that truth, will not strue with Transubstantiation, but plainly affirme that by his iudgement, if it be the body of Christ, it is not bread. For in the rule of common reason, the graunt of one substance is the deniall of an other, and therefore reason hath these conclusions thoroughly, whatsoever is bread is no wine, whatsoever is wine, is no milke, and so forth.

Conclusions of reason.

And therefore being once beleued this to be the body of Christ, reason sayth by and by, it is not bread by the rule aforesayd, whereby appeareth how reason doth not strue with Transubstantiation, being once conquered with sayth of the true presence of Christs body, which is most euident, and no whit darkened by any thing this Autho^r hath brought. As for naturall operation is not in all mens iudgements as this Autho^r taketh it, who semeth to repute it for an inconuenience, to say that the accidents of wine do soluer and ware viniger. But vlpian, a man of notable learning, is not afrayd to write in the law, *In venditionibus, de contrahenda emptione*, in the Pandects, that of wine and viniger there is (*prope eadem ouia*) in manner one substance, wherein he sheweth him selfe farre agaynst this Autho^rs skill, which I put for an example to shew that naturall operations haue had in naturall mens iudgements diuers considerations, one sometime repugnant to an other, and yet the Autho^rs of both opinions called Philosophers all. Among which some thought (for example) they spake wisely, that esteemed all thing to alter as swiftly as the water runneth in the streame, and thought therefore no man could vtter a word, being the same man in the end of the word that he was when he began to speake, and vsed a similitude. Like as a man standing in one place can not touch the same one water twise in a running streame, no more can a man be touched the same man twise, but he altereth as swiftly as doth the streame. These were laughd to skorne, yet they thought themselves wise in naturall speculation. Aristotle (that is much esteemed and worthely) fancied a first matter in all thinges to be one, in which consideration he semeth to be as extream in a stay, as the other sond Philosophers were in mouing. By which two extremities I condemne not naturall speculation, wherewith I thinke God pleased for man to meruaile in contemplation of his inferiour workes, and to tame his rash wit in the inexplicable variety of it, but to vse it so, as to make it an open aduersary to religion, it is ine semeth without all purpose. The doctrine of Transubstantiation doth not teach no earthly thing to remayne in the Sacrament, but contrarywise, that the visible forme of bread and wine is there as the visible figure of the Sacrament, and to be the same in greatnes, in thicknes, in wayght in sauor, in tast, in propriety also to corrupt, putrishe, and nourish, as it did before, and yet the substance of those visible creatures, to be conuerted into the substance (as Emillene sayth) of the body of Christ. And here will reason do service to sayth, to say if there be a conuersion in bread as sayth teacheth, and none of the accidents be conuerted, then the substance is conuerted, for in euery thing all is substance and accidents, but the accidents be not chaunged, and yet a change there is, it must nedes be then that substance is changed. Which deduction reason will make, and so agree with Transubstantiation in conuenient due service. And thus I haue gotten reasons good will, whatsoever this autho^r sayth, and from the ground of sayth haue by reason deduced such a conclusion to proue transubstantiation, as vnles he destroy the true sayth of the presence of Christs very body which he can not, must nedes be allowed. And as for naturall operation of putrifying, engendring wormes, burning, and such experiences, which being the substance of bread absent, this Autho^r thinketh can not be so, when he hath thought thoroughly. he can of his thought conclude it onely to be a meruaile, and it be so as agaynst the common rules of philosophy, wherein as me semeth it were a nearer way, as we be admonished to leaue searching of (how) of the worke of God in the mystery of Christs presence being that the celestiall parte of the sacrament so not to search (how) in the experience of the operation of nature, of the visible earthly part of the Sacrament. When God sent *Manna* in desert, the people saw many meruailes in it, besides the common operation of nature, and yet they neuer troubled them selues with (howes). And as one very well writeth, it is consonant that as there is a great miracle in the worke of God to make there present the substance of the body of Christ, so likewise to knowledge the miracle in the absence of the substance of bread, and both the heauenly and earthly part of the sacrament to be miraculous, and so many miracles to be ioyned together in one, agreeth with the

Reade Smith fol. 64.

excellency of the Sacrament. As for the objections this Author maketh in this matter, be such as he findeth in those scholasticall writers, that discusse as they may or labour thereabout wherewith to satisfie idle imaginations, and to make learned men prompt and ready to say somewhat to these trifles, whose arguments this author taketh for his principall foundation. For playne resolution and anoyding wherof, if I would note for my parte bying forth their solutions and answers, there were a part of schole Theologie, so brought into English, to no great prayse of eyther of our learnings, but our bayne labour, to set abrode other mens tranayles to trouble rude wittes with matter not necessary, and by such vnreuerent disputing and alteration to hinder the truth. Finally all that this Author reherseth of absurdity, repugneth in his estimation onely to the conclusion of philosophie, which should nothing moue the humble simplicitie of sayth in a chrissten man, who meruayleth at Gods workes and reputeth them true. although he can not comprehend the wayes and meanes of them.

Caunterbury.

Here in the beginning of this chapiter, it is a strange thing to me, that you should thinke strangenes in my saying, that naturall reason and operation ioyned to Gods word should be of great moment to confirme any truth, not that they adde any authority to Gods word, but that they helpe our infirmity: as the sacraments do to Gods promises, which promises in them selues be most certayne and true. For did not the eating and drincking of Christ, his laboring and sweating, his agony and pangs of death, confirme the true sayth of his incarnation? And did not his eating with the Apostles confirme and stablish their sayth of his resurrection? Dyd not the sight of Christ and feeling of his woundes induce Thomas to beleue that Christ was risen? When nether the report of the deuout woman, nor yet of the Apostles which did see him, could cause him to beleue Christes resurrection? And when they tooke our Sauour Christ for a spirite, did not he cause them by their sight and feeling of his flesh and bones, to beleue that he was very man, and no spirite, as they phantasied? Which sensible profes were so farre from derogation of sayth that they were a sure establisment therof. Wherefore if your vnderstanding can not reach this doctrine, it is indeede very slender in godly thynges.

And as for my reason of *vacuum*, you haue not yet answered thereto, for nature suffereth not any place to be without some substance, which by meanes of his quantity filleth the place. And quantity without substance to fill any place, is so fare from the rulers of nature, that by order of nature, quantity without substance hath neither filling nor being. And although I do not say, that by the doctrine of Transubstantiation there remayneth nothing, (so that all that you speake to answere that matter, is to no purpose, but *res vacua*) yet by the doctrine of Transubstantiation ioyned vnto nature, there should remayne vtterly nothing in deede: for substance remayneth none, by your doctrine of Transubstantiation, and without substance can be no accidents by the rules of nature. Therfore comparing your doctrine and nature together, eyther you must recant your doctrine of Transubstantiation, or confesse that nothing remayneth, or at the least graunt that your teaching repugneth to the order of nature, which suffiseth for me in this place, where my purpose is onely to shew, how the doctrine of Transubstantiation is agaynst nature and reason.

Now where you so often speake of the visible forme of bread remayning

Act. 10.

John. 10.

Luc. 24.

John. 20.

Luc. 24.

ning by this word (forme) you sweetely deceaue your selfe, thinking that it doth much auance your fayth of Transubstantiation, vnderstanding by that word the accidentes, similitudes, and likenes without substance remayning, misvnderstanding both holy scripture and the auncient doctors. S. Paule speaking of Christes incarnation sayth, that he being in forme of God, did humble him selfe, taking vpon him the forme of man. By which wordes S. Paule ment not, that Christ was like vnto god, and not God in dede, no; yet that he was like vnto man, and not very man in dede, but that he was and is very God and very man, hauing .ii. substances, one of his Godhead, and the other of his manhod, vnited together in one person. And the auncient doctors writing of this sacrament, when they speake of the formes of bread and wine, do vse this vocable (forme) (as S. Paule vseth it) to signify very bread and very wine, or the substances of bread and wine, and not the similitude or likenes of bread and wine without the substances, as you fantasie, and imagine.

The worde
forme.

philip. 2.

And you after this sort wrasting holy scriptures and doctors, for maintenance of your error of Transubstantiation, do lead your selfe craftely into an other heinous error (if this your proposition be true, that the graunt of one substance is a deniall of any other) which is, to deny Christ eyther to be very God or man. For by your sentence, if he in substance be God, then can he not haue the substance of man: for the graunt of one substance is a deniall of any other, as ye say.

And like as ye do erre in misvnderstanding of the Scripture and Doctours, so do you erre in reason and iudgement of thinges: your owne eyes, nose, mouth, and fingers, bearing witnes agaynst you of your wilfull error and folly. For what man is liuing (which hath his right wittes) that can beleue as you teach, that the proper obiect of euery sence remayneth (that is to say, colour, taste, sauoure &c) and yet the former substance of bread and wine is gone? And here, to further your belefe of Transubstantiation, you do exaggeat your accustomed absurdity of Impanation of Christes body, as if euery man that beleueth not your error of Transubstantiation, must of necessity fall into the error of Impanation, or as if I defended & sayd Impanatio. But whether I defended any such fonde opinion or no, or whether I haue herein sufficiently answered the Papistes, I referre to the iudgement of all wise and learned men (that be any thing indifferent) which haue redde my booke.

Impanation.

And as concerning naturall reason, where you say it will agree with the doctrine of Transubstantiation well inough, if the fayth of the true presence of Christes very body be true. For aunswere hereto I say, that if your phantasticall belefe of the reall presence of Christes naturall body in the sacrament were as true as the gospel (as none opinion can be more erroneous and fonde) yet would both fayth and reason iudge, that there were still bread. Fayth, bicause holy scripture manifestly sayth so: Reason, bicause it is so, not onely to all our senses, but also in all the effects and operations of bread. And reason can not discerne, but that Christes body may be as well present with the substance of bread, as with the accidentes, and that rather also, forasmuch as you confesse your selfe, that after the rules of nature, quantity filleth the place rather then substance. And so

may reason iudge the body of Christ, to be the body of Christ, and yet the bread to be the bread still, and wine to be wine and no bread, nor none other confusion of natures to be there agaynst reason.

And as touching naturall operation, in the handling therof, you shew your ignorance in naturall philosophy, which teacheth that in mutation from one quality to an other, is required one substance to receaue both the qualities. For white of it selfe can not be made blacke, nor colde hotte, but one substance may be now hote now colde, now blacke now white. As cold water may be made hote although colde in it selfe can not be hote. Therfore you can not blame me, to thinke in this a great inconuenience and absurdity in nature, that sweetenes of it selfe should change into sowernes, when the substance of wine is gone, and no substance remayning to receaue this mutation, this matter being so cleane contrary to the precepts and rules of naturall philosophy.

Alpian.

And I meruayle that you can not see how much Alpian whome you alleadge, maketh agaynst your selfe, and with my saying, that both in wine and biniger remayneth substance, which is changed from sweete to sower, so that the sweete of it selfe is not made sower, but that substance which before was sweete, is after sower. And therfore what great skill you haue in citing of Alpian, to proue that the accidents of wine without substance do sower and ware biniger, let the wise reader iudge.

But Alpian semeth to me to haue an other sense then all men can perceaue, but I will not discusse the minde of Alpian, because I am no lawyer, least you should cast the prouerbe in my teeth, *Ne sutor ultra crepidam.*

But to what purpose you should bring in the diuersity of iudgements in naturall operations, and the extreme fondnes of philosophers, some in mouing, some in staying, I can not deuise, except it be the permission of God, that as some of the philosophers by their fond opinions in nature, made themselves laughing stocks to all men, of reason so should ye Papists do. And yet so much more is the Papisticall opinion of Transubstantiation to be laughed to scorne of all men, as it passeth the fondnes of all the philosophers, and that so farre, that the fondest of the philosophers would haue laughed at it, and haue clapped it out of their scholes with one consent, as an opinion more mete for frantike and mad men, then for men of naturall reason. And as fond opinions as some philosophers had, yet was there none that so farre erred in reason, to say that accidents might stand without any substance, but all with one vniforme consent agreed, that accidents had none other being or remayning, but in their substances. And yet if the fayth of our religion taught vs the contrary, then reason must yelde to fayth. But your doctrine of Transubstantiation is as directly contrary to the playne wordes of scripture, as it is agaynst the order of naturall reason.

And where you say that the doctrine of Transubstantiation doth not teach, that no earthly thing remayneth, but that the visible forme of bread and wine remayneth the same in greatnes, in thicknes, in weight, in saueur, in tast, in property also to corrupt, putrify, and nourish, as it did before, tell playnly I pray you, what thing it is which you call the visible forme of bread and wine, whether it be an accident or a substance, and if it be an accident, shew whether it be a quantity or quality, or what other

other accident it is, that all men may vnderstand what thing it is which (as you say) is the same in greatnes, thicknes, weight, sauour, and other properties.

8 And where you alleadge Emissen for the conuersion of the substance of bread and wine, this conuersion (as Emissene sayth, and as I haue declared before) is like to our conuersion in baptisme, where outwardly is no alteration of substance (for no sacramentall alteration maketh alteration of the substance) but the meruaylous and secret alteration is inwardly in our soules. And as the water in baptisme is not changed, but sacramentally (that is to say, made a sacrament of spirituall regeneration, which before was none) so in the lordes supper, neyther the substance nor accidents of bread and wine be changed, but sacramentally: but the alteration is inwardly in the soules of them that spiritually be refreshed and nourished with Christes flesh and blood. And this our fayth teacheth vs, and naturall reason doth good seruice to fayth herein agaynst your imagined Transubstantiation. So that you haue not gotten reasons, good wil, nor consent to your vayne doctrine of Transubstantiation, although you had proued your reall presence. Which hitherto you haue not don, but haue taken greate payne to shoote away all your boltes in vayne, missing quite and cleane both the pꝛicke and the whole butte.

9 And yet in the end you take a good ready way for your owne aduantage, like vnto a man that had shot all his shaftes cleane wide from the butte, and yet would beare all men in hand that he had hitte the pꝛicke. And when other should go about the measure how farre his shaftes were wide from the butte, he would take by the matter himselve, and comaund them to leaue measuring, and beleue his owne saying, that his arrowes sticke all fast in the marke, and that this were the nearest way to finish the contention: Euen so do you in this matter, willing all men to leaue searching of (how) in the mistery of Christes presence in the sacrament, saying that to be the nearest way. And it were a much nerer way for you in dede, if all men would leaue searching of (how) and without ground or reason beleue as well your Transubstantiation as the corporall presence of Christes body onely because you do say it is so. But S. Peter requir-
eth euery christen man to be ready to render a reason of his fayth to eu-
ry one that asketh, and S. Paule requireth in a christen Bishop, that he
should be able to exhorthe by holosome doctrine, and to conuince the gayn-
sayers, and not to require other men to giue fayth vnto him without
asking of (how or why) only because he sayth so himselve. The olde catho-
lique Authoꝛs tell, wherfore Christ called bread his body, and how chris-
ten people fed of his body. And the blessed virgine Mary asked how she
should conceaue a child, neuer hauing company with man. And you tell
your selfe how Christ is in heauen, how in vs, and how in the sacrament,
declaring all to be but after a spirituall maner. And what maner of men
be you, that we may not aske you (how) to render a reason of your Tran-
substantiation, being a matter by you onely deuised, clearly without
Gods word.

But at length when you haue swette well fauoredly in answering to myne arguments of naturall reason and naturall operation, you be fayne to confesse a great part to be true, and to turne altogether into miracles,

Emissen.

1. Pet. 3.
Tit. 1.

Luc. 1.

Epistolas.

and that into such kind of miracles, as the old catholike writers neuer knowledged nor touched in none of their workes. For besides the chief miracle, which you say is in the conuertiō of the substance of bread into the substance of Christes body, and of the wine into his blood, there be other miracles when the fozmes of wine tourue into viniger, and when bread mouldeth, or a man doth vomite it, or the mouse eateth it, or the fire burneth it, or wormes breed in it, and in all like chaunces, God still worketh miracles, yea euen in poysoning with the consecrated wine. And the multitude of such miracles (as you do iudge) pertayneth to the excellency of the Sacrament, where as among the schoole authoꝝ this is a common receaued proposition, *non esse ponenda miracula sine necessitate.*

And where you say that I make my principall foundation vpon the arguments of the scholasticall writers, although myne arguments deduced out of the scholasticall authoꝝ be vnto you insoluble (and therefore you passe them ouer vna answered) yet I make no foundation at all vpon them, but my very foundation is onely vpon Gods word, which foundation is so sure, that it will neuer fayle. And myne arguments in this place, I bring in onely to this end, to shew how farre your imagined Transubstantiation is, not onely from Gods word, but also from the order and precepts of nature, and how many and portentuous absurdities you fall into by meanes of the same. Which it semeth you do confesse by holding your peace, without making answer thereto. But now lette vs consider what is next in my booke.

Chap. 4.
The papisticall
doctrine is also
agaynst, all our
sences.

The Papisticall doctrine is also agaynst all our outward senses, called our five wits. For our eyes say, they see there bread and wine: our noses smell bread and wine: our mouthes tast, and our handes fele bread and wine. And although the articles of our sayth be aboue all our outward senses, so that we beleue thinges which we can neyther see, feele, heare, smell nor tast, yet they be not contrary to our senses, at the least so contrary, that in such thinges, which we from tyme to tyme do see, smell, fele, heare and tast, we shall not trust our senses, but beleue cleane contray. Christ neuer made no such article of our sayth. Our sayth teacheth vs to beleue thinges, that we see not, but it doth not bid vs, that we shall not beleue that we see dayly with our eyes, and heare with our eares, and grope with our handes. For although our senses can not reach so farre as our sayth doth, yet so farre as the compasse of our senses doth vsually reach, our sayth is not contrary to the same, but rather our senses do confirme our sayth. Or els what auayled it to S. Thomas, for the confirmation of Christes resurrection, that he did put his hand into Christes syde, and felt his woundes, if he might not trust his senses, nor geue no credite thereto?

Thom. 2.0.

And what a wide doore is here opened to Valentinianus, Martion, and other heretikes, which sayd, that Christ was not crucified, but that Simon Cireneus was crucified for him, although to the sight of the people, it semed that Christ was crucified. Or to such heretikes as sayd, that Christ was no man, although to mens sightes he appeared in the forme of man, and semed to be hungry, drie, weary, to wepe, sleepe, eate, drinke, yea and to dye like as other men do. For if we once admitte this doctrine, that no credite is to be geuen to our senses, we open a large field, and geue a greate occasion vnto an innumerable rablement of most heinous heresies.

And

And if there be no trust to be geuen to our senses in this matter of the sacrament, why then do the Papistes so stoutly affirme, that the accidents remayne after the consecration, which can not be iudged but by the senses? For the scripture speaketh no word of the accidents of bread & wine but of the bread & wine themselues. And it is agaynst the nature & diffinitio of accidētes, to be alone without any substance. Wherefore if we may not trust our senses in this matter of the sacramēt, than if the substance of the bread & wine be gone, why may we not then say, that the accidētes be gone also? And if we must nedes beleue our senses, as conserning the accidētes of bread and wine, why may we not do the like of the substance, and that rather than of the accidents: forasmuch as after the consecration, the Scripture sayth in no place that there is no substance of bread nor of wine, but calleth them still by such names as signifie the substances, and not the accidents?

And finally, if our senses be dayly deceaued in this matter, than is the sensible sacrament nothing els, but an elution of our senses. And so we make much for theyr purpose, that sayd that Christ was a crafty iugglar, that made thinges to appeare to mens sightes, that in dede were no such thinges, but formes onely, figures, and apparances of them.

But to conclude in fewe wordes this processe of our senses, let al the Papists lay their heades together, and they shall neuer be able to shew one article of our sayth, so directly contrary to our senses that all our senses by dayly experience shall affirme a thyng to be, and yet our sayth shall teache vs the contrary thereunto.

Winchester.

As in answering to the third chapiter, I haue shewed how reason receaued into saythes seruice, both not strine with Transubstantiation, but agreeth well with it: so I trust to shew howe mannes senses whych this authoz calleth the syue wyttes be no such direct aduersaries to Transubstantiation, as a matter wherof they can no skill. And therfore to a question this Authoz asketh in the end of the second columnne in the 2. 2. leafe which is this. If we beleue our senses in the accidents, why may we not do the like of the substance? I answer thus, that the senses can no skill of substance as lerned men speake of substance, nor this authoz neither, if a man should iudge him by this question. For and a sensuall man one that followeth his rude senses would say, Come hither master schollar, I here much talking in this world of substance and accidence, and if he were of a mery nature, would say his little boy had learned his accidence, but him selfe woteth not perfectly what substance meaneth, as clerkes terme it, and byzinging forth a piete of bread, an other of chese, and a pot of ale, would desire the scoller to learne him the substance of them, and shew it with his finger, and shew him also what differēce betwene the substance of bread, chese, and the ale, I thinke the schollar with the aduice of all at cambridge and Orford also, could not doe it, and the more the schollar should trauaple with such a rude man so sensuall in the matter, I thinke he should be the further of, oneles the sensuall man would set a part his rude wittes and learne of the schollar some resonable vnderstanding, which is that the substance is the inward nature, wherein those that be accidents do naturally stay the quantity immediately, and the rest by meane of quantity, in which the rest may be sayd to stay, which wordes were new diuinity to this man, who touching the bread would aske the schollar roundly, Callest thou not this substance, this good thicke piece that I handle? The schollar would answer, Yes as I shall answer you. You will say I play the sophister, for I must speake learning to you, that you can no skill of. And be not angry though I tell you so, for and ye were learned, ye would not aske me this question, for substance as it is properly vnderstanded to be of this or that thing, is properly neither sene by it selfe nor felt, and yet by reason comprehended truely to be in that we sele or see, neuertheles in comon speech

Contrarium habetur in libro vocato. The deuiles sophistry fol. 6. 10. 11. 12. 15. 21.

and in the speech of such as for the purpose speake after the common capacitie, the word substance is vsed to signifie that is seene or felt, and so ye may say ye see the substance or fele the substance of bread, and yet ye do in dede see but the colour, and by it the largenes, and fele the heate or coldnes, moysture or drynes, weight or lightnes, hardnes or softnes, thiknes, & thinnes. If ye wil learne what substance is ye must leaue your outward senses, & consider in your vnderstanding how in euery thing that is, there is a stay, which we cal a substance, being the principall part of euery thing, which sayling, we say that speciall thing not to be. As where the substance of bread is not, there y special thing bread is not, bicause bread is as euery other naturall visibible thing is of two partes substance and accidentes: now if the one parte, that is to say substance be not there, which can be but by miracle, then is no bread properly there, bicause the one and chief part is not there, and yet I say not nothing is there, for the other part remayning hath a being as Gods visibible creature, and may be called the visibible part of bread: and therfore the outward kind and forme of bread and the apparace of bread and a true sensible part of bread, and therfore be called also by the name of bread, not that it is so properly, but after the common speech and capacity of men, and may be called the nature of bread, signifying the property and the matter of bread signifying the grossenes. The rude man I thinke would herat say, Here is sophistry in dede, for here is substance, and no substance, matter of bread and no bread, apparance of bread and no bread, called bread and no bread, this is playne iugling where it hapneth. Wherin this rude man for want of true vnderstanding of the wordes and perfect consideration of the matter speaketh thus fondly, who if he should thereupon require the scholler to shew him some difference of the very substance betwene bread, cheese, and ale, what could the lerned scholler answer here, but euen frankly declare his ignorance, and say I know none, which is as much to say, as I know there is a difference, but I wot not what it is. Wherunto I trow the rude man would say to the scholler. Then art thou with all thy lerning as very a foole as I, to speake of a difference and can not tell what it is. Now if the scholler should utter euen the extremity of his learning in proper termes, and say, I know bread is no cheese, and cheese is no ale, and of their accidentall partes I can indeede shew differences, but of the very substance none. The rude man if his nature were not ouer dull, would laugh roundly to heare a scholler utter for a poynt of learning that bread is no cheese, and cheese is no ale, which who so knoweth not, is a very foole, and merely to knit by the matter would kepe the accidents of his bread cheese and all for him selfe, and geue the substance to the scholler if he can deuide it, as a reward for his running to his better nurture. And this I write after this grosse sort, to shew that this matter of substance is not commonly vnderstanded as senses exercised in learning perceauie it, and how mans outward senses can not as this autho would haue it, be iudges of the inward nature of substance, which reason perswadeth to be, vsing the seruice of the senses for induction of the knowledge, in which iudgement vpon their report hapneth many tymes much deceite. Titus Linius speaketh of a greate number of diuers dishes of meate made in a solemne supper, wherat the gestes woundred to see such a variety at that tyme of the yeare, and when they demaunded of it, answere was made the substance was but one, all hogges flesh, so as the alteration in the accidentes deceaued their iudgements. That stone, which among many thought to haue some skill, hath been taken for a pcerious diamond, hath after by cunning lapidaries been iudged to be but a white saphire, and contrariwise: So easily may our iudgement vpon the report of our senses fall in error, not that the senses be properly deceaued, but rather the man that is grossely sensuall, and iudgeth fondly by them. For the very substance is not the proper obiect of any of the fine wittes, but of their report considered in reason denied, and sometyne gessed at, wherof ensueth greate error and (*quid pro quo*) among the politicaries and learned also in thinges strange, wherof they haue but accidentall markes. Wherfore vpon consideration of the premises it may easily appeare how the question of this autho, why the senses be not beleued in knowledge of substance, as in knowledge of accidents, may be resonably answered. And then if the iudgement of reason in the estimation of Gods naturall workes and denyng this or that substance, when by accidents it should seeme otherwise, reason doth stay sensuallity, and when men of experience, knowledge, and

Cena Calci-
densi. hospitii.
Linius in 5. de
bello Macedo-
nico,

credite

credite, haue determined such a certayne stone to be a very true diamond, other ignorant will be ashamed to say the contrary. And if a man fearing himselfe deceaued to haue bought one kinde of drugges for an other, and yet mistrusting wisely his owne iudgement, hauing caused it to be belord by men of knowledge, good sayth and honesty, if they affirme it to be the very thing, this man will then condemne his owne imagination, and vpon credite call it so, and take it so to be: wherfoze if in these thinges I say, reason doth in a man stay sensuality, and if knowledge with honesty ruleth the iudgement of rude vnderstanding, and finally, if credite among men be so much regarded, how much moze conuenient is it, that sayth in Godds word (wherin can be no deceite as there is in men) should alter and change mans iudgement in reason, and bying it in to the obedience of sayth. Of that is head after the iudgement of our reason, after the report of our senses, Christ determineth vnto vs the substance of that to be his body, saying: This is my body, why shall not now a true christen man answer euer according to his sayth, to say and professe the same to be the substance of Christes body vpon credite of Christes wordes, as well as the carnall man will vpon report of his senses conclude in reason there to be the substance of bread: wherby is not taken away the credite of our senses as this autho: supposeth, which haue their objects still true as they hadbe-
foze. For the collour, greatnes, sauour, and tast, all remayne truely with the experiences of them as befoze. Vpon whose report reason neuertheles now reduced to the obsequie of sayth, forbearth reuerently to conclude agaynst the truth of sayth, but according to sayth confesseth the substance to be the very substance of Christes body, and the accidents to remayne in their very true nature, because sayth teacheth not the contrary, and that it agreeth with the rule of sayth so to be, and therfoze remayneth a very true greatnes, thicknes and wayght, which may be called in common speach, substance, signifying the outward nature. And in that sense Theodozet reasoning with an heretique semeth to call it, because hauing spoken of substance remaying, he declareth what he meaneth by it, adding it may be seene and felt as befoze, which is not the nature of substance properly, but by like common speach that remayneth may be called matter, as Origen called it, wherein also remayne the true sauour and tast with true propriety to corrupt, or putrifie, and also nourish, God so ordering the vse of the creature of bread and likewise wine in this misery, as the inward nature of them which indeede is the substance, but onely comprehended in reason and vnderstanding, is conuerted into the most precious substance of Christes body and bloud, which is indeede a substance there present, by gods omnipotency onely to be comprehended by sayth, so farre as may be vnderstanded of mannes weakenes and imbecillitie. And where this autho: putteth a danger if senses be not trusted, there is a gappe open to the Valentiniens and Marcionistes, and therfoze byingeth in the feeling of S. Thomas: hereunto I say that the truth of that feeling dependeth vpon a true beliefe, according to the scriptures, that Christ was very man: for els the body glorified of Christ (as S. Gregory noteth) was not of the owne glorified nature, then eyther visible or palpable: but therein Christ condescended to mannes infirmity, and as he was truth it selfe, lest that a true testimony to such as humbly were disposed by grace to receaue it, not to conuince heretiques, who can deuise wayward answers to the externall actes of Christ, as now a dayes they delude the miraculous entring of Christ to his disciples, the doores being shutte. Our sayth of the true manhode in Christ is truely beleued, by true preaching thereof and by the scriptures, not by the outward senses of men which altogether we must confesse, could be no certayne inueniable profe thereof. And therfoze Christ appearing to his disciples going into Emmaus opened the scriptures to them, for the profe of his death that he suffered as very man, and yet he vsed also in some part to preach to their senses, with sensible exhibition of him selfe vnto them. And so all Christes doinges which were most true, doe beare testimony to the truth, but in their degree of testimony, and the feeling of S. Thomas, being (as S. Gregory sayth) miraculous, serueth for profe of an other thing, that gods worke in miracle, doth not empayze the truth of the thing wrought, and so S. Thomas touched then Christ, as truely by miracle, after his resurrection in his body glorified, as if he had touched his body befoze glorification. Finally, in Christes actes or his ordinances, be no illusions, all is truth and perfect truth, and our senses in the

Homel. 16.

visible fourmes of bread and wine be not illuded, but haue their proper objectes in those accidents and reason in carnall vnderstanding brought and subdued in obsequie to sayth, doth in the estimation of the host consecrate peld to sayth, according wherunto we confesse truely the same to be the body of Christ.

Where this Author would all the Papistes to lay all their heades together &c I know no such Papistes, but this I say without farther counsaile, which this author with all his counsaile shall not auoyde, we beleue most certaynly the resurrection of our flesh, and be perswaded by Catholique teaching, that the same flesh by participation of Christs godly flesh in the Sacrament, shalbe made incorruptible, and yet after the iudgemēt of our senses, and conclusions gathered of them, considering the manner of the continuall waisting of the sayd bodies appeare, the vtter consumption whereof some philosophers haue at length after their reason declared their mynde, whome Christen men contemne withall the experience of senses, which they alleadge being vehement in that matter, we reade in Scripture of the feeding of Angels, when Loth receaued them.

Caunterbury.

AS in your answer to the iii. chapiter of my booke you haue doone nothing but dalied and trifled, euen so do you likewise in the iiii. Chapiter, and yet farre more vnseemly then in the third. For doth it become a christen Bishop, of a matter of religion and a principal article of our sayth to make a matter of bread and chese? And of the holy supper of the Lord to make a resemblance of a dinner of hogges flesh? And yet for perswasio of your purpose, you make (as it were) a play in a dialogue, betwene a rude man and a learned scholler, wherein the matter is so learnedly handeled that the simple rude man sheweth himselfe to haue more knowledge, then both you and your learned scholler. And why you should bring in this matter I know not, except it be to shew your ignorance, to be as great in logike and philosophy, as it is in diuinity. For what an ignorance is this, to say that a man can know no difference betwene one substance and an other, and that substances be not iudged by any senses? And that all naturall thinges be of these .ii. partes, of substances and accidents: and that their accidents be part of their substances, and be called their substances, their natures, and matters? Was there euer any such learning vttered before this tyme? May not all men now euidently perceauie, into what a straight your errour hath driven you, that you haue none other defence, but to flie to such absurdities, as be agaynst the iudgement of the whole world? Would you make men beleue, that they know not the substance of the bread from drinke, nor of chalke from chese? Would you leade the world into this errour, that Christ was neuer indeede sene, heard nor felt, when he walked here with his apostles? Did he not proue the truth of his very flesh and bones by sight? saying, A spirite hath not flesh and bones as you see me haue? And although substances be not seene and knowne to our senses, but by their accidents, yet be they indeede knowne, and properly knowne, and truely knowne by their accidentes, and more properly seene then their accidents bee. For the accidents be rather the meanes to know the substance by, then the thinges that be knowne. Is not wine knowne from beere by the taste, and mustard from suger? Is not one man known by his voyce from an other? And a shalme from a drumme? And is not a man discerned from a beast, and one from an other by sight? But when you tourne by all speeches, all reason, and all manner of knowledge, it is lesse to be mer-

The rude man
& learned schol-
ler.

Aburdities.

Luc. vii.

meruayled that you tourne by diuinity also, wherin you can lesse skill then in the rest.

And where you say, that the senses can no skill of substances, because they may be deceaued therein, so may they also be in the accidents. For doe not the sunne and moone sometyme looke redde by meanes of the vapors betwene vs and them? And doth not spectacles make althings looke of the same colour that they be of? And if you hold by your finger directly betwene your eyes and a candell, looking full at the candell, your finger shall seeme two, and if you looke full at your finger, the candell shall seeme two. And an age we maketh swete thinges seeme bitter, and is swete to one, is bitter to an other. And if a man hauing very hote handes, and an other very colde, if they handle both one thing, the one shall thinke it hote, and the other colde. So that the senses may erre aswell in the accidents as in the substances, and can not erre in the substances, except they erre also in the accidents.

But in speaking of substance, you declare such a substance, as neuer was, nor neuer shalbe, phantasying substance by your imagination, to be a thing in it selfe, separated from all accidents, and so confounding the substances of all thinges, and mixing heauen and earth together, you make all substances but one substance without any difference. And where almighty God hath taught by his word, that there be heauenly bodyes, and earthly bodyes, and that euery seede hath his owne proper body, and that all flesh is not one flesh, but the flesh of men, of beastes, of fish, and of foule be diuers, you teach by your wordes, that all flesh is one flesh, and all substances one substance, and so confound you all flesh, with hogges flesh, making an hotche potche, like vnto him that made a greate variety of dishes all of hogges flesh. For take away the accidentes, and I pray you what difference is betwene the bodely substance of the sunne and the moone, of a man and a beast, of fish and flesh, betwene the body of one beast and an other, one herbe and an other, one tree and an other, betwene a man and a woman? Yea betwene our body and Christes? and generally betwene any one corporall thing and an other? For is not the distinction of all bodely substances known by their accidentes? without the which a mans body can not be known to be a mans body? And as substances can not be substances without accidentes, so the nature of accidentes can not be without substances, whose being and definition is to be in substances.

But as you speake of substances and accidentes agaynst scripture, sense, reason, experience and all learning, so doe you also speake manifestly agaynst your selfe. For you say that euery thing that is, must haue a substance wherein it is stayde, and that euery naturall visible thing is of two partes, of substance and accidentes, and yet by your Transubstantiation, you leaue no substance at all, to stay the accidentes of the bread and wine.

And moreouer this is a meruaylous teaching of you, to say that the accidentes of bread be one parte of breade, and be called the outward kinde of bread, the sensible parte of bread, the nature and matter of bread, and very bread. Was there euer any such learning taught before this day, that accidentes should be called partes of substances, the nature of substances, and the matter of substances, and the very substances

Substance.

1. Cor. 15.

Accidentes.

stances

straces themselves? If euer any man so wrotte, tell who it is, or els know- ledge the truth, that all these matters be inuented by your owne imagina- tion wherof the rude man may right well say: Here is sophistry in Deede and playne iuggling. But you conuey not your iuggling so craftely, but that you be taken, (as the Grekes terme it) *τραυλοποιω*, euen with *h* māner.

Lapidarie.

Now as concerning your expert lapidarie, if his senses be deceaued, how shall he iudge a true stone from a counterfaite? Doth he not diligent- ly looke vpon it with his sight, to discerne truely of it? For tell me I pray you, how a man without senses shall iudge a true diamond?

But out his eyes, and is not a white saphire, a diamond, and a glas all one in his iudgemēt? May if he be a man of cleare sight, of true know- ledge and experience in the iudgement of stones, and be therewithall a man of good fayth and honesty (as you tell the tale) they that be ignorant will be ashamed to controll his iudgement. But if he be blinde, or be a man neither of fayth nor honesty, but his experience hath ben euer exer- cised to deceaue all that trust him, and to sell them white saphires for dia- mondes, then no man that wise is, will take a glas or saphire at his handes of trust, although he say it be a true diamond. Euen so likewise the Papistes (being so accustomed with these marchandises of glistering glasses and counterfayte dingges, to deceaue the world) what wise men will trust them with their fayned Transubstantiation, being so mani- festly agaynst the playne wordes of scripture, agaynst all reason, sence, and auncient wryters? And although you haue taken neuer so great la- bor and paynes in this place to answer myne argumentes (wherin you do nothing els but shew your ignorance in philosophy and logike) yet all is in hayne, except you could proue Transubstantiation to be a matter of our fayth, which being not proued, all that you haue spoken here, serueth to no purpose, nor concludeth nothing. For you are not so ignorant in so- phistry, but you know well though, that of a false Antecedent, can no Consequent directly follow.

And as concerning these wordes of Christ (This is my body) by your owne teaching in these wordes, he called bread his body, which can be no formall and proper speech, but spoken by a figure, as the order of the text playnly declareth, and all the old authors do testify.

And where you say, that although the substance of bread and wine be gone, yet the senses haue their proper object still remayning (as they had before) that is to say, the colours, greatnes, thicknes, weight, sauour, and tast, expresse the I pray you playnly what thing it is that is coloured, great, thinn or thicke, heauy or light, sauoury or tasted? For seing you con- fesse that these do remayn, you must confesse also, *h* there remayneth bread. For that greatnes, thicknes, thinnes, colours, and weight be not in *h* body of Christ, nor in the ayre (which can not be wayed) and in some thing they must nedes be (for by your owne saying, euery thing hath a substance to stay it) therefore they must nedes be in the substance of bread and wine. And to say that the accidents of bread, be the natures, matters, and sub- stances therof, is nothing els, but to declare to the world, that you make wordes to signify at your pleasure.

But other shift haue you none to defend your Transubstantiation, but to deuise such monstrous kindes of speeches, as neuer was heard of be- fore

foze. For you say, that the nature, matter and substance of bread and wine remaine not, but be changed into the body and bloud of Christ: the olde writers say directly contrary, that the nature, matter and substance remaine. Christ (sayth Theodorēt) called bread and wine his body and bloud, and yet changed not their natures. And agayne he sayth, The bread and wine after the consecration lose not their proper nature, but keepe their former substance, forme and figure which they had before. And Origene sayth that the matter of bread auayleth nothing, but as concerning the materiall part therof, it goeth downe into the bealy, and is auoyded downward. And Gelasius sayth, that the nature and substance of bread and wine cease not to be. Now seeing that your doctrine (who teach that y^e nature, matter and substance of bread and wine be changed and remaine not) is as cleane contrary to these olde writers, with many other, as black is contrary to white, and light to darknes, You haue no remedy to defend your error and wilfull opinion, but to imagine such portentuous and wonderfull kindes of speeches to be spoken by these authors, as neuer were vttered before by no man, that is to say, that the outward aparance and accidences of any thing, should be called the nature, matter and substance therof. But such monsters had you rather bring forth, then you would in one iote relent in your error once by you vttered, and vnderaken by you defended. And yet bring you nothing for the profe of your saying, but that if the authors wordes should be vnderstand as they be spoken, this should follow thereof, that bread and wine should be seene and felt, which as no man doubteth of, but all men take it for a most certayne truth, so you take it for a greate inconuenience and absurdity. So farre be you forced, in this matter to vary in speech and iudgement from the sentence and opinion of all men.

Theodorētus.

Origene.

Gelasius.

Thomas.

Luc. vii.

Joh. 10.

Gregorius homel. 16.

And as touching the belefe of S. Thomas, although he beleued certaynly that Christ was a man, yet he beleued not that Christ was risen, and appeared to the Apostles, but thought rather that the Apostles were deceaued by some vision or spirit, which appeared to them in likenes of Christ, which he thought was not he indeede. And so thought the Apostles themselves vntill Christ sayd: *Videte manus meas & pedes, quia ego ipse sum: Palpate & videte, quia spiritus carnem & ossa non habent, sicut me videtis habere.* See my handes and my feete, for I am euen he: Grope and see, for a spirite hath no flesh and bones, as you see that I haue. And so thought also S. Thomas, vntill such tyme as he put his handes into Christes side and felt his woundes, and by his sense of feeling perceaued that it was Christes very body, and no spirite nor phantasy, as before he beleued. And so in S. Thomas the truth of feeling depended not vpon the true belefe of Christes resurrection, but the feeling of his senses brought him from misbelefe, vnto the right and true sayth of that matter. And as for S. Gregory, he speaketh no such thinges as you report, that the glorified body of Christ was of the owne nature neither visible nor palpable, but he sayth cleane contrary, that Christ shewed his glorified body to S. Thomas palpable, to declare that it was of the same nature, that it was of before his resurrection, whereby it is playne after S. Gregories minde, that if it were not palpable, it were not of the same nature. And S. Gregory sayth further in the same homely. *Egit miro modo superna clementia, ut discipulus ille dubitans,*

dum in magistro suo vulnera palparet carnis; in nobis vulnera sanaret infidelitatis. Plus enim nobis Thomas infidelitas ad fidem, quam fides credentium discipulorum profuit: quia dum ille ad fidem palpando reducitur, nostra mens omni dubitatione postposita in fide solidatur. The supernall clemency wrought meruaylously, that the disciple which doubted by groping the woundes of flesh in his master, should heale in vs the woundes of infidelity. For the lacke of sayth in Thomas profited more to our sayth then did the sayth of the disciples that beleued. For when he is brought to sayth by groping, our minde is stablished in sayth without all doubting. And why should S. Gregory write thus, if our senses auayled nothing vnto our sayth, nor could nothing iudge of substances? And do not all the olde catholike authours proue the true humanity of Christ, by his visibible conuersion with vs here in earth: that he was heard preach, seene eating, and drincking, labouring and sweating? Do they not also proue his resurrection by seing, hearing and groping of him? which if it were no prooffe, those arguments were made in vayne agaynst such Heretikes that denied his true incarnation. And shall you now take away the strength of their arguments to the maintenance of those olde condemned heresies, by your subtilsophistifications? The touching and feeling of Christes handes, feete and wounds was a prooffe of his resurrection, not as you say, to them that beleued, but as S. Gregory sayth, to them that doubted.

And if all thinges that Christ did and spake to our outward senses, proue not that he was a naturall man (as you say with Martion, Menander, Valentinus, Apolinaris, with other like sort) the I would know how you should confute the sayd heresies? Marry will you say peradventure, by the scripture which sayth playnly, *Verbum caro factum est.* But if they would say agayne, that he was called a man and flesh, bicause he tooke vpon him the forme of a man and flesh, and would say that S. Paule so declareth it, saying: *Formam serui accipient,* and would then say further, that forme is the accident of a thing, and yet hath the name of substance, but is not the substance indeede, what would you then say vnto them? if you deny that the formes and accidents be called substances, then go you from your owne saying. And if you graunt it, then will they auoyde all the scriptures that you can bring to proue Christ a man, by this cauillation, that the apparances, formes and accidents of a man, may be called a man, as well as you say that the formes and accidents of bread, be called bread. And so prepare you certayne propositions and groundes for heretikes to build their errours vpon, which after when you would, you shall neuer be able to ouerthrowe.

And where you say, Thomas touched truly Christes body glorified, how could he be, when touching (as you say) is not of substance but of the accidents only? and also Christes body glorified (as you say) is neyther visibible nor palpable? And where as indeede you make Christes actes illusions, and yet in wordes you pretend the contrary, call you not this illusion of our senses, when a thing appeareth to our senses, which is not the same thing indeede? when Jupiter & Mercury (as the comedy telleth) appeared to Alcmena in the similitude of Amphitrio & Sofia, was not Alcmena deceaued thereby? And Poticaries sell Feniper buries for pepper, being no pepper indeede, deceaue they not the buyers by illusion of their senses? why then

Phil.

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Plautus in Amphitruone.

is not in the ministratiō of the holy communion an illusion of our senses, if our senses take for bread and wine that which is not so indeede.

Finally where as I required earnestly, all the Papistes to lay their heades together, and to shew one article of our sayth so directly contrary to our senses, that all our senses by dayly experience, shall affirme a thing to be, and yet our sayth shall teach vs the contrary therunto, where I say I required this so earnestly of you, and with such circumstances, and you haue yet shewed none, I may boldly conclude, that you can shew none. For sure I am, if you could (being so earnestly prouoked therunto) you would not haue sayled to shew it in this place. As for the article of our resurrection, and of the feeding of angels serue nothing for this purpose. For my saying is of the dayly experience of our senses, and when they affirme a thing to be, but the resurrection of our flesh, and the feeding of angels, be neither in dayly experience of our senses, nor our senses affirme them not so to be. Now after the matter of our senses followeth in my booke the authorities of ancient writers in this wise.

Now for as much as it is declared, how this Papisticall opinion of Transubstantiation is agaynst the word of God, agaynst nature, agaynst reason, and agaynst all our senses, we shall shew furthermore, that it is agaynst the sayth and doctrine of the olde authors of Christes church, beginning at those authors, which were nearest vnto Christes time, and therefore might best know the truth herein.

Chap. 5.
The Papist-
call doctrine is
contrary to the
sayth of the olde
authors of chri-
stes church.

First Iustinus, a great learned man, and an holy martyr, the oldest author that this day is knowne to write any treaty vpon the sacraments, and wrote not much after one hundred yeares after Christes Ascension.

Iustinus mar-
tyr.

He writeth in his second Apology, that the bread, water, and wine, in this Sacrament, are not to be taken as other common meates and drinckes be, but they be meates ordeined purposely to geue thanks to God and therefore be called *Eucharistia*, and be called also the body and blood of Christ. And that it is lawfull for none to eate or drinke of them, but that professe Christ, and liue according to the same. And yet the same meate and drinke (sayth he) *is changed into our flesh and blood and nourisheth our bodies.*

By which saying it is euident, that Iustinus thought, that the bread and wine remayned still, for els it could not haue bene turned into our flesh and blood to nourish our bodies.

Winchester.

I will spend no mo wordes herein, but hauing auoyded this authors reasoning agaynst Transubstantiation. Now let vs examine his authorities. First he beginneth with Iustine the Martyr, whose wordes be not truly by this author here reported, which be these truly translate out of Greek. When the priest hath ended his thanks geuing and prayers, and all the people hath sayd Amen, they whom we call Deacons, geue to euery one then present, a parte of the bread and of the wine and water consecrated, and eary part to those that be absent: and this is that foode, which is among vs called (*Eucharistia*) wherof it is lawfull for no man to be partaker, except he be perswaded those things to be true that be taught vs, and be baptized in the water of regeneration in remission of sinnes, and ordyeth his life after the manner which Christ hath taught. For we do not take these for common bread or drinke, but like as Iesus Christ our saviour incarnate by the word of God, had flesh and blood for our saluation, euen so we be taught the foode, (wherewith our flesh and blood be nourished by alteration) when it is conse-

Iustinus.

C. ii.

crate

An issue.

crate by the prayer of his word, to be the flesh and bloud of the same Jesus incarnate. For the Apostles in those their workes, which be called gospels, teach that Jesus did so command them, and after he had taken the bread, and ended his thanks giving, sayd: Do this in my remembrance, This is my body. And likewise taking the cup after he had geuen thanks, sayd: This is my blood, and did giue them to his Apostles onely. And here I make an issue with this authoꝝ, that he wittingly corrupteth Iustine in the allegation of him, who writeth not in such forme of wordes as this authoꝝ alleageth out of his second Apology, noꝝ hath any such speech. The bread, water, and wine in this sacrament, are meates ordeined purposely to giue thanks to God, and therfore be called *Eucharistia*, noꝝ hath not these wordes, They be called the body and bloud of Christ: but hath in playne wordes, that we be taught, this foode consecrate by gods word, to be the flesh and bloud of Christ, as Christ in his incarnation tooke flesh and bloud: noꝝ hath not this forme of wordes placed to haue that vnderstanding, how the same meate and drinke is changed into our flesh and bloud. For the wordes in Iustine speaking of alteration of the foode, haue an vnderstanding of the foode, as it is before the consecration, shewing how Christ vsed those creatures in this misery, which by alteration nourish our flesh and bloud.

For the body of Christ, which is the very celestiall substance of the host consecrate, is not changed, but without all alteration spiritually nourisheth the bodies and soules of them that worthely receaue the same to immortality, wherby appeareth this authoꝝs conclusion, (that bread and wine remayne still, which is tourned into our flesh and bloud) is not deduced vpon Iustines wordes truly vnderstanded, but is a glose inuented by this authoꝝ and a peruertering of Iustines wordes, and their true meaning. Therupon I may say, and conclude euen as this authoꝝ erreth in his reasoning of moꝝther wit agaynst Transubstantiation, euen so erreth he in the first allegation of his authorities by playne misreporting: let it be further named oꝝ thought one as the thing deserueth.

Caunterbury.

Myne Issue.

In this holy Martire Iustinus, I do not goe about to be a translator of him, noꝝ I bynde not my selfe precisely to follow the forme of his wordes (which no translator is bound vnto) but I set forth onely his sence and meaning. For where Iustine hath a good long processe in this matter, I take no moꝝe but that is directly to the purpose of Transubstantiation, which is the matter being here in question. And the long wordes of Iustine, I knit vp together in as fewe wordes as I can, rendering the sence truly, and not varping farre from the wordes. And this haue I done, not willingly to corrupt Iustine (as you maliciously depraue, and therupon wil I ioyne with you in your issue) but I do it to recite to the reader Iustines mind shortly and playnly, where as you professing to obserue scrupulously the wordes, obserue in dede neither the wordes, noꝝ the sentence of Iustine. But this is your fashion when you lacke good matter to answer, then (to finde something to fill vp your booke) you turne the matter into trifling and canilation in wordes.

You say that Iustine hath not this speech (the bread, water and wine in this Sacrament, are meates ordeined purposely to giue thanks to God) and yet by your owne translation he hath the same thing in effect, and yet in dede the wordes be neither as you noꝝ as I say, and as they be in greke, they cannot be expessed in English but by a paraphrasis: The wordes be these in greke, *τὸ βρῶμα καὶ τὸ ποτὶν καὶ τὸ οἶνον*, and in our tongue as nere as may be englished, signify thus, The bread and wine and water of thanks giuing, oꝝ (as Ireneus sayth, In which thanks be giuen). And neither hath Iustine this word Sacrament (as I say)

noꝝ

nor this word Consecrated, as you say. May not all men therefore evidently see, that your chief study is to make cavillations & daylying in wordes? And all the rest of my sayinges, which you deny to be in Iustine, be there very playnly in sense, as I will be iudged by the indifferent reader.

And what neede I willingly to corrupt Iustine, when his wordes after your allegation, serue more for my purpose agaynst your sayned transubstantiation, then as I alleadge them my selfe. For if the Deacons giue to euery one present a part of the bread, wine and water consecrated, and send parte to them that be absent (as you reporte Iustines wordes) do not then bread, wine and water remayne after consecration? seeing that they be distributed to diuers men in partes? For I thinke you will not say that the body of Christ is deuided into partes, so that one man receaueth an hand, and another a legge. And Iustine sayth further, that the same foode of bread, wine and water called *Eucharistia*, nourisheth our flesh and bloud by alteration, which they could not do, if no bread, wine nor water were there at all.

But here is not to be passed ouer one exceeding great craft and vntruth in your translation, that to cast a mist before the readers eyes, you alter the order of Iustines wordes in that place, where the pith of the matter standeth: For where Iustine sayth of the foode of bread, wine and water after the consecration, that they nourish our flesh and bloud by alteration, the nourishment which Iustine putteth after consecration, you vntruly put it before the consecration, and so wilfully and craftely alter the order of Iustinus wordes, to deceaue the reader, and in this poynt will I ioyne an issue with you. Is such craft and vntruth to be vsed of Bishoppes: and that in matters of fayth and religion, wherof they pretend and ought to be true professors? But I meruaile not so much at your sleights in this place seeing that in the whole booke through out you seeke nothing lesse, then the truth. And yet all your sleights will not serue you, for how can the foode (called *Eucharistia*) nourish before the consecration, seeing it is not eaten vntill after the consecration?

The next author in my booke is Irene, whome I alleadge thus.

Next him was Irenæus, aboute 150. yeares after Christ, who (as it is supposed) could not be deceaued in the necessary poyntes of our fayth, for he was a disciple of Policarpus, which was disciple to S. Iohn the Euangelist.

This Irenæus followeth the sense of Iustinus wholly in this matter, and almost also his wordes, saying, that the bread wherein we geue thanks vnto God, although it be of the earth, yet when the name of God is called vpon it, it is not than common bread, but the bread of thanks geuing, hauing two thinges in it, one earthly, and the other heavenly. What ment he by the heavenly thing, but the sanctification which cometh by the inuocation of the name of God? And what by the earthly thing: but the very bread which (as he sayd before) is of the earth: and which also (he sayth) doeth nourish our bodies, as other bread doth which we do vse.

Winchester.

Next Iustine is Irene, in the allegation of whome, this author maketh also an vntrue reporte, how hath not this forme of wordes in the fourth booke contra Valentinum, that the bread wherein we geue thanks vnto God, although it be of the earth, yet when

Opine Iustine.

Irenæus contra
Valentinum, li.
4. cap. 34.

" the name of god is called vpon, it is not then common bread, but the bread of thanks
 " giuing, hauing two thinges in it, one earthly, and the other heauenly. This is Irene
 " alleadged by this author, who I say writeth not in such forme of wordes. For his
 " wordes be these. Like as the bread which is of the earth, receauing the calling of God,
 " is now no common bread, but *Eucharistia*, consisting of two thinges, earthly and hea-
 " uenly, so our bodies receauing *Eucharistia*, be no more corruptible. These be Irene's
 " wordes, where Irene doth not call the bread receauing, the calling of God, the bread
 " of thanks giuing, but *Eucharistia*, and in this *Eucharistia*, he sheweth how that, that
 " he calleth the heauenly thinges, is the body and bloud of Christ, and therefore sayth in
 " his first booke, When the chalice mixt, and the bread broken, receaue the word of God,
 " it is made *Eucharistia*, of the body and bloud of Christ, of which the substance of our flesh
 " is stayd and increased. And how say they that our flesh is not able to receaue gods gift,
 " who is eternall life which flesh is nourished with the body and bloud of Christ? These
 " be also Irene's wordes, whereby appeareth, what he ment by the heauenly thing in *Eu-*
 " *charistia*, which is the very presence of Christes body and bloud. And for the playne
 " testimony of this sayth, this Irene hath bene commonly alleadged, and specially of Pe-
 " landon to Decolampadius, as one most auncient and most playnly testifying the same.
 " So as his very wordes truly alleadged, overthrow this author in the impugnation of
 " Christes real presence in the Sacrament, and therefore can nothing help this authors
 " purpose agaynst Transubstantiation. Is not this a goodly and godly entre of this Au-
 " thor, in the first two authorities that he bringeth in, to corrupt them both?

Caunterbury.

Who seeth not, that as you did before in Iustine, so agayne in Irene
 you seeke nothing els, but meare cauations and wrangling in
 wordes? Is not *Eucharistia* called in english, thanks giuing? If it be not,
 tell you what it is called in English? And doth not Iren say, *Panes in quo*
gratia acciunt, that is to say, bread wherein thanks be giuen, what haue
 I offended them in englishing *Eucharistia*, thanks giuing? Do not I
 write to English men, whith vnderstand not what this greeke word *Ea-*
charistia, meaneth: what greate offence is it then in me to put it into Eng-
 lish, that English men may vnderstand what is sayd? Should I do as
 you do, put greeke for English and write so obscurely, that English men
 should not know the authors meaning?

And do you not see, how much the words of Ireneus by you aleadged,
 make agaynst your selfe? These be his wordes after your citation: When
 the chalice mixt, and the bread broken, receaue the word of God, it is
 made *Eucharistia* of the body and bloud of Christ, of which the substance of
 our flesh is stayd and increased. Doth not Irene say here playnly, that the
 chalice mixt, and the bread broken, after the word of God (which you
 call, the wordes of consecration) is made *Eucharistia* of the body and bloud
 of Christ, and not the body and bloud of Christ? And sayth he not further,
 that they stay and increase the substance of our bodies? But how can those
 thinges stay and increase our bodies, which be transubstantiated and
 gone before we receaue them? And haue you forgotten now in Irene,
 what you sayd in the next lease before in Iustine, that the alteration and
 nourishment by the foode of bread and wine was vnderstande before the
 consecration: which you confesse now to be after the consecration? And
 when you thus obscure the authors wordes, peruerting and corrupting
 both the wordes and sentes, yet shall you conclude your vntrue dealing
 with these wordes concerning me? Is not this a goodly and godly entree
 of this author in the first two authorities that he bringeth in, to corrupt
 them both? Now followeth Origen next in my booke.

Shortly

Shortly after Ireneus, was Origene, about 200. yeares after Christs ascension. Who also affirmeth, that the materiall bread remayneth, saying that the matter of the bread auayleth nothing, but goeth downe into the bealy, and is auoyded downward, but the word of God spoken ypon the bread, is it that auayleth.

Origenes in
Math. Cap. 15.
Origene.

Winchester.

As for Origene in his owne wordes sayth, the matter of the bread remayneth, which as I haue befoze opened, it may be graunted, but yet he termeth it not as this author doeth, to call it materiall bread. When God formed Adam of clay, the matter of the clay remayned in Adam and yet the materiall clay remayned not: for it was altered into an other substance, which I speake not to compare equally the forming of Adam to the Sacrament, but to shew it not to be all one to say the materiall bread and the matter of bread: For the accidents of bread may be called the matter of bread, but not the materiall bread, as I haue sumwhat spoken therof befoze: but such shifts be used in this matter, notwithstanding the importunance of it.

Origene.

Caunterbury.

What should I tarry much in Origene, seeing that you confesse that he sayth, the matter of bread remayneth, and Origene sayth, that the meate which is sanctified, *iuxta id quod habet materiale in ventrem abit*, that is to say, as concerning the materiall parte therof, goeth into the belly. So that by Origens teaching both the bread and the materiall part of bread remayne. So that your example of cley, releueth you nothing in this your answer vnto Origene.

But when you see that this shift will not serue, then you flie to an other, and say that the accidentes of bread be called the matter of bread, which is so shamefull a shift, as all that haue any manner of knowledge, may playnly see your manifest impudency. But many such shifts you vse in this matter, notwithstanding the importunance of it. Now let vs come to Ciprian, of whome I write in this manner.

Ciprian ad Ce-
cili. li. 2. epist. 3.

After Origene came Ciprian the holy martir about the yeare of our Lord 250. who writeth agaynst them that ministred this Sacrament with water onely, and without wine. For as much (sayth he) as Christ sayd: I am a true vine, therefore the bloud of Christ is not water, but wine, nor it can not be thought that his bloud (wherby we be redeimed and haue life) is in the cup, when wine is not in the cup, wherby the bloud of Christ is shewed.

What wordes could Ciprian haue spoken more playnly, to shew that the wine doth remayne, than to say thus: If there be no wine, there is no bloud of Christ?

And yet he speaketh shortly after, as playnly in the same Epistle. Christ sayth he) taking the cup, blessed it, and gaue it to his disciples, saying: Drinke you all of this, for this is the bloud of the newe testament, which shall be shed for many, for the remission of sinnes. I say vnto you, that from hence forth I will not drinke of this creature of the vine, vntil I shal drinke with you newe wine in the kingdome of my father. By these wordes of Christ (sayth S. Ciprian) we perceauce, that the cuppe which the Lord offered, was not onely water, but also wine, And that it was wine, that Christ called his bloud wherby it is cleare that Christes bloud is not offered, if there be no wine in the Chalice. And after it followeth: How shal we drinke with Christ new wine of the creature of the vine if in the sacrifice

Cc. iiii.

sacrifice of God the father and of Christ we do not offer wine.

In these wordes of S. Ciprian appeareth most manifestly, that in this sacrament is not onely offered very wine, that is made of grapes, that come of the vine, but also that we drinke the same. And yet the same giueth vs to vnderstand, that if we drinke that wine worthely, we drinke also spiritually the very blood of Christ, which was shed for our sinnes.

Winchester.

Ciprian.

S. Ciprians wordes do not impugne Transubstantiation, for they tend onely to shew that wine is the creature appoynted to the celebration of this mystery, and therefore water onely is no due matter according to Christs institution. And as the name wine must be used before the consecration, to shew the truth of it then, so it may also be used for a name of it after to shew what it was, which is often used. And in one place of Ciprian by this author here alleadged, it appeareth S. Ciprian by the word wine, signifieth the heavenly wine of the vineyard of the Lord of Sabaoth, calling it new wine, and alluding therein to David. And this doth Ciprian shew in these wordes, How shall we drinke with Christ new wine of the creature of the vine, if in the sacrifice to God the father and Christ we do not offer wine? Is not here mention of new wine of the creature of the vine: what new wine can be but the blood of Christ, the very wine consecrate by Gods omnipotency, of the creature of the vine offered? And therefore this one place may geue vs a lesson in Ciprian, that as he bleth the word (wine) to signifie the heavenly drinke of the blood of Christ, made by consecration, of the creature of wine, so when he nameth the bread consecrate bread, he meaneth the heavenly bread Christ, who is the bread of life. And so Ciprian can make nothing by those wordes agaynst Transubstantiation, who writeth playnly of the change of the bread by Gods omnipotency into the flesh of Christ, as shall after appeare, where this author goeth about to answer to him.

Caunterbury.

Ciprians wordes tend not onely to shew, that wine is the creature appoynted to the celebration of the mystery, but that it is also there present, and drunken in the mystery. For these be his wordes: It cannot be thought, that Christs blood is in the cup, when wine is not in the cup, wherby the blood of Christ is shewed. And agayne he sayth: It was wine that Christ called his blood, and that it is cleare, that Christs blood is not offered, if there be no wine in the chalice. And further he sayth: How shall we drinke with Christ new wine of the creature of the vine, if in the sacrifice of God the father and of Christ, we do not offer wine? In these wordes Ciprian sayth not, that Christ is the wine which we drinke, but that with Christ we drinke wine, that cometh of the vine tree, and Christs blood is not there, wher wine is not there. And where is now your Transubstantiation, that taketh away the wine? For take away the wine, and take away by Ciprians mind, the blood of Christ also.

But least any man should stumbe at Ciprians wordes, where he seemeth to say that the blood of Christ should be really in the cup, he sayth not, meaneth no such thing, but that it is there sacramentally or figuratively. And his meaning needeth none other gathering, but of his owne wordes, that follow next after in the same sentence, that by the wine the blood of Christ is shewed. And shortly after he sayth, that the cup which the Lord offered, was wine, and that it was wine that Christ called his blood. Now come we to Emilsen, your principall stay in whome is your chiefe glory. Of him thus I write.

Eusebius

Eusebius Emiffenus, a man of singuler fame in learning, about CCC. yeares after Christes ascension, did in few wordes set out this matter so playnly, (both how the bread and wine be conuerted into the body and bloud of Christ, and yet remayne still in the nature: and also how besides the outward receauing of bread and wine, Christ is inwardly by fayth receaued in our heartes) all this (I say) he doth so playnly set out, that more playnnesse can not be reasonably desired in this matter. For he sayth, that the conuersion of the visible creatures of bread and wine into the body and bloud of Christ, is like vnto our conuersion in baptisme, where outwardly nothing is chaunged, but remayneth the same that was before: but all the alteration is inwardly and spirituallly.

Eusebius Emiffenus.

De consecr. Distinction. 2. quia

If thou wilt know (sayth he) how it ought not to seme to thee a new thing and impossible, *that earthly and corruptible thinges be turned into the substance of Christ, looke vpon thy selfe, which art made new in baptisme*: when thou wast farre from life, and banished as a stranger from mercy, and from the way of saluation, and inwardly wast deade, yet sodenly thou beganst an other life in Christ, & wast made new by hollome misteries, *& wast turned into the body of the church*, not by seeing, but by beleuing: and of the child of damnation, by a secret purenes, thou wast made the chosen sonne of God. *Thou visibly diddest remayne in the same measure, that thou haddest before, but innisibly thou wast made greater, without any increase of thy body. Thou wast the selfe same person, and yet by the increase of fayth, thou wast made an other man. Outwardly nothing was added, but all the change was inwardly.* And so was man made the sonne of Christ, and Christ fourmed in the mind of man. Therefore as thou (putting away thy former vilenes) diddest receaue a new dignite, not feeling any change in thy body, and as the curing of thy disease, the putting away of thine infection, the wiping away of thy filthines, be not sene with thine eyes, but are beleued in thy mind: so likewise when thou doest go vp to the reuerend altar, to feede vpon spirituall meate, in thy fayth looke vpon the body and bloud of him that is thy God, honor him, touch him with thy mind, take him in the hand of thy hart, and chiefly drincke him with the draught of thy inward man.

Hitherto haue I reherfed the sayinges of Eusebius, which be so playne, that no man can wish more playnly to be declared, that this mutation of the bread and wine into the body and bloud of Christ, is a sacramentall muration, and that outwardly nothing is changed. But as outwardly we eate the bread, and drincke the wine with our mouthes, so inwardly by fayth, we spirituallly eate the very flesh, and drincke the very bloud of Christ.

Winchester.

As touching Emiffene by whose wordes is expressely testified the truth of the reall presence of Christ in the Sacrament, and also the sence of the doctrine of Transubstantiation, this authoz maketh himselfe bold ouer him, and so bold that he dare corrupt him, which Emiffene writeth not, that man is turned into the body of the church. And here I make an issue with this authoz, that Emiffene hath not that word of turning in that place, and man to be turned into the body of the church is no conuenient speech, to signifie a change in him that is regenerat by baptisme. He in dede that is thrust out of the chauncell for his misdemeanour in seruise tyme, may be sayd turned into the body of the church. But Emiffene speaketh not so here, but bicause the same Emiffene declaring the mystery of the Sacramēt, sayth the visible creatures be turned into the substance of the body of Christ, this authoz thought it would sound gayly well, to the confusion of that true doctrine of turning, to speake in Baptisme of the turning of a man into the

Emiffene.

An Issue.

body of the church. And it may be commonly obserued in this authoꝝ, when he alleadgeth any authority of others, he bringeth forth the same in such forme of wordes as he would haue them, and not as they be, for the most part oꝝ very often, and once of purpose were ouer often in so high a matter as this is. And yet in this Emisens authority, after all the payne taken to refoꝛge him, Emisens doctrine playnly confoundeth this Authoꝝ teaching. This authoꝝ maketh a note, that there is in man baptised nothing changed outwardly, and therfoꝛe in the Sacrament neyther, and it must be graunted. For the doctrine of transubstantiation teacheth not in the Sacrament any outward change. For the substance of the bread and wine is an inward nature, and so is substance of one defined. And to speake of the thing changed, then as in man the change is in the soule, which is the substance of man: So for the thing changed in the visibible creatures should be also changed, and is changed, the substance of the bread and wine to answere therein to the other. And we must consider how this comparison of the two changes is made as it were by proportion, wherein ech change hath his speciall end and terme, (whereunto) and therfoꝛe according to the terme and end, hath his worke of change, speciall and seuerall both by gods worke. Thus I meane, The visibible creatures hath there ende and terme (wherunto) the change is made, the very body and bloud of Christ, which body being a true body, we must say is a corporall substance. The soule of man hath his ende and terme a spirituall alteration, incorporeall, to be regenerate the forme of God. And then the doctrine of this Emisene is playne this, that each changers is of like truth, and then it followeth; that if the change of mans soule in Baptisme be true and not in a figure; the change likewise in the sacrament is also true and not in a figure. And if mans soule by the change in Baptisme be in deede, that is to say, really made the sonne of God, then is the substance of the bread, which is as it were the soule of the bread (I am bolde here in speach to vse the word soule, to expresse proportion of the comparison,) but euen so is the inward nature of the bread which is substance, turned and changed in to the body of Christ, being the terme and ende of that change. And here I say (so) not to declare the manner, but the truth of the ende, that is to say, as really and in deede the change is in the substance of bread as in the soule of man, both these changes be meruaylous, and both be in the truth of there change, wherunto they be changed of like truth and realty to be done in deede, they resemble one an other in the secrecie of the mystery, and the ignorance of our senses, for in neither is any outward change at all, and therfoꝛe there was neuer man tripped himselfe moze handsomly to take a fall, then this authoꝝ doeth in this place, not onely in corrupting evidently and notably the wordes of Emisene without purpose, wherby neuerthelesse he shewed his good will, but also by setting forth such matter, as ouerturneth all his teaching at once.

For now the authoꝝ must say the change in mans soule by Baptisme, to be there made the sonne of God, is but in figure and signification, not true and reall in deede, oꝝ els graunt the true catholique doctrine of the turne of the visibible creatures into the body and bloud of Christ, to be likewise not in figure and signification, but truly, really, and in deede: And for the thing changed as the soule of man, mans inward nature is chaunged: so the inward nature of the bread is changed.

And then is that euasion taken away, which this authoꝝ vseth in an other place of Sacramentall change, which should be in the outward part of the visibible creatures to the vse of signification. This authoꝝ noteth the age of Emisene, and I note with all how playnly he writeth for confirmation of the Catholique teaching, who in deede because of his aunient and playne writing for declaration of the matter in forme of teaching without contention, is one, whose authority the church hath much in allegation vnto the conuiction of such as haue impugned the Sacrament eyther in the truth of the presence of Christes very body, oꝝ Transubstantiation, for the speaking of the inward change, both poynt as it were the change of the substance of bread, with resembling thereunto the soule of man changed in Baptisme. This one authoꝝ not being of any reproved and of so many approued, and by this in the allegation, after this manner corrupt, might suffice for to conclude all bꝛabbling agaynst the Sacrament.

Caunterbury.

whether

Where I haue corrupted Emissene, let the reader be iudge. But when Emissene speaketh godly of the alteration, change, and turning of a man, from the congregation of the wicked vnto the congregation of Christ (which he calleth the body of the church) and from the childe of deatch vnto the childe of God, this must be made a matter of scoffing, to turne light fellowes out of the chancell into the body of the church. Such trifling now a dayes becometh gayly well godly Bishoppes, what if in the steede of (turning) I had sayd (skipt ouer) as the word *transilisti* signifieth, which (although peraduenture the booke be false and should be *transisti*) I haue translated (turning) should I haue so escaped a mocke trow you? You would then haue sayd, he that so doth, goeth not out at the chancell doze into the body of the church, but skippeth ouer the stalles. But that Emissene ment of turning, is cleare, aswell by the wordes that go before, as those which go after, which I referre to the iudgement of the indifferent reader.

Turning.

But forasmuch as you would perswade men, that this author maketh so much for your purpose, I shall set forth his minde playnly, that it may appeare how much you be deceaued. Emissenes mynd is this, that although our sauour Christ hath taken his body hence from our bodely sight, Yet we see him by fayth, and by grace he is here present with vs, so that by him we be made new creatures, regenerated by him, and fedde and nourished by him, which generation and nutrition in vs, is spirituall without any mutation appearing outwardly, but wrought within vs inuisibly by the omnipotent power of God. And this alteration in vs, is so wonderfull, that we be made new creatures in Christ, grafted into his body, and of the same receaue our nourishment and encreasing. And yet visibly with our bodely eyes we see not these thinges, but they be manifest vnto our fayth by gods worde and sacraments. And Emissene declarcth none other reall presence of Christ in the sacrament of his body and bloud, then in the Sacrament of baptisme, but spirituallly by fayth to be present in both.

Emissenes
minde.

And where Emissene speaketh of the conuersion of earthly creatures into the substance of Christ, he speaketh that aswell of baptisme, as of the lordes supper, as his owne wordes playnly declare. If thou wilt know (sayth he) how it ought not to seme to thee a new thing and impossible, that earthly and corruptible thinges be turned into the substance of Christ looke vpon thy selfe, which art made new in baptisme. And yet he ment not, that the water of baptisme in it selfe is really turned into the substance of Christ, nor likewise bread and wine in the Lordes supper, but that in the action, water, wine and bread, as sacraments, be sacramentally conuerted (vnto him that duely receaueth them) into the very substance of Christ. So that the sacramentall conuersion is in the Sacraments, and the reall conuersion is in him that receaueth the sacraments, which reall conuersion is inward, inuisible and spirituall. For the outward corporall substances, aswell of the name as of the water, remayne the same that they were before. And therfore sayth Emissene. Thou visibly diddest remayne in the same measure that thou haddest before, but inuisibly thou wast made greater without any increase of thy body, thou wast the selfe same person, and yet by the encrease of fayth thou wast made

Conuersion.

made

made an other man. Outwardly nothing was added, but all the change was inwardly. In these wordes hath Emissene playnly declared, that the conuersion in the sacraments (wherof he spake when he sayd, that earthly and corruptible thinges be turned into the substance of Christ) is to be vnderstand in the receaours by their fayth, and that in the sayd conuersion the outward substance remaineth the selfe same that was before. And that Emissene inent this, as well in the sacrament of the lordes supper, as in the sacrament of baptisme, his owne wordes playnly declare. So that the substance of Christ, as well in baptisme as the Lordes supper, is seene: not with our eyes, but with our fayth: and touched not with our bodie, but with our mindes: and receaued not with our hands, but with our hartes: eaten and drunken not with our outward mouthes, but with our inward man.

The booke of
common pray-
er.

And where Emissene sayth, that Christ hath taken his body from our sight into heauen, and yet in the sacrament of his holy supper he is present with his grace through fayth, he doth vs to vnderstand, that he is not present in the formes of bread and wine out of the ministracion (except you will say, that fayth and grace be in the bread, when it is kept and hanged by) but when the bread and wine be eaten and drunken according to Christes institution, then to them that so eate and drinke, the bread and wine is the body and bloud of Christ, according to Christes wordes, *Edite, hoc est corpus meum. Bibite, hic est calix sanguinis mei.* And therefore in the booke of the holy communion, we do not pray that the creatures of bread and wine may be the body and bloud of Christ, but that they may be to vs the body and bloud of Christ, that is to say, that we may so eate them, and drinke them, that we may be partakers of his body crucified, and of his bloud shed for our redemption.

Aburdities,

Thus haue I declared the truth of Emissenes mynd, which is agreable to Gods word, and the olde catholike Church. But now what illusions and dreames you fantasy of Emissenes wordes, it is a wonder to heare. first that the substance of bread and wine is an inward nature, and that in baptisme the whole man is not regenerated but the soule onely, and that the soule of man is the substance of man, and made the sonne of God. And now when it serueth for your purpose, the body of Christ is a corporall substance, which in all your booke before was but a spirituall body, and the substance of bread and wine be visible creatures, which were wont with you to be inward and invisible natures: and now is the inward nature of the bread the substance of the bread, where as in other places the outward formes be the substance, so litle substance is in your doctrine, that from tyme to tyme you thus alter your sayings. This is no tripping, but so shamefull a fall, and in so foule and stinking a place, that you shall neuer be able to sponge the filthines out of your clothes, and to make your selfe sweete agayne.

And you appoynt at your pleasure both *terminum a quo*, *terminum ad quem*, and the changes, and the thinges that be changed, altogether other wise then Emissene doth. For in Emissene the changes be regeneration and nourishing or augmentation, the thing that is changed is the man, both in regeneration and in nutrition or augmentation, and in regeneration *terminus a quo*, is the sonne of perdition, and *terminus ad quem*, is the sonne of

God

God. And in nutrition *terminus a quo*, is the hunger and thirst of the man, and *terminus ad quem*, is the feeding and satisfying of his hunger and thirst. But you appoynt the changes to be Transubstantiatio and regeneration, and the thinges that be changed in Transubstantiation, you say is the substance of bread and wine, and the same to be *terminum a quo*, and the flesh and blood of Christ (say you) is *terminus ad quem*. And in regeneration you assigne *terminum a quo*, to be the soule of man onely, and *terminum ad quem*, to be regenerated the sonne of God. And so being viii. thinges in these ii. mutations, in each of them the change, the thing that is changed, the thing from whence it is changed, and the thing wherunto it is changed, you haue mist the butte clearly in all, sauing ii. that is to say, regeneration and the thing wherunto regeneration is made, and in all other vi. you missed the quishion quite. And yet if the change were in the substance of bread and wine, proportionably to the change of the soule (being the substance of man as you say) if you should make the proportions agree, then as the soule, being the mans substance, remayneth without Transubstantiation, so must the bread and wine remayne without transubstantiation. And if the substance of the bread and wine be not the visible signe in the lordes supper (because substance) as you say (is a thing invisible,) then is not the substance of water the visible signe in baptisme being no more visible the substance of the one, then the substance of the other. Now of Hilary I write thus.

Hilarius also in few wordes sayth the same. There is a figure (sayth he) for ^{Hilarius.} bread and wine be outwardly seene. And there is also a truth of that figure, for the body and blood of Christ be of a truth inwardly beleued. And this Hilarius was within lesse then 350. yeares after Christ.

Winchester.

But I will examine moe particularities. I haue before answered to Hilary, to Hilarius. whome neuerthelesse I would aptly haue sayd somewhat now to note, how he distinguisheth outwardly and inwardly by beleeve and corporall sight. For outwardly as Emissene sayth, we see no change, and therfore we see after Consecration, as before, which we may therfore call bread, but we beleue that inwardly is, which as Emissene sayth, is the substance of the body of Christ, wherunto the change is made of the inward nature of bread, as by the comparison of Emissene doth appeare.

Caunterbury.

YOur distinction made here of outwardly and inwardly, is a playne confusion of Hilarius mynd, and contrary to that which you wrote before in Emissene. For there you sayd, that the visible creatures be changed (meaning by the visible creatures, the substances of bread and wine) and now when Hilary sayth, that bread and wine be seene, you say that their substances be not seene, but the outward formes onely, which you say, be called bread and wine. But here appeareth into how narrow a straight you be driven, that be sayne for a shift to say, that the accidents of bread without the substance, be called bread.

Epiphanius is next in my booke.

And Epiphanius shortly after the same tyme, sayth, *that the bread is meat,* Dd.i. but

but the vertue that is in it, is it that giueth life. But if there were no bread at all, how could it be meate?

Winchester.

These wordes of Epiphanius do playnly ouerturne this authoꝝ doctrine of a figurative speach: for a figure can not geue life, onely God giueth life, and the speach of this Epiphanius of the sacrament doth necessarily impley the very true presence of Christes body authoꝝ of life. And then as often as the authoꝝ is ouerthrowen in the truth of the presence, so often is he (by Zuinglius rule) ouerthrowen in Transubstantiation. As for the name of bread is granted because it was so, and Transubstantiation doth not take away, but it is meate because of the visible matter remayning.

These sayings be sought out by this authoꝝ onely to wrangle, not taken out, where the mystery is declared and preached to be taught as a doctrine therof, but onely signified by the way and spoken of vpon occasion, the sence wherof saythfull men know otherwise then appeareth at the first readings to the carnall man, but by such like speeches the Arrians impugned the diuinity of Christ.

Caunterbury.

Epiphanius speaking of the bread in y^e Lordes supper, and the water in baptism sayth that they haue no power nor strength of the selues but by Christ. So that the bread feedeth, and the water washeth the body, but neither the bread nor water giue life, nor purge to saluation, but onely the might and power of Christ that is in them. And yet not in them reserved, but in the action and ministracion, as it is manifest of his wordes. And therefore as in baptism is neyther the reall and corporall presence of Christes body, nor transubstantiation of the water, no more is in the Lordes supper, eyther Christes flesh and blood really and corporally present, or the bread and wine transubstantiated. And therefore Epiphanius calleth not bread by that name, because it was so, but because it is so in deede, and nourished the body. As Hilary sayd, there is a figure, (for bread and wine be openly seene) he sayth not there was a figure, for bread and wine were openly seene. And the figure giueth not life, nor washeth not inwardly, but Christ that is in the figure, *tantum signatum in signo*. And where you be fayne to say, that accidents be meate without substance, all the world may iudge how shamefull a shift this is, and how contrary to this principle of philosophy, *Ex eisdem sunt, & nutriuntur omnia*. Oh what absurdities you be driuen vnto, for the defence of your Papisticall inuentions? Now cometh S. John Chrysostome, of whome in my booke is thus written.

Chrysostom. in
Math. ca. 27. Ho.
83.

About the same tyme or shortly after, about the yeare of our Lord 400. S. John Chrysostom writeth thus, agaynst them that vsed onely water in the Sacrament. Christ sayth he) minding to plucke vp that heresy by the rootes, vsed wine, as well before his resurrection, when he gaue the mysteries, as after at his table without mysteries. For he sayth of the fruite of the vine, which surely bringeth forth no water but wine.

Ad Cesarium
Monachum.

These wordes of Chrysostome declare playnly, that Christ in his holy table, both dranke wine and gaue wine to drinke, which had not bene true, if no wine had remayned after the consecration, as the Papistes fayne. And yet more playnly S. Chrysostome declareth this matter in an other place, saying: The bread before it be sanctified, is called bread, but when it is sanctified by the

the meanes of the priest, it is deliuered from the name of bread, and is exalted to the name of the Lordes body, although the nature of bread dooth still remayne.

The nature of bread (sayth he) doth still remayne, to the ytter and manifest confutation of the Papists, which say that the accidents of bread do remayne, but not the nature and substance.

Winchester.

Chrysostome speaketh in this place of wine, as Ciprian did before agaynst those that offer no wine but water. Chrysostome sayth thus: Christ vsed wine, and I graunt he did so. For he did consecrate that creature, and as Emillene sayth, turned it in the celebration and dispensation of these misteries. But this saying toucheth nothing the doctrine of Transubstantiation. The second saying of Chrysostome to which I neuer redde but in Peter Partirs booke, who sayth it is not printed, toucheth this authors doctrine much, if the bread by consecration be deliuered from the name of bread, and exalted to the name of our Lordes body. Now consider reader, if this manner of speech by Chrysostome here meaneth an effectuell naming, to make the substance of the body of Christ present, as Chrysostome in his publike approued workes is vnderstanded of all to teach, then is the deliuerance from the name of bread of like effect, to take away the reason of the name of bread, which is the change in substance therof. Or if the author will say that by the name of bread Chrysostome vnderstandeth the bare name, how can that stand without reprofe of S. Paule: who after this authors mynde calleth it bread after consecration, and so do many other by this author alleadged. Here percase may be sayd what should I reason what he ment, when he sayth playnly the nature of bread still remayneth? To this I say that as Chrysostome in this place (of an epistle not published by credite) sayth that the nature of bread remayneth: So Ciprian that was older then he, sayth the nature of bread is changed, which Chrysostome in his other workes, by publique credite set abrode, seemeth not to deny. Now the word (nature) signifieth both the substance, and also propriety of the nature. The substance therfore after Ciprian by the word of God is changed, but yet the proper effect is not changed, but in the accidents remayne without illusion, by which diuers signification and acception of the word nature, both the sayings of S. Ciprian and S. Chrysostome (if this be his saying) may be accorded, and notwithstanding the contrariete in letter, agree neuertheles in sence betwene themselfe, and agree with the true doctrine of Transubstantiation. Adde to this how the wordes of Chrysostome next following this sentence, alleadged by this author, and as it seemeth of purpose left out, do both consond this authors enterpryse, and confirme the true doctrine. Which wordes be these, (And is not called two bodies but one body of the sonne of God.) Of Chrysostome I shall speake agayne hereafter.

The word nature hath two significations.

Caunterbury.

The first place of Chrysostome by me alleadged, you say toucheth not the doctrine of Transubstantiation. But you rehearse but a piece of Chrysostomes wordes. For he sayth not onely that Christ vsed wine, but also dranke wine in the misteries, and the very wine of the grape. And how could then the wine be transubstantiate, except it were transubstantiate, after it was drunken.

Now as touching the second part of Chrysostome, where he sayth, that the bread when it is consecrated, is deliuered from the name of bread and is exalted to the name of the Lordes body, and yet the nature of bread doth still remayne, he meaneth that the bread is deliuered from the bare name of bread, to represent vnto vs the body of Christ (according to his institution) which was crucified for vs, not that he is present or crucified in the bread, but was crucified vpon the Crosse. And the bread is not so clearely deliuered from the name of bread, that it is no bread at all, (for

DD.ii

he

Changing of
names.

he sayth the nature of bread doth still remayne) nor that it may not be called by the name of bread, but it is so deliuered, that commonly it is called by the higher name of the Lordes body, which to vs it representeth. As you and I were deliuered from our surnames, when we were consecrated bishops, sithens which tyme we haue so commonly bene vled of all men to be called bishoppes (you of Winchester and I of Caunterbury) that the most part of the people know not that your name is Gardynner, and myne Cranmer. And I pray God that we being called to the name of Lordes, haue not forgotten our owne baser estates, that once we were simple squiers. And yet should he haue done neyther of vs wrong, that should haue called vs by our right names, no more then S. Paule doth any injury to the bread in the sacrament, calling it bread, although it haue also an higher name of dignity, to be called the body of Christ. And as the bread being a figure of Christs body hath the name therof, and yet is not so in deede, so I pray God that we haue not rather bene figures of bishops, bearing the name and title of Pastors and Bishoppes before men, then that we haue in deede diligently fed the little flocke of Christ with the swete and holsome pasture of his true and liuely word.

Ciprian.

The word nature.

And where you alleadge Ciprian, to auoyd thereby the saying of Chrysostome in the epistle by me cited, you take Ciprian clearely amisse, as I haue playnly opened hereafter in the xi. chapter of this booke, wherunto for to auoyde the tediousnes of repeting, I referre the indifferent reader, vnto which myne answer there, healeth much that which you graunt here, that the word (nature) signifieth both the substance and also the propriety. For in Ciprian it is not taken for the substance (as you would sayne haue it) but for the property. For the substance of bread still remaining in them that duely receaue the same, the property of carnall nourishment is changed into a spirituall nourishment, as more largely in myne answer to you in that place shall be declared.

And where you would somewhat releue your selfe by certayne wordes of Chrysostome, which immediatly follow the sentence by me alleadged (which wordes be these, that the bread after consecration is not called two bodies, but one body of the sonne of God) vpon which wordes you would gather your Transubstantiation, how effectuell your argument is in this matter, may appeare by an other like. Steuen Gardiner after he was consecrated, was called the byshop of Winchester, and not two byshoppes but one bishop, ergo Steuen Gardiner was transubstantiated. And a counter layd by an Auditour for a thousand poundes, is not then called a counter, but a thousand poundes, ergo it is transubstantiated. And the man and wife after mariage, be called but one body, ergo there is Transubstantiation. This must be the fourme of your argument, if you will proue Transubstantiation by these wordes of Chrysostome.

Now come we to S. Ambrose.

Ambrosius.

At the same tyme was S. Ambrose, who declareth the alteration of bread and wine into the body and bloud of Christ, not to be such, that the nature and substance of bread and wine be gone, but that thorough grace, there is a spirituall mutation by the mighty power of God, so that he that worthely eareth of that bread, doth spiritually eate Christ, and dwelleth in Christ, and Christ in him.

For

For (sayth S. Ambrose, speaking of this change of bread into the body of Christ) if the word of God be of that force that it can make thinges of nought, and those thinges to be, which neuer were before, much more it can make thinges that were before, still to be, & also to be changed into other thinges.

And he bringeth for example here of the change of vs in baptisme, wherein a man is so changed (as is before declared in the wordes of Eusebius), that he is made a new creature, and yet his substance remaineth the same that was before.

Winchester.

Saynt Ambrose doth not (as this Author would haue it) impugne Transubstantiation, but confirmeth it most playnly, bicause he teacheth the true presence of Christs body in the sacrament, which he sayth, is by change, and thinges still remainyng, and that may be verified in the outward visible matter, that is to say, the accidents remainyng with their proper effects, which therfore may worthely be called thinges. And here I would aske this Author, if his teaching as he pretendeth were the catholike sayth, and the bread onely signified Chriftes body, what should needs this force of Gods word that S. Ambrose speaketh of, to bying in the creation of the world, whereby to induce mans sayth in this mistery to the belefe of it? As for the example of Baptisme to shew the change in mans soule, wherof I haue spoken, declaring Emillene, serueth for an induction not to leane to our outward senses, ne to mistrust the great miracle of God in eyther, bycause we see none outward expericence of it, but els it is not necessary that the resemblance shall answer in equality, otherwile then as I sayd afore, each part answering his conuenient proportion, and as for their comparison of resemblance Baptisme with the sacrament, this author in his doctrine specially reproveth, in that he can not I thinke deny, but man by regeneration of his soule in Baptisme, is the partaker of holines, but as for the bread, he specially admonisheth, that it is not partaker of holines by this consecration, but howsoeuer this author in his owne doctrine snarleth him selfe, the doctrine of S. Ambrose is playne, that before the consecration it is bread, and after the consecration the body of Christ, which is an vndoubted affirmation then to be no bread, howsoeuer the accidents of bread do remaine.

Caunterbury.

Saynt Ambrose teacheth not the reall and corporall presence of Christs body in the sacrament, as I haue proued sufficiently in my former booke, the 64. 81. and 82. leaues, and in myne answer vnto you in this booke. But agaynst Transubstantiation he teacheth playnly, that after consecration not onely thinges remaine, but also that the thinges changed, still remaine. And what is this, but a flatte condemnation of your imagined Transubstantiation? For if the thinges changed in the sacrament do still remaine, and the substances of bread and wine be changed, then it followeth that their substances remaine, and be not transubstantiated, so that your vntrue and crafty shift will not releue your matter any whit, when you say, that the accidence of bread is bread, wherin all the world knoweth how much you erre from the truth. And better it had bene for you to haue kept such sayings secret vnto your selfe, which no man can speake without blushing (except he be past all shame) than to shew your shamefull shifts open vnto the world, that all men may see them. And specially when the shewing therof onely discouereth your shame, and easeth you nothing at all. For the accidences be not changed (as you say your selfe) but the substances. And then if the thinges that be changed remaine, the substance must remaine, and not be transubstantiated.

Ed.iii.

tiated. And **S. Ambrose** bringeth forth to good purpose the creation of the world, to shew the wonderfull worke of God, as well in the spirituall regeneration, and spirituall feeding and nourishing of the lively members of Christes body, as in the creation and conseruation of the world. And therefore **Dauid** calleth the spirituall renouation of man, by the name of creation, saying: *Cor mundum crea in me Deus*; O God create in me a new hart. And as for any further answer here vnto **Ambrose** nedeth not, but bicause you referre you here to **Emissene**, they which be indifferent, may read what I haue answered vnto **Emissene** a little before, and so iudge.

Now let vs examine **S. Augustine**.

Augustinus in sermone ad infantes,

» And **S. Augustine** about the same tyme, wrote thus: That which you see
» in the alter, is the bread and the cup, which also your eyes do shew you. But
» sayth sheweth further, that bread is the body of Christ, & the cuppe his blood,
» Here he declareth two thinges: that in the sacrament remayneth, bread and
» wine which we may discerne with our eyes: and that the bread and wine be
» called the body and blood of Christ.

In lib. Sententiarum Prosperi.

» And the same thing he declareth also as playnly in an other place, saying:
» The sacrifice of the Church consisteth of two thinges, of the visible kind of
» the element, and of the inuisible flesh and blood of our Lord Iesu Christ,
» both of the sacrament, and of the thing signified by the sacrament. Euen as
» the person of Christ consisteth of God and man, forasmuch as he is very God
» and very man. For euery thing cōteineth in it, the very nature of those thinges,
» wherof it consisteth. Now the sacrifice of the church cōsisteth of two thinges,
» of the sacrament, and of the thing thereby signified, that is to say, the body of
» Christ. Therefore there is both the sacrament, and the thing of the sacrament,
» which is Christes body.

What can be deuised to be spoken more playnly agaynst the error of the Papistes, which say that no bread nor wine remayneth in the sacrament? For as the person of Christ consisteth of two natures, that is to say, of his manhod, and of his godhead, (and therefore both those natures remayne in Christ,) euen so (sayth **S. Augustine**) the sacrament consisteth of two natures, of the elements of bread and wine, and of the body and blood of Christ, and therefore both these natures must nedes remayne in the sacrament.

For the more playne vnderstanding hereof, it is to be noted, that there were certayne heretikes, as *Simon, Menander, Marcion, Valentinus, Basilides, Cerdon, Maues, Eutiches, Manichaus, Apolinaris*, and Diuers other of like sortes, which sayd, that Christ was very God, but not a very man, although in eating, drinking, sleeping, and all other operations of man, to mens iudgements he appeared like vnto a man.

Other there were, as *Artemon, Theodorus, Sabellius, Paulus Samasathenus, Marcellus, Photinus, Nestorius*, and many other of the same sectes, which sayd, that he was a very naturall man, but not very God, although in geuing the blind their sight, the dumbe their speach, the deafe their hearing, in healing sodenly with his word all diseases, in raysing to life them that were dead, and in all other workes of God, he shewed himselfe as he had bene God.

Yet other there were, which seeing the scripture so plaine in those two matters, confessed that he was both God and man, but not both at one tyme. For before his incarnation (sayd they) he was God onely, and not man, and after his incarnation, he ceased from his Godhead, and became a man onely, and not

not God, vntill his resurrection or ascension, and then (say they) he left his manhod, and was onely God agayne, as he was before his incarnation. So that when he was manne, he was not God: and when he was God, he was not man.

But agaynst these vayne heresies, the Catholike sayth, by the expresse word of God holdeth and beleueth, that Christ after his incarnation left not his diuine nature, but remayned still God, as he was before, being together at one tyme, (as he is still) both perfect God and perfect man.

And for a playne declaration hereof, the old auncient authors giue two examples: one is of man, which is made of two partes, of a soule and of a body, and ech of these two partes remayne in man at one tyme. So that when the soule, by the almighty power of god, is put in to the body, neither the body nor soule perisheth therby, but therof is made a perfect man, hauing a perfect soule and a perfect body, remayning in him both at one tyme. The other example, which the olde authors bring in for this purpose, is of the holy Snpper of our Lord, which consisteth (say they) of two partes, of the sacrament or visible element of bread and wine, and of the body and bloud of Christ. And as in them that duely receaue the sacrament, the very natures of bread and wine cease not to be there, but remayne there still, and be eaten and drunken corporally, as the body and bloud of Christ be eaten and drunken spiritually: so likewise doth the diuine nature of Christ remayne still with his humanity.

Let now the Papistes auant themselves of their Transubstantiation, that there remayneth no bread nor wine in the ministraton of the Sacrament, if they will defend the wicked heresies before reherfed, that Christ is not God and man both together. But to proue that this was the mynd of the old authors, beside the saying of S. Augustine here recited, I shall also reherse diuers other.

Winchester.

In the 26. lease this author bringeth forth two sayings of S. Augustine, which Augustinus. when this author wrote, it is like he neither thought of the third or first booke of this worke. For these two sayings declare most evidently the reall presence of Christs body and bloud in the Sacrament, affirming the same to be the sacrifice of y church, whereby appeareth it is no figure onely. In the first saying of S. Augustine is written thus, how sayth sheweth me that bread is the body of Christ: now whatsoener sayth sheweth is a truth, and then it followeth that of a truth it is the body of Christ, which speech bread is the body of Christ, is as much to say, as it is made the body of Christ, and made not as of a matter, but (as Emillene wrote) by conuersion of the visible creature into the substance of the body of Christ, and as S. Augustine in the same sentence writeth it is bread before the consecration, and after, the flesh of Christ. As for the second saying of S. Augustine, how could it with more playne wordes be written, then to say that there is both the Sacrament and the thing of the Sacrament which is Christs body, calling the same the sacrifice of the church. Now if Christs body be there, it is truly there, and in dede there, which is really there, as for there in a figure, were as much to say, as not there in truth and indede, but onely signified to be absent, which is the nature of a figure in his proper and speciall speech. But S. Augustine sayth even as the author bringeth him forth, and yet he gaue his priuy nippe by the way thus: It is sayd of S. Augustine there be two thinges in the sacrifice, which be conteyned in it, wherof it consisteth so as the body of Christ is contained in this sacrifice by S. Augustines mynd. According wherunto S. Augustine is alleadged to say in the same booke, from whence this author took this saying, also these wordes following, vnder the kindes of bread and wine which we see, we honoꝝ thinges inuisible, that is to say, the

Out of the ma-
ter of the sen-
tences and de-
crees.

The booke of
S. Augustine
de suis prosperi-
is not comon-
ly had.

flēsh and bloud of Christ, nor we do not likewise esteeme these two kindes as we did be-
foze the consecration, for we must saythfully confesse befoze the consecration to be
bread and wine that nature formed, and after consecration, the flesh and bloud of Christ,
which the benediction hath consecrate. Thus sayth S. Augustine as he is alleadged
out of that booke, which in deede I haue not, but he hath the like sence in other places,
and for honoring of the inuisible heavenly thinges there, which declare the true and re-
all presence, S. Augustine hath the like in his booke *De Catechizandis rudibus*, and in
the 98. psalme, where he speaketh of adoration. This may be notable to the reader,
how this author concludeth himselfe in the sayth of the reall presence of Christs body,
by his owne collection of S. Augustines mynd, which is as he confesseth in his owne
wordes, noting S. Augustine, that as the person of Christ consisteth of two natures, so
the Sacrament consisteth of two natures, of the elements of bread and wine, and of the
body and bloud of Christ, and therfoze both these natures do remayne in the Sacrament.
These be this authors owne wordes, who traauyling to confound Transubstantiation,
confoundeth evidently himselfe by his owne wordes touching the reall presence. For he
sayth the nature of the body and bloud of Christ must remayne in the sacrament, and as
truely as the natures of the manhood and Godhead were in Christ, for therupon he ar-
gueth. And now let this author choose whether he will say any of the natures, the man-
hode or the godhead were but figuratiuely in Christ, which and he do, then may be the
better say for the agrement of his doctrine. The nature of the body and bloud of Christ
is but figuratiuely in the Sacrament. And if he say (as he must nedes say) that the two
natures be in Christs person really, naturally, substantially, then must he graunt by
his owne collection the truth of the being of the nature of the body and bloud of Christ
to be likewise in the Sacrament, and therby call backe all that he hath written agaynst
the real presence of Christs body in the sacrament, and abandon his devise of a presence
by significatio, which is in truth a playne abſence as himselfe also speaketh openly, which
open speech can not stand, and is improued by this open speech of his owne.

Likewise where he sayth the nature of the body and bloud of Christ remayne in the
Sacrament, the word (remayne) being of such signification, as it betokeneth not onely
to be there, but to tary there, and so there is declared the sacrifice of the church, which
mystery of sacrifice is peristed befoze the perception, and so it must be euident how the
body of Christ is there, that is to say, on the alter befoze we receaue it, to which alter
S. Augustine sayth, we come to receaue it. There was neuer man ouerturned his own
assertions more evidently, then this author doth here in this place, the like wherof I
haue obserued in other that haue written agaynst this Sacrament, who haue by the way
sayd somewhat for it, or they haue brought their treatise to an end.

It will be sayd here, how soeuer this author doth ouerthrow him selfe in the reall
presence of Christs very body, yet he hath pulled downe Transubstantiation, and done
as crafty wasslers do, falling themselues on their backe, to throw there fellowe ouer
them. But it is not like, for as long as the true sayth of the reall presence standeth, so
longe Transubstantiation standeth, not by authority of determination, but by a necessa-
ry consequence of the truth, as I sayd befoze, and as Zuinglius defendeth playnly, and
as for these places of S. Augustine may be answered vnto, for they speake of the visibie
nature and element, which remayne truely in the propriety of their nature, for so much
as remayneth, so as there is true reall and bodily matter of the accidents of bread and
wine, not in fantasy or imagination, wherby there should be illusion in the senses, but
so in deede as the experience doth shew, and the change of substance of the creatures in-
to a better substance, should not impayze the truth of that remayneth, but that remay-
neth, doth in deede remayne, with the same naturall effects by miracle that it had when
the substance was there which is one maruaile in this mystery, as there were diuerse
more in Hanna the figure of it. And then a miracle in gods working doth not empayze
the truth of the worke. And therfoze I noted befoze, how S. Thomas did touch Christ
after his resurrection truely, and yet it was by miracle, as S. Gregory writeth. And
further we may say, touching the comparison, that when a resemblance is made of the
Sacrament to Christs person, or contrariwise of Christs person to declare the Sacra-
ment we may not presse all partes of the resemblance, with a through equality in con-
sideration

consideration of each part by it selfe, but onely haue respect to the ende wherfoze the resemblance is made. In the person of Christ be ioyned two whole perfite natures inseparably vnite, which sayth the Nestorians impugned, and yet vnite without confusion of them, which confusion the Eutichians in consequence of their error affirmed, and so arguments be brought of the sacrament, wherewith to conuince both, as I shall shew answering to Gelasius. But in this place S. Augustine bleth the truth most certayne of the two natures in Christs person, wherby to declare his beleefe in the Sacrament, which beleefe as Hilary before is by this autho: alleadged to say, is of that is inwardly. For that is outwardly of the visibler creature, we see (he sayth) with our bodely eye, and therfoze therein is no poynt of sayth that should neede such a declaration, as S. Augustine maketh. And yet making the comparison, he reherseth both the truthe on both sides, saying: As the person of Christ consisteth of God & man, so the sacrifice of the church consisteth of two thinges, the visibler kind of element, & the inuisibler flesh & blood, finishing the conclusio of the similitude, & therfoze, There, is in the sacrifice of the church, both the Sacrament and the thing of the Sacrament, Christs body, that which is inuisibler, & therfoze required declaratio, & is by S. Augustine opened in the comparison, & is to say, the body of Christ to be there truly and therewith, that needed no declaration, that is to say, the visibler kind of the element is spoken of also as being true, but not as a thing which was intended to be proued, for it needed not any prooofe as the other part did. And therfoze it is not necessary to presse both partes of the resemblance so, as because in the nature of Christs humanity, there was no substance conuerted in Christ, which had bene contrary to the order of that mystery, which was to ioyne the whole nature of man to the godhead in the person of Christ, that therfoze in this mystery of the Sacrament, in which by the rules of our sayth, Christs body is not Impanate, the conuersion of the substance of the visibler elements should not therfoze be. If truth answereth to truth for proportion of the truth in the mystery that is sufficient. For els the natures be not so vnite in one hypostasy in the mystery of the Sacrament, as there be in Christs person, and the flesh of man in Christ by vnion of the diuinity, is a diuine spirituall flesh, and is called and is a liuely flesh, and yet the autho: of this booke is not afrayd to teach the bread in the Sacrament to haue no participation of holines, wherein I agree not with him, but reason agaynst him with his owne doctrine, and much I could say more, but this shall suffice.

10 The wordes of S. Augustine for the reall presence of Christs body be such as no man can wrest or wreth to an other sence, and with their force haue made this autho: to overthrow himselfe in his owne wordes. But that S. Augustine sayth, touching the nature of bread and the visibler element of the Sacrament, without wresting or wrething may be agreed in conuenient vnderstanding with the doctrine of Transubstantiation, and therfoze is an authoritie familiar with those writers that affirme Transubstantiation by expresse wordes, out of whose quier this autho: hath pulled out his bow, and as it is out of his bow sent, turneth backe and hitteth himselfe on the forehead, and yet after his fashion, by wrong and vntrue translation he sharpened it somewhat, not without some punishment of God, euidently by the way by his owne wordes to overthrow him selfe.

The master of the sentences hath these wordes of S. Augustine.

In the second colunne of the 27. leafe and the first of the 28. leafe, this autho: maketh a processe in declaration of heresies in the person of Christ, for conuiction wherof, this autho: sayth the olde fathers vied arguments of two examples, in cyther of which examples were two natures together, the one not perishing ne confounding the other. One example is in the body and soule of man. An other example of the Sacrament, in which be two natures, an inward heauenly, and an outward earthly, as in man there is a body and a soule.

I leaue out this autho:s owne iudgement in that place, and of the (Reader) require thine, whether those fathers that did vse both these examples to the confutation of heretikes, did not beleene, as appeareth by the processe of their reasoning in this poynt, did they not I say beleene, that euen as really and as truly, as the soule of man is present in the body, so really and so truly is the body of Christ (which in the Sacrament is the inward inuisibler thing, (as the soule is in the body) present in the Sacrament: for els and the body of Christ were not as truly and really present in the Sacrament, as

the soule is in mans body, that argument of the Sacrament had not two thinges present, so as the argument of the body and soule had, whereby to shew how two thinges may be together without confusion of eyther, ech remainning in his nature: for if the teaching of this authoꝝ in other partes of this booke were true, than were the Sacrament like a body lying in a traunce, whose soule for the while were in heauen, and had no two thinges, but one bare thing, that is to say bread, and bread neuer the holier with signification of an other thing so farre absent, as is heauen from earth, and therefore to say as I probably thinke, this part of this second booke agaynst Transubstantiation, was a collection of this authoꝝ when he minded to maintayne Luthers opinton agaynst Transubstantiation onely, and to strue for bread onely, which not withstanding the new enterpryse of this authoꝝ to deny the reall presence, is so fierce and vehement, as it ouerthroweth his new purpose ere he cometh in his order in his booke to entreate of. For there can no demonstration be made moze euident for the catholike sayth of the reall presence of Christs body in the Sacrament, then that the truth of it was so certainly beleued, as they tooke Christs very body as verely in the sacrament, euen as the soule is present in the body of man.

Caunterbury.

When you wrotethis, it is like that you had not considered my third booke, wherein is a playne and direct answer to all that you haue brought in this place, or els where, concerning the reall presence of Christs body and bloud in the Sacrament. And how slender proofes you make in this place, to proue the reall presence, bicause of the Sacrifice, euery man may iudge, being neyther your argument good, nor your antecedent true. For S. Augustine sayth not, that the body and bloud of Christ is the sacrifice of the church, and if he had so sayd, it inferreth not this conclusion, that the body of Christ should be really in the bread, and his bloud in the wine.

How bread is
Christs body.

Ciprianus de
unctione christi-
matis.

And although S. Augustine sayth, that bread is Christs body, yet if you had well marked the 64. 65. 66. leaues of my booke, you should there haue perceaued how S. Augustine declareth at length, in what manner of speach that is to be vnderstand, that is to say figuratiuely, in which speach the thing that signifieth and the thing that is signified, haue both one name, as S. Ciprian manifestly teacheth. For in playne speach without figure, bread is not the body of Christ by your owne confession, who do say, that the affirmation of one substance is the negation of an other. And if the bread were made the body of Christ (as you say it is) then must you needes cofesse, that the body of Christ is made of bread, which before you sayd was so foolish a saying, as were not tollerable by a scoffer to be deuised in a play, to supply when his fellow had forgotten his part. And seeing that the bread is not adnihilate and consumed into nothing (as the schoole authoꝝ teach) then must it needes follow, that the body of Christ is made of the matter of bread, for that it is made of the forme of bread, I suppose you will not graunt.

And as touching the second place of S. Augustine, he sayth not that the body and bloud of Christ be really in the Sacrament, but that in the Sacrifice of the church, that is to say, in the holy administration of the Lordes supper, is both a Sacrament and the thing signified by the Sacrament, the Sacrament being the bread and wine, and the thing signified and exhibited, being the body and bloud of Christ. But S. Augustine sayth not, that the thing signified is in the bread and wine (to whome it

is

is not exhibited, nor is not in it, (but as in a figure) but that it is there in the true ministracion of the Sacrament, present to the spirite and fayth of the true beleuing man, and exhibited truely and indeede, and yet spiri-
tually not corporally.

And what neede any more euident proofes of S. Augustines mynd in this matter, how bread is called Christes body then S. Augustines owne wordes cited in the same place, where the other is *de consecratione dist. 2. Hoc est quod dicimus?* These be S. Augustines wordes there cited. *Sicut celestis panis, qui Christi caro est, suo modo vocatur corpus Christi, cum reuera sit sacramentum corporis Christi, illius uidelicet quod visibile, quod palpabile, mortale, in cruce positum est, vocaturq. ipsa immolatio carnis (qua sacerdotis manibus fit) Christi passio, mors, crucifixio, non rei veritate, sed significanti misterio: sic Sacramentum fides, (quod baptismus intelligitur) fides est.* As the heavenly bread (which is Christes flesh) after a manner is called the body of Christ, where in very deede it is a sacrament of Christes body, that is to say, of that body which being visible, palpable, mortall, was put vppon the crosse: And as that offering of the flesh which is done by the priestes handes, is called the passion, the death the crucifying of Christ, not in truth of the thing, but in a signifying mistery so is y^e Sacramēt of fayth (which is Baptisme) fayth. These wordes be so playne and manifest, that the expositour (being a very Papist) yet could not auoyd the matter, but wrote thus vpon the sayd wordes. *Immolatio qua fit a presbitero, improprie appellatur Christi passio, vel mors, vel crucifixio, non quod sit illa, sed quia illam significat. And after he sayth: Celeste sacramētū, quod vere representat Christi carnem, dicitur corpus Christi, sed improprie. Vnde dicitur, suo modo, sed non rei veritate, sed significanti misterio, ut sit sensus, vocatur Christi corpus, id est, significat.*

De consecrat.
dia. Hoc est.

The offering which the priest maketh, is called improperly the passion, death, or crucifying of Christ, not that it is that, but that it signifieth it. And the heavenly Sacrament (which truly representeth Christes flesh) is called Christes body, but improperly. And therfore is sayd (after a manner, but not in the truth of the thing, but in the signifying mistery.) So that the sence is this, it is called the body of Christ, that is to say, signifieth. Now the wordes of S. Augustine being so playne, that none can be more, and following the other wordes within tenn lines (so that you can alleadge no ignorance, but you must needes see them) it can be none other but a wilfull blindness, that you will not see, and also a wilfull concealing and hiding of the truth from other men, that they should not see neyther.

And this one place is sufficient at full to answer what so euer you can bring of the presence of Christ in the Sacrament of bread and wine. For after consecration, the body & bloud of Christ be in them but as in figures, although in the godly receauours, he is really present by his omnipotent power, which is as great a miracle in our dayly nurrishing, as is wrought before in our regeneration. And therfore is Christ no lesse to be honored of them that feede of him in his holy supper, then of them that be grafted in him by regeneration.

And where as I sayd vpon S. Augustines wordes, that the Sacrament consisteth of two natures, in that place I collected more of S. Augustines wordes in your fauour, then indeed S. Augustine sayth, because you

you should not say, that I nipt him. For S. Augustine sayth not, that the sacrament consisteth of two natures, and therefore both these natures must needes remayne in the Sacrament, but he sayth that the Sacrifice consisteth of two thinges, which he calleth also natures, and therof it followeth, that those two thinges must be in the sacrifice, which is to be vnderstande, in the ministracion not in the bread and wine reserved. And very true it is (as S. Augustine sayth) that the sacrifice of the church consisteth of two thinges, of the Sacrament, and of the thing therby signified, which is Christes body, as the person of Christ consisteth of god and man.

But yet this resemblance is not altogether like (as you say truely for so much) for the person of Christ consisteth so of his godhead and manhod, that they be both in him in reall presence and vnity of person. But in the sacrifice it is otherwise, where neither is any such vnion betwene the sacrament, and the truth of the Sacrament, nor any such presence of the body of Christ. For in the bread and wine Christ is but figuratiuely (as I sayd before) and in the godly receauours spiritually, in whome also he tarieth & remayneth so long as they remayne the members of his body.

Similitudes
may not be pressed
in all points,
but in the pur-
pose wherefore
they be brought
Luc. 16.

But if Christes similitudes should be so narrowly pressed, as you presse here the similitude of the two natures of Christ in the sacrament, collecting that because the body and bloud of Christ be truely present in the due administration of the Sacrament, therefore they must be there naturally present, as the two natures of the humanity and diuinity be in Christ, many wicked errors should be established by them. As if the similitude of the wicked steward were strayned as you strayne and force this similitude, men might gather, that it is lawfull for Christen men to begile their lordes and masters whiles they be in office, to helpe them selues when they be out of office, because the Lord prayled the wicked steward. Yet you know the similitude was not taught of our Sauour Christ for that purpose (for God is no fauourer of falsehood and vntruth.) So you do wrong both to the holy Doctoures and to me, to gather of oure similitude any other doctrine, than we meane by the sayd similitude. For any reasonable man can say, that I am forced by confessing two natures in Christes person really, naturally and substantially, to confesse also the nature of the body and bloud of Christ to be likewise in the Sacrament, except he could proue that the holy Doctoures, and I following their doctrine, do teach and affirme, that the natures of bread and wine are ioyned in the Sacrament with the naturall body and bloud of Christ in vnity of person, as the natures of God and man be ioyned in our Sauour Christ, which we do not teach, because we finde no such doctrine taught by Christ, by his Apostles, nor Euangilistes.

Therefore take your owne collection to your selfe, and make your selfe answerable to such absurdities and inconuenience, as you do inferre, by abusing and forcing of the Doctours similitude to an other ende than they did vse it.

The sayth of
the reall presence
in the formes is
unprofitable &
uncomfortable.

And it is not necessary for our eternall saluation, nor yet profitable for our comfort in this life, to beleue that the naturall body and bloud of Christ is really, substantially, and naturally present in the Sacrament. For if it were necessary or comfortable for vs, it is without doubt, that

our

our saviour Christ, his Apostles, and Euangelistes, would not haue omitted to teach this doctrine, distinctly and playnly. Vea our Saviour would not haue sayd, *Spiritus est qui uiuificat, caro non prodest quicquam*, The Spirite giueth life, the flesh auayleth nothing. John. 6.

But this doctrine which the holy Doctors do teach, is agreable to holy scripture, necessary for all christen persons to beleue for their euerlasting saluation, and profitable for their spirituall comfort in this present life, that is to say, that the Sacrament of Christes body and bloud in the natures and substances of bread and wine, is distributed vnto all men, both good and euill which receaue it, and yet that onely faythfull persons do receaue spiritually by fayth, the very body and bloud of our Saviour Christ. So that Christes naturall body is not in the Sacrament really, substantially, and corporally, but onely by representation and signification, and in his lively members by spirituall and effectuall operation.

The profit and comfort of the true doctrine.

But it appeareth that you be foule deceaued in iudgement of the doctrine set out in my booke. And if you were not eyther vtterly ignorant in holy scriptures and doctors, or not obstinately bent to peruert the true doctrine of this holy Sacrament, you would neuer haue vttered this sentence. That there was neuer man ouerturned his owne assertions more evidently, then this Authoz doth. For I am well assured, that my doctrine is sound, and therefore do trust that I shall be able to stand by myne assertions before all men that are learned, and be any thing indifferent, and not bent obstinately to mayntayne errors as you be, when you tumbling and tossing your selfe in your filthy fantasies of Transubstantiation, and of the reall and carnall presence of Christes body, shalbe ashamed of your assertions. But I meruayle not much of your stout bragging here, bicause it is a common thing with you, to dashe me in the teeth with your owne faulces.

And it is vntreue that you say, that the sacrifice is parfited before the perfection. For if the sacrifice be parfited before the perception, it is parfited also before the consecration. For betwene the consecration and perception was no sacrifice made by Christ (as appeareth in the Euangelistes) but the one followed immediately of the other. And although Christ being in heauen be one of the partes wherof the sacrifice consisteth, & be present in the sacrifice, yet he is not naturally there present, but sacramentally in the sacrament, and spiritually in the receauours.

And by this which I haue now answered, I haue wrestled with you so in the matter of Christes presence, that I haue not fallen vpon my back my selfe to pull you ouer me, but I standing by right my selfe, haue geuen you such a fall, that you shall neuer be able to recouer. And now that I haue brought you to the ground (although it be but a small peece of manhood to strike a man when he is downe) yet for the truthe sake, (vnto whome you haue euer bene so great an aduersary) I shall beate you with your Transubstantiation (as they say) both backe and bone. How say you syr, is whitenes or other colours the nature of bread and wine? (for the colours be onely visibill by your doctrine) or be they elements, or be accidents the bodely matter? Lye still, ye shall be better beaten yet, for your wilfulness. Be the accidents of bread substances, as you sayd not long before? And if they be substances, what manner of substances be they: corpall

porall or spirituall? If they be spirituall, then be they soules, devils, or angels. And if they be corporall substances, eyther they haue life or no life. I trust you will say at the least, that bread hath life, bicause you sayd but euen now almost, that the substance of bread is the soule of it. Such absurdities they fall into, that mayntayne errours.

But at length when the similitude of the two natures in Christ, remayning both in their proper kindes, must needes be answered vnto, then cometh in agayne the cuttill with his colours to hide him selfe, that he should not be seene, bicause he perceaueth what danger he is in to be taken: And when he cometh to the very nette, he so stoutly strueth, wrangleth and wresteth, as he would breake the nette, or els by some craft, wind himselfe out of it, but the net is so strong, and he so surely masted therein, that he shall neuer be able to gette out.

Two examples
of the two na-
tures in Christ,
one in o mā, the
other in the
Sacrament.

For the olde catholike Authoys, to declare that two natures remayne in Christ together (that is to say, his humanity and his diuinity) without corruption or wasting of any of the sayd two natures, do geue two examples therof, one is of the body and soule, which both be in a man together, and the presence of the one putteth not away the other.

The other example is of the Lordes Supper or ministracion of the Sacrament, where is also together the substance and nature of bread and wine with the body and bloud of Christ, and the presence of the one putteth not away the other, no more then the presence of Christes humanity putteth away hys diuinitie. And as the presence of the soule diueth not away the body, nor the presence of the fleshe and bloud of Christ diueth not away the bread and wine, so doth not the presence of Christes humanity, expell his diuinitie, but his diuinitie remayneth still with his humanity, as the soule doth with the body, and the body of Christ with the bread. And then if there remayne not the nature and substance of bread, it must follow also, that there remaineth not the diuine nature of Christ, with his humanity, or els the similitude is clearly dissolved.

But yet say you, we may not presse all partes of the resemblance with a through equality, but onely haue respect to the end, wherfore the resemblance is made. And do you not see, how this your saying taketh away your owne argument of the reall presence in the sacrament? and neuertheless setteth you no whitte more at liberty concerning Transubstantiation, but macteth you faster in the nette, and maketh it more stronger to holde you. For the olde Authoys make this resemblance, onely to declare the remayning of two natures, not the manner and forme of remayning, which is farre diuers in the person of Christ, from the vnion in the Sacrament. For the two natures of Christ be ioyned together in vnity of person, which vnity is not betwene the Sacrament and the body of Christ. But in that poynt wherein the resemblance is made, there must needes be an equality by your owne saying. And for as much as the resemblance was made onely for the remayning of two natures, therfore as the perfite natures of Christes manhod & godhead, do both remayne, and the perfite nature of the soule and the body both also remayne, so must the perfite nature of Christes body and bloud, and of bread and wine also remayne. But for as much as the similitude was not made for the man-
ner

ner of remayning, nor for the place, therefore the resemblance requireth not, that the body and bloud of Christ should be vnited to the bread and wine in person or in place, but onely that the natures should remayne euery one in his kind. And so be you cleane ouerthrowen with your transubstantiation, except you will ioyne your selfe with those Heretikes, which denied Christes humanity & diuinity to remayne both togithers.

And it seemeth that your doctrine varieth very little from Valentine and Martion (if it vary any thing at all) when you say that Christes ^{Spiritual} flesh was a spirituall flesh. For when S. Paule speaking of Christes body, sayd (we bee members of his body, of his fleshe and of his bones) he ment not of a spirituall body (as Ireneus sayth) for a spirite hath no ^{Ireneus contra Valentinia, lib. 5.} flesh nor bones, but of a very mans body, that is made of flesh, sinewes and bones, And so with struiuing to gette out of the nette you roll your selfe faster in it.

And as for the wordes of S. Augustine, make nothing for the reall presence, as I haue before declared. So that therein I neyther haue foyle nor trippe, but for all your bragges, hookes and crookes, you haue such a fall, as you shall neuer be able to stand byright agayne in this matter. And my shaftes be shot so straight agaynst you, and with such a force, that they perse through shilde & haburgen, in such sort that all the harnes you haue, is not able to withstand them, or to make one arrow to start backe, although to auoyde the stroke you shift your place, seeking some meane to fflye the fight. For when I make mine argument of Transubstantiation, you turne the matter to the reall presence like vnto a surgeon that hath no knowledge, but when the head is wounded or soze, he layth a playster to the heele. Or (as the prouerbe sayth) *Interrogatus de alijs, respondet de capis.* when you be asked of garlicke, you answer of onions.

And this is one pretty sleight of sophistry, or of a subtile warriour, when he seeth him selfe overmatched, and not able to resist, then by some policy quite to put of, or at the least to delay the conflict, and so do you commonly in this booke of Transubstantiation. For when you be sore pressed therein, than you turne the matter to the reall presence. But I shall so straitly pursue you, that you shall not so escape. For where you say, that the fathers (which vsed the examples of the Sacrament, and of the body and bloud of Christ to shew the vinity of two natures in Christ did beleue that as really and as truly the soule of man is present in the body, so really and so truly is the body of Christ present in the Sacrament: the fathers neither sayd nor beleued as you here report, but they taught that both the Sacrament and the thing thereby represented (which is Christes body) remayne in their proper substaunce and nature, the signe being here and the thing signified being in heauen, and yet of these two consisteth the sacrifice of the church.

But it is not required, that the thing signified should be really and corporally present in the signe and figure, as the soule is in the body (because there is no such vnion of person) nor it is not required in the soule and body that they should be euer together, for Christes body and soule remayned both, without eyther corruption or Transubstantiation, when the soule was gone downe into hell, and the body rested in the sepulcher. And yet was he than a perfect man, although his soule was not than really present

sent with the body. And it is not so great a meruayle that his body should be in heauen, and the sacrament of it here, as it is that his body should be here, and his soule in hell.

And if the Sacrament were a man, and the body of Christ the soule of it, (as you dreame in your traunse) then were the Sacrament not in a traunse, but dead for the tyme, whilst it were here, and the soule in heauen. And like scoffing you might make of the Sacrament of Baptisme, as you doe in the Sacrament of Christes body, that it lyeth here in a traunse, when Christ being the life therof is in heauen.

And where you thinke that my second booke agaynst Transubstantiation was a collection of me, when I minded to mayntayne Luthers opinion agaynst Trāsubstantiation onely, you haue no probatiō of your thought, but still you remayne in your dreames, traunses and vayne phantasies, which you haue vsed throughout your booke, so that what so euer is in the bread and wine, there is in you no Transubstantiation, nor alteration in this thing at all.

And what auayleth it you so often to affirme this vnt ruth, that the body of Christ is present in the Sacrament, as the soule of man is present in the body, except you be like to them that tell a lye so often, that with often repeating they think men beleue it, and sometyme by often telling they beleue it them selues. But the authours bring not this similitude of the body and soule of man, to proue therby the presence of Christes body in the Sacrament, but to proue the two natures of the godhead and the manhoode in the person of Christ. Lette vs now discusse the minde of Chrysostome in this matter, whome I bring thus in my booke.

Chrysostom. ad
Caesarium Mo-
nachum.

S. Iohn Chrysostom writeth against the pestilēt error of Apolinaris, which affirmed that the Godhead and manhod in Christ, were so mixed and confounded together, that they both made but one nature. Agaynst whome S. Iohn Chrysostome writeth thus.

When thou speakest of God, thou must consider a thing that in nature is single without composition, without conuersion that is inuisible, immortall, incircumscribable, incomprehensible with such like. And when thou speakest of man thou meanest a nature that is weake, subiect to hunger, thirst, weeping, feare, sweating, and such like passions, which can not be in the diuine nature. And when thou speakest of Christ, thou ioynest two natures together in one persone, who is both passible and impassible: Passible as concerning his flesh, and impassible in his deite.

And after he concludeth saying: Wherefore Christ is both God and man: God by his impassible nature, and man bicause he suffered. He himselfe being one person, one sonne, one Lord, hath the dominion and power of two natures ioyned together, which be not of one substance, but ech of them hath his properties distinct from the other. And therfore remayneth there two natures, distinct, and not confounded. For as before the consecration of the bread, we call it bread, but when Gods grace hath sanctified it by the priest, it is deliuered from the name of bread, and is exalted to the name of the body of the Lord although the nature of the bread remayne still in it, and it is not called two bodies, but one body of Gods sonne: so likewise here, the diuine nature resteth in the body of Christ, and these two make one sonne, and one person.

These

These wordes of S. Chrysostome declare, and that not in obscure termes, but in playne wordes, that after the consecration, the nature of bread remayneth still, although it haue an higher name, and be called the body of Christ: to signifie vnto the godly eaters of that bread, that they spiritually eate the supernaturall bread of the body of Christ, who spiritually is there present, and dwelleth in them, and they in him, although corporally he sitteth in heauen at the right hand of his father.

Winchester.

S. Chrysostomes wordes in deede, if this authoꝝ had had them eyther truely translated vnto him, or had taken the paynes to haue truly translated them himselfe, which as Peter Martyr sayth, be not in print but were found in Florence a copy wherof remayneth in the archdeacon or Archbishop of Caunterburies handes, or els if this authoꝝ had reported the wordes as they be translated into English out of Peter Martyrs booke, wherin some poynt the translator in English, seemeth to haue attained by gesse the sense moze perfectly than Peter Martyr vttereth it himselfe, if eyther of this had bene done, the matter should haue seemed so much the moze playne. But what is this to make foundation of an argument vpon a secret copy of an epistle vttered at one tyme in diuers senses: I shall touch one speciall poynt, Peter Martyr sayth in Latin, whome the translator in English therein followeth, that the bread is reputed woꝛthy the name of the Lordes body. This authoꝝ Englishing the same place, termeth it (eralted to the name of the Lordes body) which wordes of eralting come nearer to the purpose of this authoꝝ to haue the bread but a figure and therewith neuer the holier of it selfe. But a figure can neuer be accompted woꝛthy y name of our Lordes body, the very thing of y Sacrament, onles there were the thing in deede, as there is by conuersion, as the church truely teacheth. Is not here reader a meruaylous diuersity in report, and the same so set forth, as thou that canst but reade English mayst evidently see it: God ordyng it so as such varieties and contradictions should so manifestly appcare, where the truth is impugned: Agayne this authoꝝ maketh Chrysostome to speake strangely in the end of this authority, that the diuine nature resteth in the body of Christ, as though the nature of man were the stay to the diuine nature, where as in that vniõ the rest is an ineffable mystery, the two natures in Christ to haue one substance called and termed an hypostasie, and therfoze he that hath translated Peter Martyr into English doth translate it thus: The diuine constitution the nature of the body adioyned, these two both together, make one sonne and one person.

Thou reader mayst compare the bookes that be abroad of Peter Martyr in Latine, of Peter Martyr in English and this authoꝝs booke, with that I write, and so deeme whither I say true or no. But to the purpose of S. Chrysostomes wordes (if they be his wordes) he directeth his argument to shew by the mystery, of the Sacrament, that as in it there is no confusion of natures, but each remayneth in his property, so likewise in Christ the nature of his godhead doth not confound the nature of his manhode. If the visibler creatures were in the Sacrament by the presence of Christs body there truly present, inuisible also as that body is, impalpable also as that body is, incorruptible also as that is, then were the visibler nature altered, and as it were confounded, which Chrysostome sayth is not so, for the nature of the bread remayneth, by which word of nature, is conveniently signified the property of nature. For prooffe wherof, to shew remayning of the property without alteration, Chrysostome maketh onely the resemblance, and befoze I haue shewed how nature signifieth the propriety of nature, and may signifie the outward part of nature, that is to say, the accidents being substance in his proper signification the inward nature of the thyng, of the conuersion wherof, is specially vnderstand transubstantiation.

Caunterbury.

Where you like not my translatiõ of Chrysostomes wordes, I trow you would haue me to learne of you to translate, you vse such sincerity and playnes

playnnes in your translation. Let the learned reader be iudge. I did translate the wordes my selfe out of the coppe of florence, more truely than it seemeth you would haue done. But whan you see the wordes of Chrysostome so manifest and cleare agaynst your fayned Transubstantiation (for he sayth, that the nature of bread remaineth still) you craftely for a shift, fall to the carping of the translation, because you cannot answer to the matter. And yet the wordes of Chrysostome cyted by master Peter Martyr in latine out of florence copy, and my translation, and the translation of master Peters booke in English, do agree fully here in sense, although the wordes be not all one, which neyther is required nor lightly found in any two translators, so that all your wrangling in the diuersity of the translations, is but a sleight and common practise of you, whan you cannot answer the matter, to seeke faultes in the translation, where none is.

And for the speciall poynt, wherin you do note a meruaylous diuersity in report, and would gather therof no truth to be, where such diuersity is, let the reader be iudge, what a wonderfull diuersity it is. The Latine is this, *Panis dignus habitus est dominici corporis appellatione*. The translator of M. Peter Martyrs booke sayth. The bread is reputed worthy the name of the Lordes body. My translation hath, The bread is exalted to the name of the body of the Lord. When a man is made a Lord or knight, if one say of him, that he is reputed worthy the name of a Lord or knight, and an other say, that he is exalted to the name of a Lord or knight, what difference is betwene these two sayinges? Is not this a wonderfull diuersity? I pray thee iudge indifferently good reader.

A figure requi-
reth not the pre-
sence of the
thing that is
signified.

But (say you) a figure can neuer be counted worthy the name of the thing onles the thing were there in deede. Wrange then with S. Iohn Chrysostome himselfe, and not with me, who sayth that the bread is exalted to the name of the Lords body or is reputed worthy the name of the Lords body after the sanctificatio, and yet the nature of the bread remaineth still, which can not be as you say, if the body of Christ were there present.

Rom. 6.

Lactantius in-
stitu. lib. 3. Capi.
1.

And who heard euer such a doctrine as you here make, that the thing, must be really and corporally present, where the figure is? For so must euery man be corporally buried in deede, when he is Baptised, which is a figure of our buriall. And when we receaue the Sacrament of Christes body, then is accomplished the resurrectio of our bodies, for that Sacrament you affirme to be the figure therof. But your doctrine herein is cleane contrary to the iudgement of Lactantius, and other olde writers, who teach that figures be in bayne, and serue to no purpose, when the thinges by them signified be present.

Iohn. 1.

And where you thinke it strange, to say that the diuine nature is or resteth in the body of Christ, it is nothing els, but to declare your ignorance in Gods word, and auncient authors, in reading of whome, forasmuch as you haue not bene much exercised, it is no meruayle though their speach seeme strange vnto you. The greeke word of Chrysostome is *ἐν σάρτει*, which I pray you english, and then we shall see what a strange speach you will make. Did you neuer heare tell at the least, that the word was incarnated? or *Verbum caro factum est*? And what signifieth this word Incarnate: but God to be made man, and his diuine nature to be in flesh?

Doth

Doth not S. John bid vs beware, that we beleue not euery spirite: for ^{1. John. 4.} there be many false prophets, and euery spirite sayth he, that confesseth not Iesus Christ to haue come in flesh, is not of God, but is the spirite of Antichrist? Is this then a strange speech to you, that the diuine nature resteth in the flesh, that is to say, in the body of Christ? which if you deny, you know whose spirite you haue. But your trust is altogether in obscure speeches, wherewith you trust so to darken the matter, that no man shall vnderstand it, least that if they vnderstand it, they must needes perceauē your ignorance and error.

But when you promise to come to the purpose, (as to say the truth, all that you sayd before is clearly without purpose) but when you promise (I say) now at length to come to the purpose, your answer is nothing to the purpose of S. Chrysostomes mynd: for he made not his resemblance (as you say he did) onely to shew the remayning of the accidents (which you call the properties) but to shew the remayning of the substances, with all the naturall properties therof. That as Christ had here in earth his diuinity and humanity, remayning euery of them with his naturall properties, the substance of his godhead, being a nature single without composition, without conuersion inuisible, immortall, incircumscribable, incomprehensible, and such like, (for these be Chrysostomes owne wordes) and the substance of his humanity, being a feble nature, subiect to hunger, thirst, weeping, feare, sweating, and such passions, so is it in the bread and Christes body, that the bread after sanctification or consecration (as you call it) remayneth in his substance that it had before: and likewise doth the body of Christ remayne still in heauen in his very true substance, wherof the bread is a Sacrament and figure. For els, if the substance of the bread remayned not, how could Chrysostome bring it for a resemblance, to proue that the substance of Christes humanity remayneth with his diuinity? Hary this that you say, had bene a gay lesson for the Manichees, to say that there appeareth bread by all the accidents therof, and yet is none in deede, that then by this similitude they might say likewise, that Christ appeared a man by all the accidents and properties of a man, and yet he was none in deede. And to make an ende of this author, your wayne comment will not serue you, to call the accidents of bread, the nature of bread, except you will alow the same in the Manichees, that the nature of Christes body, is nothing els but the accidents therof.

Now followeth Gelasius of the same matter.

Hereunto accordeth also Gelasius, writing agaynst Eutiches and Nestorius, of whome the one sayd, that Christ was a perfect man, but not God: and the other affirmed cleane contrary, that he was very God but not man. But agaynst these two heinous heresies, Gelasius proueth by most manifest scriptures, that Christ is both God and man, and that after his Incarnation remayneth in him as well the nature of his Godhead, as the nature of his manhood, so that he hath in him two natures with their naturall properties, and yet is he but one Christ.

Gelasius contra Eutichen & Nestorium.

And for the more eident declaration hereof, he bringeth two examples, the one is of man, who being but one, yet he is made of two partes, & hath in him two natures remayning both together in him, that is to say, the body & the soule with their naturall properties.

Ee.iii.

The

The other example is of the Sacrament of the body and bloud of Christ, which (sayth he) is a godly thing, and yet the substance or nature of bread and wine, do not cease to be there still.

Note well these wordes agaynst all the Papistes of our tyme, that Gelasius (which was Bishop of Rome more then a thousand yeares passed) writeth of this Sacrament, that the bread and wine cease not to be there still, as Christ ceased not to be God after his incarnation, but remayned still perfect god, as he was before.

Winchester.

Gelasius.

Now followeth to answer to Gelasius, who abhorring both the hereses of Eutiches and Nestorius, in his treatise agaynst the Eutichians forgetteth not to compare with theyr error in extremity in the one side, the extreame error of the Nestorians on the other side, but yet principally entendeth the confusion of the Eutichians, with whome he was specially troubled. These two heresies, were not so grosse as the author of this booke reporteth them, wherein I will write what Vigilius sayth. (*Inter Nestorij ergo quondam Ecclesia Constantinopolitana non testoris, se dissipatoris, non pastoris, sed praeatoris, sacrilegum dogma & Eutichetis ne foriam & detestabilem sectam, ita serpentina grassationis sese calliditas temperavit, ut utrumq; sine utriusq; periculo, pleriq; vitare non possint, dum si quis Nestorij perfidiam damnat, Eutichetis puratur errori succumbere: rursum dum Eutichiana heresis impietatem destruit, Nestorij arguitur dogma erigere.*) These be Vigilius wordes in his first booke, which be thus much in English Betwene the abominable teaching of Nestorius, sometime not ruler but waiter, not pastor, but pray searcher, of the church of Constantinople, and the wicked and detestable sect of Eutiches, the craft of the devils spoyling so facioned it selfe, that men could not avoyd any of the secrets without danger of the other: So as whiles any man condemneth the falsenes of Nestorian, he may be thought fallen to the error of the Eutichian, and whiles he destroyeth the wickednes of the Eutichian, and whiles he destroyeth the wickednes of the Eutichians heresie, he may be challenged to releue the teaching of the Nestorian. This is the sentence of Vigilius, by which appeareth how these heresies were both subtilly conveyed, without so playne contradiction, as this author eyther by ignorance or of purpose sayneth, as though the Nestorian should say, that Christ was a perfect man, but not God, and the Eutichian cleane contrary, very God, but not man. For if the heresies had bene such, Vigilius had had no cause to speake of any such ambiguity, as he noteth y a man should hardly speake agaynst the one, but he might be suspected to fauor the other. And yet I graunt that the Nestorians saying might imply Christ not to be God, bicause they would two distinct different natures, to make also two distinct persons, and so as it were two Christs, the one onely man, and the other onely God, so as by their teaching God was neither incarnate, nor as Gregoꝝ Nazianzene sayth, man deitate, for so he is termed to say.

The Eutichians as S. Augustine sayth reasoning agaynst the Nestorians, became heretiques themselves, and bicause we confesse truly by sayth but one Christ the sonne of God very God: The Eutichians say, although there were in the virgins wombe before the adunation, two natures, yet after the adunation, in that mystery of Christs incarnation, there is but one nature, and that to be the nature of God, into which the nature of man was after their fansye transfused and so confounded, wheruppon by implication a man might gather the nature of humanity not to remayne in Christ after the adunation in the virgins wombe. Gelasius detesteth both Eutiches and Nestorius in his pꝛoces uttereth a catholike meaning agaynst them both, but he directeth speciall arguments of y two natures in man, & y two natures in y Sacramēt, chiefly agaynst the Eutichians, to pꝛoue y nature of man to cōtinue in Christ after y adunatiō, being no absurdity for two differēt natures to cōstitute one person: the same two natures remayning in theyr property, and y natures to be (*aliud*,) & (*aliud*,) which signifieth differēt, and yet in that not to be (*alius*,) & (*alius*,) in person, which *alius* and *alius* in person, the Eutichians abhorred, and catholiquely, for so much agaynst the Nestorians, who by reason of

of two natures would haue two persons, and because those Nestorians sanctified the person of Christ patible to suffer all apart, therefore they denied Christ conceived God or borne God, for the abolition of which part of their heresy, and to set forth the vnitie of Christs person, the blessed virgine was called θεοτοκος, *deipara*, gods mother, which the Nestorians deluded by an exposition, graunting she might so be called, because her sonne they sayd was after ward God, and so she might be called gods mother, as an other woman may be called a bishops mother, if her sonne be made a bishop after ward, although he departed no bishop from her.

And hereof I write thus much; because it should appeare that Celasius by his arguments of the Sacrament, and of the two natures in man, went not about to proue that the godhead remayned in Christ after his incarnation, as the author of this booke would haue it, for the Nestorian sayd the godhead was an accession to Christ after ward by merite, and therefore with them there was no talke of remayning, when they esteemed Christs nature in his conception singuler and onely by gods power conceived but onely man. And agayne the Eutichian so affirmed the continuance of the diuine nature in Christ after the adunation, as Celasius had no cause to proue that was graunted, that is to say, the remayne of the diuine nature, but on the other side to proue the remayne of the humayne nature in Christ, which by the Eutichians was by implication rather denyed. Nestorius deuided God and man, and graunted alwayes both to be in Christ continually, but as two persons, and the person of Christ being God, dwelling within the person of Christ being man, and as Christ man encreased, so Christ God dignified him and so diuided one Christ into two persons, because of the two natures so different, which was agaynst the rules of our sayth, and destroyed thereby the mystery of our redemption. And the Eutichians affirming catholiquely to be but one person in Christ, did perniciously say there was but one nature in Christ, accompting by implication the humayne nature transfused into the diuine nature and so confounded. And to shew the narrow passage, Vigilius spake of Cirillus a catholike author, because writing of the vnitie of Christs person, he expessed his meaning by the word (nature) signifying the whole of any one constitution, which more properly the word person doth expresse. The Eutichians would by that word after gather that he fauored their part, so taking the word at a bantage.

Nature.
Personne.

And because the same Cyrillus vsed the word subsistence to signifie substance, and therefore sayd in Christ there were two subsistences, meaning the diuine substance and humayne substance, forasmuch as the word subsistence is vsed to expresse the person, that is to say hipostasie: There were that of that word srowardly vnderstanded, would gather he should say, that there were two persons in Christ, which was the Nestorians heresie that he impugned. Such captiousnes was there in wordes, when arrogant men cared not by what meane to mayntayne their errour. These were both pernicious heresies, and yet subtil, and each had a meruailous pretence of the defence of the glory of God, even as is now pretended agaynst the Sacrament. And either part abused many scriptures, and had notable apparances for that they sayd, so as he that were not well exercised in scriptures, and the rules of our sayth, might be easily circumvented. Nestorius was the greates Archebishop of Constantinople, unto whome Cirill that condemneth his heresy writeth, that seeing he slandereth the whole Church with his heresie, he must resist him, although he be a father, because Christ sayth, he that loneth his father aboue me, is not worthy me. But Nestorius as appeareth although he vsed it ilfauorably, had much learning and cloked his heresy craftely, denying the grosse matter that they imputed to him to teach two Christs, and other specialities layd to his charge and yet condemning the doctrine of Cyrill, and professing his owne sayth in his owne termes, could not hide his heresie so, but it appeareth to be and contayne in effect that he was charged with, and therefore an admonishing was geuen by a catholike writer. Beleue not Nestorius, though he say he teach but one Christ. If one should heare aske what is this to the purpose to talke so much of these sectes? I Answer, this knowledge shall generally serue to note the manner of them that goe about to deceaue the world with false doctrine, which is good to learne.

Subsistence.
Substance.

An other speciall seruice is to declare how the author of this booke, epper doth not

know the state of the matter in these heresies he speaketh of, or els misreporteth them of purpose. And the arguing of Celasius in this matter well opened, shall geue light of the truth of the mystery of the Sacrament, who agaynst the Eutichians bleseth two arguments of examples, one of the two different natures to remayne in one person of man, and yet the Eutichians defamed that coniunction, with remayne of two different natures, and called it διφυσικη, double nature, and Celasius to encounter that terme sayth, they will with their μονοφυσικη, one nature reserve not one Christ and whole Christ. And if two different natures, that is to say, soule and body make but one man, why not so in Christ? For where scripture speaketh of the outward man and inward man, that is to shew (Celasius sayth) two diuers qualities in the same man, & not to deuide the same into two men, and so intendeth to shew there ought to be no scruple to graunt two different natures to remayne in their propriety, for feare that euery diuers nature should make a diuers person, and so in Christ diuide the vinity concluding that the integritie of Christ can not be but both the natures different remayning in their propriety. Carnall imagination troubled the Eutichians to haue one person of two such differente natures remayning in their propriety, which the Nestorians releued with deuise of two persons, and the Eutichians by confusion of the humayne nature.

Then commeth Celasius to the argument of example from the Sacrament of the body and blood of Christ, and noteth the person of Christ to be a principall mystery, and the Sacrament an image and similitude of that mystery, which sence his wordes must needes haue, bicause he calleth Christ the principall mystery, and as in one place he sayth the image and similitude of the body and blood of Christ, so by and by he calleth the Sacrament the image of Christ. And here the wordes image and similitude, expresse the manner of presence of the truth of the thinges represented, to be vnderstanded onely by sayth, as inuisibly present. And S. Ambrose by this word image, signifieth the exhibition of truth to man in this life. And to shew the Sacrament to be such an image, as contayneth the very truth of the thing wherof it is the image. Celasius declareth in framing his argument in these wordes, As bread and wine go into the diuine substance, the holy ghost bringing it to passe, and yet remayne in the propriety of their nature, so that principall mystery, those natures remayning wherof it is, declare vnto vs true and whole Christ to continue.

In these wordes of Celasius where hee sayth, The bread and wine goe into the diuine substance, is playnly declared the presence of the diuine substance, and this diuine substance can signifie none other substance, but of the body and blood of Christ, of whiche heavenly nature, and earthly nature of the bread and wine, consisteth this Sacrament the Image of the principall mystery of Christes person.

And therefore as in the Image bee two diuers natures, and different remayning in their propriety: So likewise in the person of Christ, whiche is the conclusion of Celasius argument, should remayne two natures. And here were a great daunger if we should say that Christes body whiche is the celestiaall nature in the Sacrament, were there present but in a figure, for it should then imply, that in Christes person the principall mystery, it were also but in a figure. And therefore as in the mystery of Christes person ordayned to redeeme vs, beyng the principall mystery there is no figure, but truth in consideration of the presence of the two natures whereof Christ is: So in the Sacrament being a mystery ordered to feede vs, and the image of that principall mystery, there is not an onely figure but truth of the presence of the natures, earthly and celestiaall, I speake of the truth of the presence, and meane such an integritie of the natures present, as by the rules of our sayth is consonant and agreeable to that mystery, that is to say, in the person of Christ perfect God and perfect man, perfect God to be incarnate, and perfect man to be deitate, as Gregory Nazianzen termeth it.

In the Sacrament, the visible matter of the earthly creature in his propriety of nature, for the vse of signification is necessarily required, and also according to the truth of Christ his wordes, his very body and blood to be inuisibly with integritie present, which Celasius calleth the diuine substance. And I thinke it woorthy to be noted, that Celasius speaking of the bread and wine, reciteth not precisely the substance to remayne, but sayth, the substance or nature, which nature he calleth after the propriety, and the distinction

16 function may be verified in the last. And it is not necessary, the examples to be in all partes equall, as Rusticus Diaconus handleth it very learnedly *Contra Acephalos*. And Gelasius in opening the mystery of the Sacrament, speaketh of transition of the bread and wine into the godly substance, which word transition, is meete to expresse Transubstantiation, and therfore S. Thomas expresse Transubstantiation with the same word *transire*, writing: *Dogma datur Christianis, quod in carnem transi panis & vinu in sanguinem*. But in the mystery of Christes person, there is no transition of the Deitie into the humanitie, or humanitie into the Deitie, but onely Assumptio of the humanity with the adunation of those two perfect natures so different, one person & one Christ, who is God incarnate, and man Deitate, as Gregory Nazianzene sayth, without mutation, conuersion, transition, transelementation or transubstantiation, which wordes be proper and speciall to expresse how *Eucharistia* is constitute of two different natures, an heavenly and earthly nature, a mystery institute after the example of the principall mystery, wherewith to feede vs with the substance of the same glorious body that hath redeemed vs. And because in the constitution of this mystery of the Sacrament, there is a transition, of the earthly creature into the diuine substance, as Gelasius and S. Thomas terme it, and mutation as Cyprian and Ambrose teach it, which Theophilactus expresseth by the word transelementation, Cuiuslibet by the word conuersion, and all their wordes reduced into their owne proper sence expresse in one word of transubstantiation: it can not be conuenient where the maner of constitution of the two mysteries be so different, there to requiſe a lyke remainyng of the two natures, wherof the mysteries be. In the mystery of Christes person, because there was not of any of the two different natures either mutation, transition, conuersion, or transelementation, but onely assumption of the humanitie, and adunation in the virgins wombe, we can not say the Godhead to haue suffered in that mystery, which were an absurditie, but to haue wrought the assumption and adunation of mans nature with it, nor mans nature by that assumption and adunation diminished, and therfore professe truly Christ to be whole God and whole man, and God in that mystery to be made man, and man God, where as in the Sacrament because of transition, mutation, and conuersion of their earthly creatures, wrought by the holy ghost, which declareth those earthly creatures to suffer in this conuersion, mutation and transition: we knowledg no assumption of those creatures or adunation with the heavenly nature, and therfore say not as we do in the principall mystery, that ech nature is wholly the other, and as we professe God incarnate, so the body of Christ breaded, and as man is Deitate, so the bread is corporeate, which we should say, if the rules of our faith could permit the constitution of ech mystery to be taught a lyke, whiche the truth of Gods word

17 doth not suffer. Wherfore although Gelasius and other argue from the Sacrament, to declare the mystery of Christes person, yet we may not presse the Argument to destroy or confounde the propertie of ech mystery, and so violate the rules of our faith, and in the authours not presse the wordes otherwise then they may agree with the Catholique teaching, as those did in the wordes of Cyrill, when he spake of nature and subsistence, wherof I made mention before to be remembred here in Gelasius, that we presse not the word substance and nature in him, but as may agree with the transition he speaketh of, by which word other expresse transubstantiation. And agaynst the Eutichians, for to improve their confusion, it sufficeth to shew two different natures to be in the Sacrament, and to remaine in their propriety, and the diuine nature not to confound the earthly nature, nor as it were to swallow it, which was the dreame of the Eutichians. And we must forbear to presse all partes of the example in the other Argument, from the person of man being one of the body and soule, which the Church doth professe in *Symbolo Athanasij* of all receaued. For Christ is one person of two perſite natures, wherof the one was before the other, in perfection and creation of the other, the one impassible, and the other passible. Man is of the soule and body one, two different natures, but such as for their perfection required that vnitie, wherof none was before other perfect, of Christ we say, he is consubstantiall to his Father, by the substance of his Godhead, and consubstantiall to man, by the substance of his manhode, but we may not say, man is consubstantiall by his soule to Angels, and consubstantiall in his body to beastes, because then we should deduce also Christ by meane of vs to be consubstantiall to beastes. And thus I write

write to shew that we may not presse the crāple in euery part of it, as the authoꝝ of this booke noteth vpon Gelasius, who ouerturneth his doctrine of the figures.

Caunterbury.

I Witte you, to see how ye swinke and sweate, to confounde this authoꝝ Gelasius. And yet his woordes be so playne agaynst your Papistcall Transubstantiation, that you haue clearly lost all your paynes, labours, and costes. For these be his woordes, spoken of the Sacrament, *Esse non desinit substantia vel natura panis & vini*, the substantiūce or nature of bread and wine ceaseth not to be. But to auoyde and dalve away these woordes, that be so cleare and playne, must needes bee layd on loades of woordes, the wit must be stretched out to the vtmost, all fetches must brought in that cā be diuised, all colours of Rethorike must be sought out, all the ayze must be cast ouer with cloudes, all the water darkned with the cuttyls ynke, and if it could be (at the least as much as may be) all mens eyes also must be put out, that they should not see. But I would wish that you stode not so much in your owne conceite, trusted not so much in your inuentions and deuise of wit, in eloquence, and in craftines of speach, & multitude of woordes, looking that no mā should dare encounter you, but that all men should thinke you speake well, bicause you speake much, & that you shuld be had in great reputation among the multitude of them that be ignorant, & can not discern perfectly those that folow the right way of truth, from other that would lead them out of the way into errour & blindnesse. This standyng in your conceite, is nothyng els but to stand in your owne light.

But where you say, that these heresies of Nestorius & Eutiches were not so grosse as I report, that the one should say, that Christ was a perfect man, but not God, and the other should say cleane cōtrary, that he was very God, but not mā: of the grossenes of these two heresies, I will not much contēd. For it might be, that they were of some misreported (as they were in deede if credite be to be given to diuers auncient hystories) but this I dare say, that there be diuers authoꝝ, that report of them as I do write, and consequently you graunt the same in effect. For you report of the Eutichias, that they did perniciously say, that there was but *μὴν φύσις*, one nature in Christ. And of the Nestorians you say, that they denyed Christ to be conceived God or borne God, but onely man, and than could not be be naturally God, but onely man. And therfore neither by ignorance nor of purpose do I report them otherwise, than you confesse your selfe, and then I haue learned of other that were before my tyme. For S. Augustine in the place which you do cite of him, hath these woordes of Nestorius, *Degmatizatus est, Dominum nostrum Iesum Christum hominem tantum*, he presumed to teach (sayth S. Augustine) that our Lord Iesus Christ was but man onely. And of Eutiches he sayth, *Humanitatis in Christo denegauit veritatem*, he denied the truth of Christes manhode. And Gelasius writeth also thus, *Eutichiani dicunt vnam esse naturam, id est diuinam, ac Nestorius nihilominus memorat singularem*, The Eutichians say, that there is but one nature in Christ, that is to say, the Godhead: and also Nestorius sayth, there is but one nature, meanyng the manhode. By which woordes of S. Augustine and Gelasius, appeareth as playnly as can be spokē, the playne contradiction betwene the Nestorians and the Eutichians, that the one denyed the humanitie

August. contra
hereses.

Gelasius aduer-
sus Eutychem &
Nestorium.

title of Christ, and the other his diuinitie (as I haue writtē in my booke) so that neither of ignorance nor of purpose haue I sayned any thyng, but you, either of malice, or of your accustomed maner to caluminate and find faulte with euery thyng that misliketh you (be it neuer so well) seeke occasion likewise here to carpe and reprehend where no fault is: being like vnto *Homus*, which when he could finde no fault with *Venus* person, yet he picked a quarell to her slipper. And not in this place onely, but throughout your whole booke you vse this fashio. that when you cā not aunswere to the principall matter, thē you finde fault with some bye matter, whereby it seemeth you intend so to occupy the Readers mynde, that he should not see how craftely you cōuey your selfe, frō direct aūswering of the chief poynt of the Argumēt, which when you come vnto, you passe it ouer slenderly, aūswering either nothyng, or very litle, & nothyng to the purpose.

But yet this bye matter (which you bying in of the grossenes of these two errorrs) helpeth litle your intēt, but rather helpeth to fortifie my saying agaynst your doctrine of transubstantiation, that your doctrine herein maketh a playne way for the Nestorians & the Eutichians to defend their errorrs. For if the bread and the body of Christ before the consecration in the Sacrament be two natures, and after the cōsecration in that mysterie is but one nature, and that is the body of Christ, into which the nature of bread in your fantasie is transformed and confounded, and if also this mysterie be an example of the mysterie of Christes incarnation (as the old authours report) why may not then the Eutichians say, that before the adunation in the virgins wombe, the Godhead & manhode were two natures, & yet after the adunation in that mysterie of Christes incarnation, there was but one nature, and that to be the nature of God, into which the nature of man was after their fantasie transfused and confounded? And thus haue you made by your transubstantiation a goodly paterne and example for the Eutichians to folow in maintenaunce of their errour.

And yet although the Eutichians sayd, that the nature of God and of mā, before their vniung were two, yet I read not that they sayd, that they were two in the virgines wombe (as you report of thē) which is no great matter, but to declare how ignorant you be in the thing, wherof you make so great boast, or how litle you regard the truth, that wittingly wil tell an vntruth. But to say my mynde frankly, what I thinke of your declaration of these two heresies, I thinke a great part thereof you dreamed in your sleape, or imagined being in some traunce or rapt with some Sophisticall vision, and part of your dreame agreeeth neither with approued Authours and histories, nor with it selfe. For first as touchyng the Eutichians, where you say that *Gelasius* directeth his Argumētes of the two natures in man, & of the two natures in y^e Sacramēt: chiefly agaynst y^e Eutichians, to proue the nature of man to remaine in Christ after the adunation, whosoever readeth *Gelasius*, shall finde otherwise, that he directed his Arguments indifferently, as well agaynst Nestorius, as agaynst Eutiches, and no more agaynst the one then agaynst the other. Nor no more did the Eutichians abhorre *alius* and *alius*, (although some gathered so of their wordes) then did the Nestorians, which wordes signifie diuersitie of person, as *aliud* and *aliud* signifie diuersitie of nature: So as the body & soule in one man be *aliud* and *aliud* by reason of diuersitie of natures, & yet

Gelasius writteth as well agaynst Nestorius as Eutiches.

Alius.

Aliud.

be they not *alius* and *alius*, by cause that both together make but one person. By meanes of which difference betwene *alius* and *aliud*, we say, *Alius pater, alius filius, alius spiritus sanctus*, and not *Aliud pater, aliud filius, aliud spiritus sanctus*, for asmuch as they be three in persons, and but one in nature and substance. And by cause Christ is two in nature, that is to say, of his deitie and humanitie, and but one in person, therefore we say, *Aliud & aliud est diuinitas & humanitas*, but not *Alius, sed unus est Christus*.

And although Nestorius graunted two natures in Christ, yet not (as you say) fro his natiuitie, nor by adunation, but by cohabitation or inhabitatio, so that he made but one Christ, (although some otherwise take him) and not *aliud & aliud*: after which sorte the Godhead is also in other godly men, whom by grace he maketh partakers of his godly nature, although by their naturall generatio they be but me, without the diuine nature vnited in person, but after obtained by adoption & grace. As by your example, a man is made Bishop, which by naturall generation is borne but a man.

And that this was Nestorius opinion, that Christ from his Natiuitie was but ma onely, & had his godhead after by adoptio or accession, is euident of your own wordes, when you say, that the Nestorians denied Christ conceiued God, or borne God, & that the Godhead was an accessio to Christ after ward by merite, and that he was conceiued but onely man, although shortly after you go from the same, saying that both the Godhead & manhode were alwayes in Christ: such constancie is in your dreamed phantasies.

And where you haue written thus much (as you say) because it should appeare, that Gelasius by his Argumentes of the Sacrament, and of the two natures of man, went about to proue that the Godhead remained in Christ after his incarnation, you might haue bestowed your tyme better, than to haue lost somuch labour, to impugne the truth. For although neither Nestorius nor Eutiches denyed the Godhead of Christ to remaine, yet Gelasius went not about onely to confute the, but also to set out playnly the true catholicke faith, that Christ being incarnated, was perfect God and perfect man, and how that might be, both the sayd natures and substances remainyng with all their naturall proprieties and conditions, without transubstantiation, abolition, or confusion of any of the two natures. And this he declareth aswell by the example of the Sacrament, as of the body and soule of man. Wherefore as true as it is, that the body and soule of man, and Godhead and manhode of Christ, remaine in their proper substances, natures and properties, without transubstantiation or perisshyng of any of them, so must it be in the Sacrament.

And in the sayd heresies (as you say) was some appearace of the truth, every one hauyng Scripture, which in sounde of wordes seemed to approue their errours, whereby they deceiued many. But as for your fayned doctrine of Transubstantiation, it hath no pretence nor appearance of truth by Gods word, for you haue not one Scripture that maketh mention thereof, where as I haue many playne & manifest Scriptures, that speaketh in playne termes, that bread is eaten, and wine is drunken. And this Author Gelasius, with diuers other learned men, aswel Greekes as Latins, of the old Catholicke Church, affirme in no doubtfull wordes, that the bread and wine be not gone, but remaine still. From which Scriptures and Doctours who soeuer dissenteth, declareth him selfe at the least to be igno-

ignorant, wherby yet he may excuse him selfe of a greater blot & infamy.

And this matter being so cleare, neither your fine disguising, nor your painted colours, nor your gay Rhetorike, nor wittie inuentions, can so hyde and couer the truth, that it shal not appeare, but the more you labour to strine agaynst the streame, the more saynt shall you ware, and at lēgth the truth hath such a violence, that you shall be borne cleane down with the streame therof.

8 In the end you compare Nestorius and Cyrill together, alludyn (as it seemeth) to this contention betwene you and me, which comparison if it be thoroughly considered, hath no small resemblance, although there be no litle diuersitie also. Nestorius (say you) was a great archebishop, and so (say I) was Ciril also. Nestorius (say you) as appeareth had much learning, but cloked his heresie craftily. But the Histories of his tyme (who should know him best) describe him in this sorte, that he was a man of no great learning, but of an excellent naturall witte and eloquence, and full of craft and subtiltie, by meanes wherof, he was so proude and glorious, that he contemned all men in respect of him selfe, and disdained the old writers, thinkynghim selfe more wise then they all. Now let the indifferent Reader Judge, whom he thinketh in this your illusion should most resemble the qualities and conditions of Nestorius.

A comparison
of Nestorius &
Cyrill,

And all this that you haue brought in here of these two heresies, although it be to no purpose in the principall matter, yet it serueth me to this purpose, that men may cōiecture whose nature and witte is most like vnto the description of Nestorius, & also how loth you be to come to the matter, & to make a direct answer to Gelasius wordes, who sayth in playne termes, that substance or nature of bread & wine remaineth. Eue as glad you be to come to this, as a Beare is to come to the stake, seeking to runne out at this corner or that corner, if it were possible. But all will not helpe, for you be so fast tyed in chaynes, & (will you, nill you) at length you must come to the stake, although you be neuer so loth. And Gelasius byteth so sore, & hath catched so hard hold of you, that you cā neuer escape, although you attempt all maner of wayes, by tooth and by nayle, to shake him of.

9 First you would shake him of by this pretēce that he bleseth his two Argumentes of the two examples of man, and the Sacrament, agaynst the Eutichians onely. But Gelasius will not so easely leaue his hold. For he speaketh indifferently as well agaynst the Nestorians as the Eutichians, declaring by these two examples, how two differēt natures may remaine in Christ, and that the integritie of Christ can not be, except both the different natures remaine in their properties, which cōdemneth both the foresayd heresies, that affirmed but one nature to be in Christ, the Eutichians his diuinitie, and the Nestorians his humanitie. And yet if he had bled these examples agaynst the Eutichians onely, they byte you as sore, as if they were bled agaynst them both. For if he conclude by these two examples, agaynst the Eutichians (as you say hee doth) that the integritie of Christ can not be but both natures different, (that is to say, his manhode and Godhead) must remaine in their propertie, then must it nedes be so in the examples also. And then as Christ had in him two natures, with their naturall properties, neither perishing, but both remainyngh, and as man hath in him two natures (the soule and the body) both remainyngh still, so

must in the Sacrament also, the nature of bread and wine remaine without Transubstantiation, or corruption of any of the natures, according to the sayd wordes of Gelasius, *Esse non desinit substantia vel natura panis & vini*, the substance or nature of the bread and wine ceaseth not to be.

And Gelasius bringeth not this Image and similitude to that purpose¹⁰ that you would draw it, that is to say, to expresse the maner of Christs presence in the Sacrament, but to expresse the maner of two natures in Christ, that they both so remaine, that neither is corrupted or transubstantiated, no more then the bread and wine be in the Sacrament. And by this all men may see, that Gelasius hath fastened his teeth so surely, that you can not so lightly cast him of with a shake of your chayne. And if he ment to expresse the maner of Christs presence in the Sacrament (as you sayne he doth) that the maner is onely by fayth (wherof he speaketh not one word) yet are you nothyng at libertie thereby, but held much more faster, then you were before. For Gelasius speaketh of the action of the mystery, & Christs flesh and bloud be present in the action of the mystery onely by fayth, therefore can they not be present in the bread or wine reserved, which haue no fayth at all. And presence by fayth onely requireth no reall, materiall, and corporeall presence. For by fayth is Christ present in Baptisme, and by fayth Abraham saw him, & the holy fathers did eate his flesh and drinke his bloud, before he was borne. And Christ humbling him selfe to take vpon him our mortall nature, hath exalted vs to the nature of his deitie, making vs to reigne with him in his immortall glory, as it were Gods. And this (sayth Gelasius) God worketh in vs by his Sacramentes *per qua diuina efficitur consortes natura, & tamen esse non desinit substantia vel natura panis & vini*, that is to say, by the Sacrament of Christs body and bloud we be associate vnto the diuine nature, and yet ceaseth not the substance or nature of bread and wine to be. So that the Sacrament not beyng altered in substance, we be altered and go into the diuine nature or substance (as Gelasius termeth it,) beyng made partakers of Gods eternitie.

And therefore when he speaketh of the goyng of the Sacraments into¹¹ the diuine substance, he meaneth not, that the substances of the Sacraments go into the substance of God (which no creature can do) but that in the action of that mystery, to them that worthely receaue the Sacramentes, to them they be turned into diuine substance, through the working of the holy Ghost, who maketh the godly receauers to be the partakers of the diuine nature and substance. And that this was the intent & meanyng of Gelasius, appeareth by two notable sentences of him, wherof one is this. Surely (sayth he) the Image and similitude of the body and bloud of Christ, is celebrate in the action of the mystrie. The other is, that by the Sacrament we be made partakers of the godly nature: he sayth not, that the Sacramentes be, but that we be made partakers of the nature of Christs Godhead. And if he should meane (as you haue most vniuertually altered both his wordes & sence at your pleasure) not that the godly receiuers, but that the substance of bread and wine should go into the diuine substance, then were not they chaunged into his humanitie, but into his deitie, and so were the bread and wine deified, or at the least made partakers of the diuine nature and immortallitie. But for asmuch as Gelasius sayth, that the two natures in Christ remaine, in like case as the natures

Presence by
fayth requireth
no corporall pre-
sence.

Gala. 3.
1. Thon. 8.
1. Cor. 10.

tures of the sacraments remayne , for he maketh his argument altogether of the remainning of the natures , by the verbe (*permanere*) and the participle (*permanens*) then as you say that the integrity of Christ can not be , except both his natures different remayne in their properties , so can not the integritie of the sacrament be , except the two natures of bread and wine remayne in their properties . For els , seeing that the remainning of the natures is in the Sacrament as it is in Christ , (as Gelasius sayth) then if in the Sacraments remayne but the accidents and appearance of bread and wine , and not the substances of them , how could Gelasius by the resemblance of the two sacraments of bread and wine , proue the two substances and natures of Christ to remayne . Might it not rather be gathered , that onely the appearance of Christes humanity remayneth in accidents , and not the substance of it selfe (as Martion sayth , & as you say it is in y^e sacrament) or els that Christes humanity is absorpted by by his diuinity , and confounded therewith , as the Eutichians say , that the bread and wine is by y^e body and bloud of Christ ? But the catholique sayth hath taught from the beginning , according to holy scripture , that as the image or sacrament be two diuers natures and different , remayning in their properties (that is to say bread and wine) so like wise in the person of Christ remayne two natures , his diuinity and his humanity .

- 12 And I pray you , what danger is it to say , that Christes body is in the sacramentall bread , but as in a figure ? should that emply , that his body is in his person , but as in a figure ? That should be euen as good an argument as this : Christ was in the brazen serpent , but in a figure , ergo he is now in heauen but in a figure . For the forme of argumentation is all one in the one and the other . And if Christ be in vs by vertue and efficacie , although in the sacraments representing the same (as Gelasius sayth) he be but sacramentally , figuratiuely , and significatiuely , what perill is it to vs ? And what awayleth it vs his being in y^e sacrament , and not in vs .

And the two natures in the Sacrament (which Gelasius taketh for the image and similitude of the two natures in Christ) be bread and wine , which as they remayne , and that truely in their natures and substances , so do the two natures in Christ . And yet be the bread and wine Sacraments of the terrestriall nature of Christ , that is to say , of his body and bloud , but not of his celestiaall and diuine nature , as you imagine . And they be called Sacraments , bicause they be figures , which if they were no figures , they were no Sacraments . But it is not required , that the thing represented by the figure , should be really and corporally present in the figure when y^e figures ordeyned to represent a thing corporally absēt , & y^e figure were in bayne , as Lactantius sayth , if the thing were present .

Lactantius institut. lib. 2. c. 1.

And at the least wise in this place Gelasius bleth the natures and substances of bread and wine (which be Sacraments of Christes flesh and bloud) to be images and similitudes in this poynt , not of his flesh and bloud , but of his diuine and humayne nature , that as the bread and wine in the Sacrament remayne still in their proper kindes , without violatiō , adnihilatiō , confusiō , commixtiō or Transubstantiation , so is it in the two natures of Christes manhode and his godhead . So that Gelasius bleth this similitude for the incarnation of Christ , not for the conse-

cratation of the sacrament, as you would peruert his meaning.

And bicause you would haue all your thinges strange (as it were one that had come out of a strange cuntry, where he had learned a strange fashion of speech, neuer heard of before, or rather deuised it himselſe) you call the colours of bread and wine, the matter of bread and wine, bicause 13 colours onely be viſible after your teaching. And then muſt the naturall property of colours be, to ſignify our feeding ſpiritually by the body and bloud of Chriſt, that as they feede vs ſpiritually, ſo do the colours corporally. And then making the argument *ab oppoſito conſequentis, ad oppoſitum antecedentis*, as colours feede not our bodyes, ſo Chriſt feedeth not our ſoules. This is the concluſion of your goodly new deuised diuinity.

And to like effect cometh your other ſaying in the ſame ſentence, (bicause 14 you were loth to commit but one horrible errour in one ſentence) that Gelafius calleth Chriſtes body and bloud his diuine ſubſtance.

This is a goodly hearing for the Eutichians, who ſay, that in Chriſt is no moe natures but his diuine ſubſtance, which by your interpretation muſt be true. For if his godhead be a diuine ſubſtance, and his body and bloud alſo a diuine ſubſtance, why ſhould Eutiches be reprehended for denying in Chriſt to be any other than diuine ſubſtance? And ſo ſhall we bring to paſſe, that either Chriſt hath but one ſubſtance, or two diuine ſubſtances (although not of like ſorte) and ſo not one humane ſubſtance. And is it like, that Gelafius, (who ſo long contended agaynſt Eutiches for two diſtinct ſubſtances in Chriſt, humane and diuine) would in the concluſion of his diſputation ſo much yeld vnto the hereticke, to graunt that Chriſtes humane ſubſtance ſhould be a diuine ſubſtance?

Subſtance or
nature.

Nature for
propertie.

And it is worthy to be noted, and double noted, how you wrangle with 15 the wordes of Gelafius, & waſt them cleane out of tune. For where Gelafius ſayth, that there remaineth the ſubſtance or nature of bread and wyne (to declare thereby the remainyng of two natures in Chriſt) you ſay that Gelafius ſaying may be verified in the laſt, and not in the firſt, that is to ſay, that the nature of bread and wine remaineth. And nature (ſay you) is there taken for the proprietie, which you call accidentes. And ſo you make Gelafius a goodly teacher, that ſhould ſo ambiguouſly ſpeake of two thyngs, when he meaneth but of one. For when he ſayth, that the ſubſtance or nature remaineth, you ſay, he meaneth that onely the nature remaineth. And were this tollerable in a learned man, when he meaneth the nature to remaine, & not the ſubſtance, to expreſſe it by theſe termes, The ſubſtance or nature remaineth? And if Gelafius meane that the ſubſtance of bread and wine remaineth not, but the natures, and then if by nature he vnderſtode the accidentes (as you vntruely ſurmise of him) and make them the Image and ſimilitude, to proue Chriſtes two natures, the they proue no more, but that the accidentes of Chriſtes natures remaine, and not the ſubſtance, whiche ſaying, whether it be a fauouryng of the Eutichians, Neſtorians, Valentiniãs, Marcioniſtes, Apolinarिſtes, and other of that ſort, let the learned be iudge.

And although it be not neceſſary the exāples to be in all partes equall (as you alledge of *Ruſticus Diaconus*) yet they muſt needes be like in þ point, 16 wherfore they were take to be examples, for els they were none examples. And therefore ſeyng that the bread and wine were of Gelafius brought
for

for examples of Christes two natures, for this intēt, to proue that the two natures of Christ remaine in their substaunce, it must needes be so in the bread and wine or els they serued nothyng to that purpose.

And the transition that Gelasius ment of, is in the persons that receaue the Sacramentes, whiche be transformed into the diuine nature, (as Gelasius sayth) by efficacie & vertue represented by the Sacraments, but the transition is not in the bread and wyne (as you and your Thomas imagine of transition) whiche remaine in the Sacrament without substantiall mutatiō, conuersiō, transitiō, transelementatiō, or trāsubstantiatiō. For if in the mystery of the Sacrament were transition, mutation, conuersion, and transelementation of the substaunce of bread and wine, how could that mystery be an example of the principall mystery of Christes incarnation, to proue thereby that there is no transition, mutation, conuersion, or transelementation, of the two substaunces of Christ in his incarnation? Doth not the remainyng of substaunce in the Sacrament, proue the remainyng of substaunce in the Incarnation? For how can the not remainyng of substaunce, be an example, image, and similitude to proue the remainyng of the substaunce? But here appeareth what it is to wrastle agaynst the truth, & to defend an euell cause, & what absurdities wit & eloquence be diuē vnto, when they strīue agaynst God and his word.

17 And where you think your selfe ouer sore pressed with this argument and similitude of bread and wine to the two natures in Christ, I must needes presse the argument and wordes so farre, as pertayneth to the remainyng of the natures and substance, for to that end was the image and similitude brought in by Gelasius. And then by argument from the cause, wherfore the resemblance was made, if the substance and nature of the bread and wine remaine not in the Sacrament, it followeth that the two natures and substance of Christ remaine not in his person, which is no sound teaching, wherfore to make the argument agree with the catholike teaching, we must needes say, that as in the person of Christ remaine the two natures and substance, of his godhead and manhod, so in the sacrament remaine the natures and substances of bread and wine, that the comparisons may agree with themselves and with the catholike sayth. Like as it is also in the other example of the body and soule, which two natures must needes remaine in the person of man, without transubstantiation of any nature if they shall resemble the remainyng of the two natures in Christ. And how do the two natures in the Sacrament remaine in their property (I pray you declare) if the nature of bread and wine be gon? And how doth not the diuine nature swallowe vp the earthly nature, if the nature of bread and wine be so turned into the diuine nature, that it remaineth not, but is clearly extinct.

If you may purge your selfe in handling of this authoz by confession of your ignorance, you must obtayne it by great fauor of them that will so accept it. For els in this one authoz is affirmed by you many great errors, with wilfull depzauation of the authozs mynd, to geue weapons to them that be enemies to the truth, and to the subuersion of the catholike sayth. And no les haue you done in Theodorētus next folowing, bicause you would handle them both indifferently, and do no more Iniury to the one than to the other. And as for Ciprian, Ambrose, Theophi-

lact and Emiffene, I haue answered to them before. It is tyme now to heare Theodozet.

Theodoretus
in dialogis.

" Theodoretus also affirmeth the same, both in his first and in his second di-
" alogue. In the first he sayth thus: He that called his naturall body, wheate and
" bread, and also called himselfe a vine, *the selfe same called bread and wine his bo-*
" *dy, and bloud, and yet changed not their natures.*

" And in his second dialogue he sayth more playnly. For (sayth he) *as the*
" *bread and wine after the consecration lose not their proper nature, but keepe their for-*
" *mer substance, forme, and figure*, which they had before, euen so the body of
" Christ, after his ascension, was changed into the godly substance.

Now let the Papistes choose, which of these two they will graunt (for one of them they must needs graunt) eyther that the nature and substance of bread and wine remayne still in the Sacrament after the consecration, (and than must they recant their doctrine of Transubstantiation) or els that they be of the error of Nestorius, and other, which did say, that the nature of the Godhead, or of the manhod remayned not in Christ after his incarnation or ascension. For all these olde authors agree, that it is in the one, as it is in the other.

Winchester.

Theodorete.

And if that I haue here sayd be well considered, there may appeare the great ignorance of this authoz in the alleading of Theodozet, the applying of him and the speaking of Nestorius in the end. For as the Eutichians reasoning (as S. Augustin sayth) to confound the Nestorians, fell into an absurdity in the confusion of their two natures in Christ: so Theodozetus reasoning agaynst the Eutichians, fell in a vehement suspicion to be a Nestorian, like as S. Augustine reasoning agaynst the Manichees for defence of free will, seemed to speake that the Pelagians would allow, and reasoning agaynst Pelagians, seemed to say that the Manichees would allow, such a danger it is to reduce extremities to the meane, wherein S. Augustine was better purged then Theodozet was, although Theodozet was recõciled. But for example of y^e I haue sayd, this argumēt of Theodozetus agaynst y^e Eutichias to auoyd cõfussio of natures in Christ sheweth how in the Sacramēt where the truth of y^e mystery of y^e two natures in Christ may be as it were in similitude learned, the presence of the body of Christ there in the Sacrament doth not alter the nature, that is to say, the property of the visible creatures. This saying was that the Nestorians would draw for their purpose to proue distinct persons, agaynst whome Cirill traunpled to shew that in the Sacrament the flesh of Christ that was geuen to be eaten was geuen, not as the flesh of a common man, but as the flesh of God, wherby appeared the vniy of the godhead to the manhod in Christ in one person, and yet no confusion, as Theodozetus doth by his argument declare. But whether the Wrinters negligence, or this authozs oversight hath confounded, or confused this matter in the uttering of it, I can not tell. For the authoz of this booke concludeth solemnly thus by induction of the premises, that euen so the body of Christ was after the ascension changed into the godly substance. I wene the Wrinter left out a (not) and should haue sayd not changed, into the godly substance, for so the sence should be as Peter Martyr reporteth Theodorete. And yet the triumphe this authoz maketh agaynst them, he calleth for his pleasure Papistes; with his forked dilemma maketh me doubt, whether he wist what he sayd, or no: bicause he bringeth in Nestorius so out of purpose, saying the Papistes must eyther graunt the substance of bread and wine to remayne, or els to be of Nestorius heresie, that the nature of Godhed remayned not.

This authoz of the booke for the name of Nestorius should haue put Eutiches, and then sayd for conclusion. The nature of manhod remayned not in Christ. And although

in Theodozet the substance of bread is spoken of to remaine, yet bicause he doth after
 3 expound himselfe to speake of that is seene and felt, he seemeth to speake of Substance
 after the common capacity, and not as it is truly in learning vnderstanded, an in-
 ward inuisible and not palpable nature, but onely perceaued by vnderstanding, so as
 4 this outward nature that Theodozete speaketh of, may according to his wordes truly
 remaine, notwithstanding Transubstantiation. This autho^r declareth playnly his
 ignozaunce, not to perceauie whither the argument of Theodozet and Gelasius ten-
 deth, which is properly agaynst the Eutichians rather then the Nestozians. For and
 no propriety of bread remaine, it proueth not the Godhead in Christ not to remaine,
 but the humanity onely to be as it were swallowed by of the diuinity, which the Euti-
 chians entended and specially after Christes resurrection, agaynst whome the argumēt
 by Theodozete is specially brought, how so euer this autho^r confoundeth the Nestozi-
 ans and Eutiches names and taketh one for an other, which in so high a matter is no
 small fault, and yet no great fault among so many other honger and greater as be in
 this booke committed.

Caunterbury

1 If that which you haue sayd to Gelasius be well considered and confer-
 red with this in Theodozete, it seemieth by your processe in both, that
 you know not what confusion of natures is. And then your ignorance Confusion of
natures.
 therein must needes declare that you be vtterly ignorant of all their whole
 discours, which tendeth onely to proue that the two natures in Christ;
 his diuinity and his humanity be not confounded. And for ignorance of
 confusion, you confounde all together. Gelasius and Theodozete proue,
 that the two natures in Christ be not confounded, bicause they remaine
 2 both in their owne substances and properties, so that the remainyng de-
 clareth no confusion, which should be confounded if they remayned not.
 If a droppe of milke be put into a pot of wine, by and by it looseth the
 first nature and substance, and is confounded with the nature and sub-
 stance of wine. And if wine and milke be put together in equale quantity,
 then both be confounded, bicause neyther remaineth, neyther perfect
 wine with his substance & natural properties, nor perfect milke, with the
 substance & properties of milke, but a cōfusion, an humble sōmble or hotch
 potch, a posset or sillabub is made of the both together, like as in mans bo-
 dy, the foure elemēts be cōfounded, to y cōstitutio of y same, not one of y ele-
 mēts remainyng in his proper substance, forme & pure natural qualities.

So that if one nature remaine not, the same is confounded. And if
 there be moze natures that lose their substance, they be all confounded,
 except there be an vtter consumption or adnihilatian of the thing that loo-
 seth his substance, and therfore the argument which all the old ecclesi-
 asticall autho^rs vse, to saue the confusion of the two natures in Christ,
 is to proue, that they both remaine. And if we may learne that, by the
 similitude of the sacrament (as Gelasius and Theodozet teach, and you
 here confesse the same) then must needes the substance of bread and wine
 remaine, or els is there none example nor similitnde of the remainyng of
 two natures in Christ, but of their confusion, as by youre sayned doctrine
 the substance of bread is confounded with the body of Christ, neyther be-
 3 ing adnihilate, nor remainyng, but transubstantiated, confounded and
 conuerted into the substance of Christes body. And thus with your well
 vnderstanding of the matter, you confound all together, where as I with
 my ignozaunce, not blaspheming that holy vnion and mystery of Christes

incarnation, doe saue all the natures whole, without mixtion, confusion or Transubstantiation, either of the diuine & humayne nature in Christ or of the soule and body in man, or of the bread & wine in the Sacramēt, but all y^e substance & natures be saued & remayne cleerly with their natural properties & conditions, that the proportiō in y^e poynt may be like, and one to be the true Image and similitude of the other. But surely more grosse ignorance or wilfull impiety then you haue shewed in this matter, hath not lightly bene scene or red of.

Not.

And where you say, that I by ouersight, or the Printer by negligence, haue left out a (not,) if I should haue put in that (not) of myne owne head, contrarie to the originall in Greeke, and to all the translatours in Latine, and the translation of Master Peter Martyr also, I should haue bene as farre ouerseene as you bee, whiche as it seemeth of purpose confound and corrupt, you care not whether any Authours wordes, or their meanyng.

And as for my forked Dilemma, you shall neuer be able to aunswer ther to, but the more you trauiayle therein, the more you shall entangle your selfe. For eyther you must graunt (as vnwilling as you be) that the nature and substance of bread and wine remayne after the consecration, or els that the nature and substance of Christes humanity and diuinitie remayne not after his incarnation, wherein erred not onely Eutiches (whome you say I should haue put for Nestorius) but also Martin, Ebiōn, Valentinus, Nestorius, and other as in my booke I haue declared.

And one thing is principally to be noted in your answere to Theodorēt how you can sophisticate and falsify all mens sayinges, be they neuer so playne. For where betweene me and the Papistes the matter here in contention is this, whether the bread and wine remayne in their proper nature and substance or no. I saying that they remayne, and the Papistes saying that they remayne not, the Issue being in this poynt whether they remayne, or remayne not, I bring for me Chrysostome (who sayth, the nature of bread remaineth:) I bring Gelasius, (who sayth, that there ceaseth not the substance or nature of bread and wine) I bring this Theodorēt, whose wordes be these: The bread and wine after consecration lose not their proper nature, but keepe their former substances, forme and figure. Now how can any man deuise to speake the truth in more playne wordes than these be? For they say the very same wordes that I say. And yet bicause the truth is not liked, here must be deuised a crafty Lawyers glose, of them that neuer sought other, but to calumniat the truth, and must be sayd (agaynst all learning, reason and speech) that substance is taken for the visible and palpable qualities or accidents: well yet then you confesse that those olde auncient Authours agree with me in wordes, and say as I do, that the bread and wine be not transubstantiated, but remayne in their former substance: And then the issue playnly passeth with me by the testimony of these three witnesses, vntill such tyme as you can proue that these authours spake one thing, and ment an other, and that qualities and accidents be substances. And if you vnderstoode whereunto the argument of Theodorēt and Gelasius tendeth, you would not say that they spake agaynst the Eutiches, any more then they do agaynst the Nestorians. For if the bread and wine remayne not (as you say) but be
swallowed

swallowed by of the body and blood of Christ, then likewise in the principall mystery, eyther the deity must be swallowed by of the humanity, or the humanity of the deity. The contrary wherof is not onely agaynst the Eutichians, but also agaynst the Nestorians, Martinistes, and all other that denied any of his two natures to remayne perfectly in Christ.

And where as you with all the route of the Papistes, both priuately and openly report me to be vnlearned and ignorant, bycause you would therby impayre my credite in this weighty matter of our fayth, my knowledge is not any whit the lesse, bicause the Papistes say it is nothing, nor yours any deale the more, bicause the Papistes do say, that you onely be learned, whome for any thing that euer I could perceauie in you, I haue found more full of wordes and talke then of learning. And yet the note of ignorance, I nothing passe of, if therby the truth and Gods glory should not be hindered.

Now after the reproofe of your doctrine of Transubstantiation, by all the old writers of Christes church, I write in my booke after this maner.

Now forasmuch as it is proued sufficiently (as well by the holy Scripture, as by naturall operation, by naturall reason, by all our senses, and by the most olde and best learned authors, and holy martirs of Christes church,) that the substance of bread and wine do remayne, and be receaued of faythfull people in the blessed Sacrament, or supper of the Lord: It is a thing worthy to be considered and well wayed, what moued the Schoole authors of late yeares to defend the contrary opinion, not onely so far from all experience of our senses, and so farre from all reason, but also cleane contrary to the olde church of Christ, and to Godes most holy word. Surely nothing moued them ther-to so much, as did the vayne fayth which they had in the church and sea of Rome.

For Ioannes Scotus, otherwise called Duns, (the subtillest of all the schoole authors) intreating of this matter of Transubstantiation, sheweth playnly the cause therof. For (sayth he) *the wordes of the Scripture might be expounded more easely, and more playnly without Transubstantiation*, but the church did choosethis sense, (which is more hard, being moued therto (as it seemeth) chiefly, bicause that of the Sacramentes men ought to hold, as the holy church of Rome holdeth: But it holdeth, that bread is transubstantiate or turned into the body, and wine into the blood, as it is shewed *De summa Trinitate & fide Catholica. Firmiter credimus.*

And Gabriell also (who of all other wrote most largely vpon the Canon of the Masse) sayth thus. It is to be noted, that although it be taught in the scripture, that the body of Christ is truely contained and receaued of christen people vnder the kindes of bread & wine, yet how the body of Christ is there, whether by conuersion of any thing into it, or without conuersion the body is there with the bread, both the substance and accidence of bread remayning there still, *it is not found expressed in the Bible. Yet forasmuch as of the sacraments men must hold as the holy church of Rome holdeth*, as it is written *De hereticis, Ad abolendum*. And that church holdeth and hath determined, that the bread is transubstantiated into the body of Christ, and the wine into his blood, *Therefore is this opinion receaued of all them that be catholike*, that the substance of bread remayneth not, but really and truely is tourned, transubstantiated and changed, into

Chap. 6.

Transubstantiation came from Rome.

Scotus super 4. sen. distinct. 11.

Gabriel, super Canonē missæ lect. 40.

Chap. 7.

into the substance of the body of Christ.

Thus you haue heard the cause, wherefore this opinion of Transubstantiation at this present is holden and defended among christen people, that is to say, bicause the church of Rome hath so determined, although the contrary, by the Papistes owne confession, appeare to be more easy, more true, and more according to the Scripture.

But bicause our english papistes (who speake more grossely herein then the Pope himselte, affirming that the naturall body of Christ is naturally in the bread and wine) can not, nor dare not ground their sayth, concerning transubstantiation, vpon the church of Rome: which although in name it be called most holy, yet in deede it is the most stinking dongehill of all wickednes that is vnder heauen, and the very sinagoge of the deuill, which whosoouer followeth, can not but stumble, and fall into a pit ful of erreours. Bicause I say the English papistes dare not now stablish their sayth vpon that foundation of Rome, therfore they seeke Figge leaues, that is to say, vayne reasons, gathered of their owne braynes and authorities, wrested from the intent and minde of the authors, wherwith to couer and hide their shamefull erreours. Wherefore I thought it good somewhat to trauayle herein, to take away those figge leaues, that their shamefull erreours may playnly to euery man appeare.

Chap. 8.

The first reason
of the Papistes
to proue their
Transubstanti-
ation.

Math. 26.

Mar. 14.

Luc. 22.

The answer.

The greatest reason and of most importance, and of such strength (as they thinke) or at the least as they pretend, that all the world can not answer thereto, is this: Our sauour Christ, taking the bread, brake it, and gaue it to his disciples, saying: *This is my body*. Now (say they) as sone as Christ had spoken these wordes, the bread was straight way altered and changed, and the substance therof was conuerted into the substance of his precious body.

But what christen eares canne patiently heare this doctrine, that Christ is euery day made a new, and made of an other substance, than he was made of in his mothers wombe? For where as at his incarnation he was made of the nature and substance of his blessed mother, now (by these papistes opinion) he is made euery day of the nature and substance of bread and wine, which (as they say) be turned into the substance, of his body and bloud. O what a meruaylous Metamorphosis and abhominable heresie is this? to say, that Christ is dayly made a new, and of a new matter? wherof it followeth necessarily, that they make vs euery day a new Christ, and not the same that was borne of the virgine Mary, nor that was crucified vpon the crosse, and that it was not the same Christ that was eaten in the supper, which was borne and crucified, as it shall be playnly proued by these arguments folowing.

First thus: If Christes body that was crucified was not made of bread, but the body that was eaten in the supper was made of bread, (as the papistes say) than Christes body that was eaten in the supper was not the same that was crucified. For if they were all one body, than it must needes follow, that either Christes body that was eaten was not made of bread, or els that his body that was crucified was made of bread.

And in like manner it followeth: If the body of Christ in the Sacrament, be made of the substance of bread and wine, and the same body was conceaued in the Virgines wombe, than the body of Christ in the Virgines wombe was made of bread and wine.

Or els turne the argument thus: The body of Christ in the Virgines wombe was not made of bread and wine, but this body of Christ in the Sacrament

erament is made of bread and wine, than this body of Christ is, not the same that was conceaued in the virgines wombe.

An other argument. Christ that was borne in the Virgines wombe, as concerning his body, was made of none other substance, but of the substance of his blessed mother, but Christ in the Sacrament is made of an other substance, and so it followeth, that he is an other Christ.

And so the Antichrist of Rome, the chiefe author of all idolatrie, would bring faythfull christen people from the true worshipping of Christ that was made and borne of the blessed virgine Mary, through the operation of the holy ghost, and suffered for vs vpon the crosse, to worship an other Christ made of bread and wine through the consecration of Popish priestes, which make themselues the makers of God. For (say they) the priest by the wordes of consecration maketh that thing which is eaten and dronken in the Lordes supper, and that (say they) is Christ himselfe both God and man, and so they take vpon them to make both God and man.

But let all true worshipers worship one God, one Christ, once corporally made, of one onely corporall substance, that is to say, of the blessed virgin Mary, that once dyed, and rose once agayne, once assended into heauen, and there sitteth and shall sit at the right hand of his father euermore, although spirituallly he be euery day amongst vs, and who so euer come together in his name, he is in the middest among them. And he is the spirituall pasture and food of our soules, as meat and drinke is of our bodyes, which he signifieth vnto vs by the institution of his most holy supper in the bread and wine, declaring that as the bread and wine corporally comfort and feed our bodyes, so doth he with his flesh and bloud spirituallly comfort and feed our soules.

And now may be easely answered the Papistes argument wherof they do so much boast, For bragge they neuer so much of their conuersion of bread and wine into the body and bloud of Christ, yet that conuersion is spirituall, and putteth not away the corporall presence of the materiall bread and wine. But for as much as the same is a most holy sacrament of our spirituall nourishment (which we haue by the body and bloud of our sauour Christ) there must needs remayne the sensible element, that is to say, bread and wine, without the which there can be no sacrament.

The answer more directly.

As in our spirituall regeneration there can be no sacrament of baptisme, if there be no water. For as baptisme is no perfect sacrament of spirituall regeneration, without there be aswell the element of water, as the holy ghost, spirituallly regenerating the person that is baptised (which is signified by the sayd water) euen so the supper of the Lord can be no perfect Sacrament of spirituall food, except there be as well bread and wine, as the body and bloud of our sauour Christ, spirituallly feeding vs, which by the sayd bread and wine is signified.

And how so euer the body and bloud of our Sauour Christ be there present, they may as well be present there with the substance of bread and wine, as with the accidents of the same, as the scholeauthors, do confesse themselves, and it shall be well proued if the aduersaries will deny it. Thus you see the strongest argument of the Papistes answered vnto, and the chiefe foundation wherupon they buyld their error of Transubstantiation, vtterly subuerted and ouerthrowen.

Wherein this author not seeing how little he hath done, concludeth yet as constantly as though he had throwen all downe afoze him, intending to shew that the doctrine of Transubstantiation dependeth onely of authoritie, which is not so, bling the sayings of Duns and Gabziell (as he reporteth them) for his purpose, bicause they (as he sayth) boast themselves what they could doe, if the determination of the counsaile were not, and thus every idle speech may haue estimation with this author agaynst the receaued truth. And from this poynt of the matter, the author of this booke maketh a passage with a litle sport at them, he sanlieth or liketh to call so English Papistes by the way to enterprize to answer all such as he supposeth reasons for Transubstantiation and authorities also.

Read Smith.
fol 91. 3c.

First he findeth himselfe mirth in diuising as he calleth them the Papistes, to say y Christ is made a new, which sanlie if it were so, is agaynst the reall presence as well as transubstantiation. In which wordes bicause every wise reader may see how this author playeth: I will say no moze but this, Christ is not made a new, nor made of the substance of bread, as of a matter, and that to be the Catholique doctrine, this author if he be right named, knoweth well enough, and yet spendeth two leaues in it.

Caunterbury.

When I haue proued most evidently, as well by the testimony of the scripture, as by the consent of the olde authors of Christes church both greekes and Latines, from the beginning continually from tyme to tyme, that transubstantiation is agaynst gods most holy word, agaynst the olde church of Christ, agaynst all experience of our senses, agaynst all reason, and agaynst the doctrine of all ages (vntill the Bishops of Rome deuised the contrary) therfore. I conclude that the sayd doctrine of Transubstantiation may iustely be called the Romish or papisticall doctrine. And where I haue shewed further, that the chiefe pillers of the papisticall doctrine, as Duns, Gabziell, Durand, with other do acknowledge, that if it had not bene for the determination of the church of Rome, they would haue thought other wise (which is a most certayne argument, that this doctrine of Transubstantiation came from Rome, and therfore is worthely called a papisticall doctrine) all this must be answered with these wordes (as this author reporteth) and Duns and Gabziell boast what they could do) wheras neither Duns nor any of the other, eyther bragge or boast, but playnly and franckely declare what they thinke. And if I report then other wise then they say, reproue me therfore, and tell me wherin. But these be but shiftes to shake of the matter that you cannot answer vnto. Therfore vntill you haue made me a moze full and direct answer, I am moze confirmed in my assertion, to call transubstantiation a papisticall doctrine, then I was before.

But here you put me in remembrance of an ignorant reader, whose scholler I was in Cambridge almost forty yeares passed, who when he came to any hard chapiter, which he well vnderstoode not, he would find some preaty toy to shift it of, and to scip ouer vnto an other chapiter which he could better skill of. The same is a common practise of you through out your whole booke, that when any thing in my booke presseth you so sore that you cannot answer it, then finely with some mery iest, or vnsemely taunt you passe it ouer, and go to some other thing, that you perswade your selfe, you can better answer, which sleight you vse here in ii. matters together, the one is where I proue the doctrine of Transubstantiation to come from Rome, the other is, that of your sayd doctrine of Transubstantiation

substantiation it followeth, that Christ every day is made a new and of a new matter. In which ii. matters you craftely slide away from myne arguments, and answere not to one of them. Wherefore I referre to the iudgement of the indifferent reader, whither you ought not to be taken for conuincid in these ii. poyntes, untill such tyme as you haue made a full answere to my protes and arguments.

For where you say that Christ is not made of the substance of bread as of a matter, this is but a slippery euasion. For if Christ be made of bread, eyther he is made of the matter of bread, or of the forme therof. But the fourme say you remayneth, and is not turned into Christes body. Therefore if Christ be made of bread you must needes graunt that he is made of the matter of bread. Now for the answere to the second reason of the Papistes my booke hath thus.

An other reason haue they oflike strength. If the bread should remaine (say they) than should follow many absurdities, and chiefly, that Christ hath taken the nature of bread, as he tooke the nature of man, and so ioyned it to his substance. And than as we haue God verely incarnate for our redemption, so should we haue him Impanate. Chap. 9.
The second argument for transubstantiation.

Thou maist consider good reader, that the rest of their reasons be very weake and feeble, when these be the chiefe and strongest. Truth it is in deede, that Christ should haue bene impanate, if he had ioyned the bread vnto his substance in vnity of person, that is to say, if he had ioyned the bread vnto him in such sort, that he had made the bread one person with himselfe. But for as much as he is ioyned to the bread but sacramentally, there followeth no Impanation therof, no more than the holy Ghost is Inaquate, that is to say, made water, being sacramentally ioyned to the water in baptisme. Nor he was not made a doue, when he tooke vpon him the forme of a doue, to signifie that he, whome S. Ihon did baptise, was very Christ. The answer.
Math. 3.
Mark. 1.
Luc. 3.

But rather of the error of the Papistes them selues (as one error draweth an other after it) should follow the great absurdite which they speake vpon, that is to say, that Christ should be Impanate and Inuinate. For if Christ doe vse the bread in such wise, that he doth not adnihilate and make nothing of it (as the Papistes say) but maketh of it his owne body, than is the bread ioyned to his body in a greater vnity, than is his humanity to his Godhead. For his Godhead is adioyned vnto his humanity in vnity of person, and not of nature. But our Sauour Christ by their saying adioyneth bread vnto his body in vntie both of nature and person. So that the bread and the body of Christ be but one thing, both in nature and person. And so is there a more entier vnion betwene Christ and bread, than betwene his Godhead and manhod, or betwene his soule and his body. And thus these arguments of the Papistes, returne (like riuited nayles) vpon their owne heades.

Winchester.

The solution to the second reason is almost as sonbly handled, alluding from Impanation to Inaquate, although it was neuer sayd in scripture, This water is the holy ghost, but in baptisme to be water and the holy Ghost also. And of the doue is not sayd, This is the holy Ghost, but the holy Ghost descended as in the resemblance of a doue. The substance of bread is not adnihilate, because Gods worke is not adnihilation, who geueth all being: and adnihilation is a defection of the creature from God, and yet Christes body is not augmented by the substance of bread, in which body it endeth by

Eg. ii.

conuerſion

conversion (as in the better) without adnihilation, which is a changing by miracle. And when this Authoꝝ knoweth this, oꝝ should haue knowen it, oꝝ hath forgotten it, he writeth like one that were ignorant, and had read nothing in the matter, as it were to make himselfe popular, to ioyne himselfe in ignorance with the rude vnlearned people.

Caunterbury.

AS for my solution to the second reasoꝝ it is able to stand agaynst your confutation therof, and to ouerthrow it quite. For no more is Christ in the bread and wine, in the Lordes supper, then the holy Ghost is in the water of baptisme. And therefore if the holy Ghost be not inaquate, no more is Christ impanate. And when the scripture sayth, Upon whome soeuer thou shalt see the Ghost coming downe: And also when S. Iohn sayd, I saw the holy Ghost come downe like a doue: Did he see any thing but the doue? And yet that which he sawe, the scripture there, as well by the voyce of God, as by the wordes of S. Iohn, calleth the holy Ghost. Wherefore the scripture calleth the doue the holy Ghost. For the speech was as much to say, as this which I see come downe, is the holy Ghost. and yet was that y^e doue, which he saw. And that the doue which he saw was the holy ghost, was as true a speech, as we, looking vpon the bread which we see, do say, This is the body of Christ. And yet as that speech meaneth not that the holy Ghost is made a doue, so this speech meaneth not that the body of Christ is impanate, No more then these wordes of Christ spoken vnto his mother Mary, and to S. Iohn, loe thy sonne. And loe thy mother, meane not that Iohn was made Christ, noꝝ that Mary his mother, was made Iohns naturall mother.

But of your saying it followeth, that the bread is humanate oꝝ incarnate. For if these wordes of Christ, This is my body, meane as you say, that bread is made Christes flesh, then as *Verbum caro factum est*, The word was made flesh, concludeth, that Christ was incarnate: So *Panis caro factus est*. The bread is made flesh, concludeth that the bread is incarnate, seing (as you say) it is not adnihilate.

But of adnihilation you write so strangely, that it seemeth you haue written what you dreamed in your slepe, rather then what you learned of any authoꝝ catholike oꝝ infidele. For who euer heard that adnihilation could be wrought but by the onely power of God? For the gentill philosophers write according to the nature, that *Sicut ex nihilo nihil fit, Ita nihil in nihilum redigitur*. As nothing can be made of nought, so nothing can be tourned into nought: So that as it is the worke of God onely, to make of nought, so it can be but onely his worke also, to turne thinges into nought. And what man beeing neuer so rude oꝝ popular, hauing any discretion at all, would define adnihilation (as you do) that a defection of a creature from God, should be adnihilatio and tourning into nothing? For so should all the angels that fell from God be adnihilate, and so should likewise all apostatale, and all other that by sinne relinquish the army of God, and follow his aduersary the deuill, and all Papistes, that abandoning Christ (as Judas did) runne to Antechrist, to whome it were better to be adnihilate, oꝝ neuer to be borne, then eternally to remayne in gods indignation. Now followeth the last reason.

Yet a third reason they haue, which they gather out of the sixt of Iohn, where

Ihon. 1.

Ihon. 19.

Ihon. 1.

Adnihilation.

Math. 26.

Chap. 10.

where Christ sayth; I am liuely bread, which came from heauen: If any man eate of this bread, he shall liue for euer. And the bread which I will geue is my flesh, which I will geue for the life of the world.

The third reason.
Ihon, 6.

Then reason they after this fashion. If the bread which Christ gaue, be his flesh, than it can not also be materiall bread, and so it must needes follow, that the materiall bread is gone, and that none other substance remayneth, but the flesh of Christ onely.

To this is soone made answer, that Christ in that place of Ihon, spake not of the materiall and sacramentall bread, nor of the sacramentall eating (for that was spoken two or three yeares before the sacrament was first ordayned) but he spake of spirituall bread (many times repeating, I am the bread of life, which came from heauen) and of spirituall eating by fayth, after which sorte, he was at the same present tyme eaten of as many as beleued on him, although the sacrament was not at that tyme made and instituted. And therefore he sayd: Your fathers did eate Manna in the desert, and dyed, but he that eateth this bread shall liue for euer. Therefore this place of S. Ihon can in no wise be vnderstande of the sacramentall bread, which neither came from heauen, neither giueth life to all that eate. Nor of such bread Christ could haue then presently sayd, This is my flesh, except they will say, that Christ did than consecrate so many yeares before the institution of his holy Supper.

The answer.

Ihon, 6.

Ihon, 6.

Winchester.

A third reason this author frameth himselfe, wherby to take occasion to affirme how the vi. chapiter of S. Ihon shoulde not appertayne to the sacramentall manducation the contrary wherof appeareth aswell by the wordes of Christ in that vi. chapiter, saying, I will geue, not I doe giue, which promise was fulfilled in the supper, as also by the catholique writers and specially by Cirill, and therfore I will not further strue with this author in that matter, but see how he can assoyle the authorities wherunto he entreth with great confidence.

Caunterbury.

The third reason I framed not my selfe (as you say I did) but had it ready framed out of your owne shoppe in your booke of the Diuels sophistry. And as for the vi. chapiter of Ihon, I haue sufficiently shewed my mind therin in my answer to Doctor Smithes p̄face, which shall suffice also for answer to you in this place.

And as for Cirill is clearly agaynst you, who declareth that when Christ sayd, I will geue my flesh for the life of the world, he fulfilled not that promise in his supper, but in the crosse. For if Christ had geuen to vs life in his supper, what should he haue needed after to dye for the same purpose? The wordes of Cirill be these vpon the wordes of Christ *Panis quem ego dabo, caro mea est quam ego dabo pro mundi vita. Morior (inquit) pro omnibus, ut per me ipsum omnes viuificent, & caro mea omnium redemptio fiat, morietur enim mors morte mea.* which wordes meane thus much in English. I will dye for all, that by my death I may geue life to all, and that my flesh may be the redemption of all, for death shall dye by my death. Thus expoundeth Cirill the wordes of Christ, that when he sayd: I will geue, he did not fulfill that promise in his supper, but in the crosse, giuing vs life by his death not by eating and drinking of him in his supper, as you most ignorantly

Cirill.
Ihon, 6.

rantly say. And yet all men may iudge, how much I beare with you, when I call it but ignorance. Now followeth myne answer to the authors wrested by the papistes.

Cap 11.
Authors wrested by the Papistes for their transubstantiation.

Now that I haue made a full direct and playne answer to the vayne reasons and cauilations of the Papists, order requireth to make likewise answer vnto their sophisticall allegations and wresting of authors vnto their phantastickall purposes. There be chiefly three places, which at the first shew, seeme much to make for their intent, but when they shall be throughly wayed, they make nothing for them at all.

Cyprianns de cena nomini.

The first is a place of Ciprian, in his sermon of the Lords supper, where he sayth, as is alledged in the Detection of the deuils Sophistry.

" This bread which our Lord gaue to his disciples, changed in Nature but not in outward forme, is by the omnipotency of gods word, made flesh.

The answer.

Here the Papists sticke tooth and nayle to these wordes, *Changed in nature*, Ergo say they, the nature of the bread is changed. Here is one chiefe poynt of the diuels sophistry vsed, who in the allegation of Scripture vseth euer eyther to adde therto, or to take away from it, or to alter the sence therof. And so haue they in this author left out those wordes, which would open playnly all the whole matter. For next the wordes, which be here before of them recited, do follow these wordes. As in the person of Christ the humanity was seene, and the diuinity was hid, euen so did the diuinity ineffably put it selfe into the visible sacrament. Which wordes of Ciprian do manifestly shew, that the sacrament doth still remayne with the diuinity: and that sacramentally the diuinity is poured into the bread and wine, the same bread & wine still remaying: like as the same diuinity by vnity of person was in the humanity of Christ, the same humanity still remaying with the diuinite.

And yet the bread is changed, not in shape nor substance, but in nature, (as Ciprian truly sayth) not meaning that the naturall substance of bread is cleane gone, but that by Gods word, there is added therto an other higher propertie, nature and condition, farre passing the nature and condition of common bread, that is to say, that the bread doth shew vnto vs, (as the same Ciprian sayth) that we be partakers of the spirite of God, and most purely ioyned vnto Christ, and spirituallly fead with his flesh and bloud, so that now the sayde mysticall bread is both a corporall food for the body, and a spirituall foode for the soule.

And likewise is the nature of the water changed in baptisme, for as much as beside his common nature (which is to wash and make cleane the body) it declareth vnto vs that our soules be also washed and made cleane by the holy ghost: And thus is answered the chiefe authoritie of the doctours, which the Papists take for the principall defence of their error. But for further declaration of S. Ciprians mind herein, reade the place of him before recited, fol. 320.

Winchester.

Cyprianns.

First in Ciprian who speaketh playnly in the matter, this author findeth a fault, that he is not wholly alleadged wherupon this author brought in the sentence following not necessary to be reherfed, for the matter of Transubstantiation, and handsome to be reherfed, for the ouerthrowe of the rest of this authors new catholique sayth, and whether that now shall be added was materiall in the matter of Transubstantiation, I require the Iudgement of thee (O reader).

The first wordes of Ciprian be these, This bread which our Lord gaue to his disciples

ples changed in nature, but not in outward forme, is by the omnipotencye of gods word made flesh. These be Cipzians wordes, and then follow these, As in the persone of Christ the humanity was seene and the diuinity hidden, euen so the diuinite ineffably infused it selfe into the visible Sacrament, Thus sayth Cipzian as I can English him to expresse the word (*Infundir*) by (Latin English) not liking the English word shed, because in our English tongue it resembleth spilling & euacuation of the whole, and much lesse I can agree to vse the word powring, although (*Infundo*) in Latine, may in the vse of earthly thinges signifie so, because powring noteth a successiue working, whereas gods worke is in an instant and so; that respect neuer shedding, But this autho; had a fante to vse the sound of the word powring, to serue in steede of an argumēt to improue Transubstantiation, meaning the hearer o; reader in the conceauing of the sence of Cipzian thus termed, shoulde fante the bread in the visible Sacrament, to be like a soppe wherupon liquo; were colored, which is a kind of depauration, as thou reader by consideration of Cipzians wordes and meaning mayst perceauē, which Cipzian; hauing shewed how the bread is made flesh by the omnipotency of gods word, and made by change: Then because this mystery of the Sacrament, in consideration of the two natures, celestially and earthly, resembleth the principall mystery of Christes person s. Cipzian sayth in sence, that as in the person of Christ the humanity was seene, and the diuinity hidden, so likewise in this Sacrament visible is also the diuine nature hidden. This is the sence where for declaration of the worke of God presenting his diuine nature, there is vsed the verbe (*Infundir*) in Latine, by which word the motion of the diuine nature is spoken of in scriptures, not because it is a liquid substance to be poured, as the autho; of this booke englisheth it signifying a successiue operation; but rather as a word if we should scan it as this autho; would, signifying the continuance of the terme from whence, to the terme wherunto, without leauing the one, by motion to the other: so; there is in the godly nature no locall motion, and therefore we say, Christ not leauing his father, descended from heauen, and being in earth was also in heauen, which infusion in some parte resembleth, but mans wordes can not expresse Gods diuine operations. To the purpose, the first wordes of Cipzian shew the maner of the constitution of this Sacrament to be by mutation of the earthly creatures into the body and blood of Christ. And than by the wordes following sheweth the truth of the substance of the Sacrament, to the intent we might vse our repayre to it, and frame our deuotion according to the dignitie of it, esteeming as s. Paule sayth, our Lordes body. For the more euident declaration wherof s. Cipzian by example of the mystery in Christes person, sheweth Christes humanity and diuinity present in the visible Sacrament, of which diuinity there is speciall mention agaynst such, which fanted the flesh of Christ to be geuen, to be eaten: as diuided from the diuine nature, which was the heresy of the Nestorians, and such other, denying therby the persite vnyty of the two natures in Christ, which the holy Synode of Ephesus did specially condemne, as other fathers in their writings did specially p;enet with distinct writing agaynst that error. And therefore s. Cipzian not content to shew the presence of Christes flesh by mutation of the bread, both after make speciall mention of Christes diuinity, not concerning that he had sayd before, but further opening it. And so vtterly condemneth the teaching of the autho; of this booke, touching the presence of Christ to be onely figuratiuely. Cipzian sayth, that in the Sacrament is the truth and then there is present the true flesh of Christ, and the Godhead truly, which deuotion should knowlege. And as for Transubstantiation according to the first wordes of s. Cipzian, the bread is changed not in forme, but in nature, which is not in the properties of nature, nor in the operation of nature, neither in quantity o; quality of nature, and therefore in the inward nature, which is properly substance. This is the playne direct vnderstanding, not by way of addition, as this autho; of his imagination deuisseth, who vseth the word Spirituall, as a stop and opposition to the catholique teaching, which is not so, and clearly without learning compareth with this Sacrament the water of Baptisme, of which we reade not written that it is changed, as we reade of the bread, and therefore the resemblance of water in Baptisme, is vsed onely to blynde the rude reader, and serueth for a shift

of talke so winde out of that matter that can not be answered, and as euill debtors shake of their creditours with a bye communication, so this authoꝝ conueyeth himsele away at a backe doze by water, not doing first as he promised to answer, so as he would auoyd Ciprian directly by land.

Caunterbury.

Where in my former booke I found a fault in the allegation of Ciprian it was in deede no little fault, to alleadge those wordes that speake of the change of bread, and to leaue out the example most necessary to be rehersed, which should declare how it was changed, which change is not by Transubstantiation (as the example sheweth) but as it is in the person of Christ, whose humanity was not transubstantiate, although it was inseparably annexed vnto the deity.

And the wordes following do not once touch the reall and corporal presence of Christes flesh in the bread, so farre it is from the ouerthrowing of the true catholike sayth by me taught. But Ciprian in that place quite and cleane ouerthroweth, as well your reall presence, as your imagined transubstantiation, as hereafter by Gods grace shall be declared. But first it semeth to me a strange thing, that such a learned man as you take your selfe to be in the tongues, can not English this verbe *Infundo*, where as euery Gramarian can tell the signification of *Fundo*, *Effundo*, and *Infundo*. But it semeth you haue so deinty a stomacke, that you can brooke no meat, but of your owne dressing, though it be neuer so well dressed of other, yea you had rather eate it rawe, then to take it of an other mans dressing. And so much misliketh you all thinges that other men doe, that you be ready to vomite at it.

Infudir.
Smyth bleseth
the word pouring.

Pouring.

No English can please you to this word (*Infundo*) but Latine English (as you call it) and that is such English as no English man can vnderstand, nor Latine man neither, but onely in that sense that I haue englished it. And I pray thee gentill reader, consider the great weighty cause, why no English can please in this place, and thou shalt finde it nothing els but ignorance, eyther of the speach or of God. *Powring* (sayth he) maketh a successiue working, So doth infusion say I, and therfore in that respect as vnfitte a terme as *Powring*. But Gods worke (sayth he) is in an instant. So is his powring (say I) and all that he doth, euen as well as his infusion. All mans workes be done in succession of tyme (for a carpenter can not build a house in a day) but God in one moment could make both heauen and earth. So that God worketh without delay of tyme such thinges as in vs require leasure and tyme. And yet God hath tempered his speach so to vs in holy scripture, that he speaketh of himselfe in such wordes, as be vsuall to vs, or els could we speake here and learne nothing of God. And therfore whether we say infusion or pouring, all is one thing, and one reason. For in vs they be done by little and little, but God worketh the same sodenly in one moment.

And yet if you had well considered the matter, you should not haue found the sacraments of God like soppes, wherin licour is poured, but you should haue found (pouring) an apt word to expresse the abundance of gods working by his grace in the ministracion of his holy sacraments. For when there cometh a small rayne then we say, it droppeth, or there is a few droppes: but when there cometh a great multitude of rayne together

for the great abundance of it, we vse in common speech to say, it poureth downe, So that this word (pouring) is a very apt word to expresse the multitude of Gods mercies and the plentifulnes of his grace poured into them, whome he loued, declared and exhibited by his wordes and sacraments. And howsoeuer you be disposed by iesting and scoffing to mocke out all thinges (as your disposition hath bene euer giuen to reprehend thinges that were well) yet the indifferent reader may iudge by this one place, among many other, that you seeke rather an occasion to bable without cause, and with idle wordes to draw your booke out at length, then to seeke or teach any truth.

And if I should play and scosse in such a matter (as you doe) I might dally with the word of Infusion, as you do with þ word pouring. For as you reiect my word of pouring, bicause some fond reader might fantasie þ bread in the sacrament to be like a soppe, wherein licour were poured, by like reason may I reiect your English Latin of (infusing) bicause such a reader might fantasie therby, the bread to be like water, wherein the diuinity is stieped or infused. As infused rubarbe is called, when it is stieped certayne houres in stilled water or wine without seething, and so be roses and violets likewise infused, when they be stieped in warme water to make iulep therof. But as poticaries, phisitions, surgions and Alchymists vse wordes of Greeke, Arabike and other strange langwages, purposely therby to hide their sciences from the knowledge of others (so farre as they can) so do you in many partes of your booke deuise many strange termes, and strange phrases of speech, to obscure and darken therby the matter of the sacrament, and to make the same meete for the capacities of very few, which Christ ordayned to be vnderstanded and exercised of all men.

Infusion.

At the last (as you say) you come to your purpose, not to open the truth, but to hide it as much as you may, and to gather of Ciprians wordes your owne faining and not his meaning, who ment nothing lesse then cyther of any Transubstantiation, or of the corporall presence of Christ in the bread and wine.

And to set out Ciprians mynde in few wordes, he speaketh of the eating and not of the keeping of the bread, which when it is vled in the Lordes holy supper, it is not onely a corporal meate to nourish the body, but an heauenly meate to nourish the soules of the worthy receauours, the diuine maiesty inuisibly being present, and by a spirituall transition and change, vnitng vs vnto Christ, feeding vs spirituallly with his flesh and bloud vnto eternall life, as the bread being conuerted into the nature of our bodies fedeth the same in this mortall life.

Ciprians meaning.

And that this is the mynd of S. Ciprian, is euident aswell by the wordes that go before, as by the wordes following, the sentence by you alleadged. For a little before Ciprian writeth thus. There is geuen to vs the foode of immortall life differing from common meates, which reteineth the forme of corporall substance, and yet proueth Gods power to be present by inuisible effect. And agayne after he sayth, This common bread after it is changed into flesh and bloud, procureth life and increase to our bodies. And therfore the weakenes of our fayth, being holped by the customable effect of thinges is taught by a sensible argument, that in

Eg.v.

the

"the inuisible sacraments is the effect of euerlasting life, and that we be
 "made one by a Transition or change, not so much corporall as spi-
 "rituall. For he is made both bread, flesh and blood, meate, substance, and
 "life, to his church (which he calleth his body) making it to be partaker of
 "him. Note well these wordes (good reader) and thou shalt well perceaue,
 that Ciprian speaketh not of the bread kept and reserued, but as it is a spi-
 rituall nourishment receaued in the Lordes Supper, and as it is frute-
 fully broken and eaten in the remembrance of Christes death, and to them
 that so eat it, Ciprian calleth it the foode of immortall life. And therfore
 when he sayth that in the inuisible sacrament is the effect of euerlasting
 life, he vnderstandeth of them that worthely receaue the sacrament: for
 to the bread and wine pertayneth not eternall life. Neuertheles the visibill
 sacrament teacheth vs, that by a spirituall change we be vnited to Chri-
 stes flesh and blood, (who is the meate and sustenance of his church) and
 that we be made partakers of the life euerlasting by the power of God,
 who by his effectuall working is present with vs, and worketh with his
 Sacraments.

And here is agayn to be noted, that Ciprian in this place speaketh of
 no reall presence of Christes humanitie, but of an effectuall presence of his
 diuine maiestie, and yet the breade (sayth he) is a foode and nourishment
 of the body. And thus Ciprian proueth nothing agaynst my sayinges, nei-
 ther of the reall presence of Christes flesh and blood, nor of Transubstan-
 tiation of bread and wine.

Spirituall.

And where you be offended with this word (spirituall) it is not my de-
 uise but vsed of S. Ciprian him selfe, not past. vi. or vii. lines, before the
 wordes by you cited, where he declareth the spirituall mutation or tran-
 sition in the Sacraments. And of the change in the sacrament of baptis-
 me, as well as in the sacrament of the body and blood of Christ, speaketh
 not onely this author, but also Nazianzen, Emisene, Chrysostome, Am-
 brose, with all the famous auncient ecclesiasticall authors. And this wa-
 ter doth well, to delay your hotte wine, wherof you haue drunken so
 much, out of the cuppe of the great whoze of Babilon, that the true wine
 (representing to vs our whole redemption by the true blood of Christ) you
 haue clearly transubstantiate and taken away. Now followeth my
 answere vnto Chrysostome.

Chap. 11.

Chrysostomus.

An other authority they haue of S. Ihon Chrysostome, which they boast al-
 so to be inuincible. Chrysostome (say they) writeth thus in a certayne homily
De Eucharistia. *Doest thou see bread? Doest thou see wine? Do they auoyde beneth, as*
 "other meates do? *God forbid, thinke not so.* For as waxe (if it be put into the fire) it
 "is made like the fire no substāce remayneth, nothing is lefte here: so also thinke
 "thou that the misteries be consumed by the substance of the body.

The answer.

At these wordes of Chrysostome the Papists do triumph, as though they
 had won the field. Loe (say they) doth not Chrysostomus the great clerke say
 most playnly, that we see neither bread nor wine? but that (as waxe in the fier)
 they be consumed to nothing, so that no substance remayneth? But if they had
 reherfed no more, but the very next sentence that followeth in Chrysostome
 (which craftely and maliciously they leaue out) the meaning of S. Ihon Chri-
 sostome would easely haue appeared, and yet will make them blush, if they
 be not vtterly past shame. For after the foresayd wordes of Chrysostome, im-
 mediately

mediately follow these wordes.

Wherefore (sayth he) when ye come to these misteries, do not thinke, that you receaue by a man, the body of God, but that with tongues, you receaue fier by the angelles Seraphin. And straight after it followeth thus.

Thinke that the bloud of Saluation floweth out of the pure and godly side of Christ, and so comming to it, receaue it with pure lippes. Wherefore bretheren, I pray you and beseech you, let vs not be from the church, nor let vs not be occupied there with vayne communication, but let vs stand fearefull and trembling, casting downe our eies, lifting vp our mindes, mourning privately without speech, and reioysing in our hartes.

These wordes of Chrysostom do follow immediately, after the other words, which the Papistes before reherfed, Therefore if the Papistes will gather of the wordes by them recited, that there is neither bread nor wine in the sacrament, I may aswell gather of the wordes that follow, that there is neither priest nor Christes body.

For as in the former sentence, Chrysostome sayth, that we may not thinke that we see bread and wine: so in the second sentence he sayth, that we may not thinke that we receaue the body of Christ of the priestes handes. Wherefore if vpon the second sentence (as the Papists them selues will say) it cannot be truly gathered, that in the holy communion there is not the body of Christ ministred by the priest: then must they confesse also, that it cannot be well and truly gathered vpon the first sentence, that there is no bread nor wine.

But there be all these things together in the holy communion, Christ himselfe spiritually eaten and drunken, and nourishing the right beleuers: the bread and wine as a sacrament declaring the same: and the priest as a minister therof. Wherefore S. Iohn Chrysostome ment not absolutely, to deny that there is bread and wine or to deny vtterly the priest and the body of Christ to be there, but he vseth a speech which is no pure Negatiue, but a Negatiue by comparison.

Negatiue by comparison.

Which fashion of speech is commonly vsed, not onely in the Scripture, and among all good authors, but also in all manner of languages. For when two things be compared together, in the extolling of the more excellent, or abasing of the more vile, is many tymes vsed a Negatiue by comparison, which neuertheless is no pure Negatiue, but onely in the respect of the more excellent, or the more base.

As by example. When the people reiecting the prophet Samuell, desired to haue a king, almighty God sayd to Samuell: They haue not reiected thee, but me. Not meaning by this negatiue absolutely, that they had not reiected Samuell (in whose place they desired to haue a king) but by that one negatiue by comparison he vnderstood two affirmatiues, that is to say, that they had reiected Samuell, and not him alone, but also that they had chiefly reiect God. 1. Reg. 8.

And when the Prophet Dauid sayd in the persone of Christ: I am a worme and not a man: by this negatiue he denyed not vtterly, that Christ was a man, but the more vehemently to expresse the great humiliation of Christ, he sayd that he was not abased onely to the nature of man, but was brought so low, that he might rather be called a worme, then a man.

This maner of speech was familiar and vsuall to S. Paule, as when he sayd: It is not I that do it, but it is the sinne that dwelleth in me. And in an other place

1. Cor. 1.

“ place he sayth : Christ sent me not to baptise , but to preach the gospel . And

1. Cor. 1.

“ agayne he sayth : My speach and preaching was not in wordes of mans perswasion, but in manifest declaration of the spirite and power. And he sayth also :

1. Cor. 3.

“ Neither he that grafteth , nor he that watereth , is any thing , but God that giueth the increase . And he sayth moreouer : It is not I that liue , but Christ

Gala. 2.

“ liueth within me . And, God forbid, that I should reioyce in any thing , but in

Gala. 6.

“ the crosse of our Lord Iesu Christ . And further , VVe do not wraastle agaynst

Eph. 6.

“ flesh and blood , but agaynst the spirites of darkenes.

In all these sentences, and many other like , although they be negatiues, neuertheles S. Paule ment not, clearly to deny that he did that euill wherof he spake, or vtterly to say , that he was not sent to baptise (who in deede did baptise at certayne times , and was sent to do all thinges that pertayned to saluation) or that in his office of setting forth of Gods word he vsed no witty perswasions (which in deede he vsed most discretely) or that the grafter and waterer be nothing, (which be Gods creatures , made to his similitude , and without whose worke there should be no increase) or to say, that he was not aliue (who both liued, and ranne from countrey to countrey , to set forth Gods glory) or clearly to affirme , that he gloried and reioysed in no other thing , than in Christes crosse (who reioyced with all men that were in ioy, and sorowed with all that were in sorrow) or to deny vtterly , that we wraastle agaynst flesh and blood : (which cease not dayly to wraastle and warre agaynst our enemies, the world, the flesh, and the diuill.) In all these sentences S. Paule (as I sayd) ment not clearly to deny these thinges , which vndoubtedly were all true , but he ment that in comparison of other greater thinges, these smaller were not much to be esteemed, but that the greater thinges were the chief thinges to be considered . As that sinne committed by his infirmitie , was rather to be imputed to originall sinne or corruption of nature, which lay lurking within him, than to his owne will and consent . And that although he was sent to baptise yet he was chiefly sent to preach Gods word.

And that although he vsed wise and discret perswasions therin , yet the successe therof came principally of the power of God , and of the working of the holy spirite . And that although the grafter and waterer of the gardeyn be some thinges, and do not a little in their offices , yet it is God chiefly that giueth the increase . And that although he liued in [this world , yet his chiefe life, concerning God, was by Christ , whome he had liuing within him . And that although he gloried in many other thinges, ye in his owne infirmities, yet his greatest ioy was in the redemption by the crosse of Christ . And that although our spirite dayly fighteth agaynst our flesh , yet our chief and principall fight is agaynst our ghostly enemies , the subtil and puissant wicked spirites and diuels.

2. Cor. 11. 3. 12.

Gal. 5.

1. Pet. 3.

The same manner of speach vsed also S. Peter in his first epistle, saying, That the appaile of women should not be outwardly with brayded here , and setting on of gold , nor in putting on of gorgious apparayle , but that the inward man of the hart should be without corruption.

In which manner of speach he intended not vtterly to forbid all broyding of here, all gold and costly apparell to all women , (for euery one must be apparayled according to their condition, state and degree) but he ment hereby clerely to condemne all pride and excesse in apparayle , and to moue all women that they should study to decke their soules inwardly with all vertues, and not to be curious , outwardly to decke and adourne their bodyes with sumptuous

tuous

tuous apparayle. And our sauour Christ himselfe was full of such maner of speeches. Gather not vnto you (sayth he) treasure vpon earth, willing therby, rather to set our mindes vppon heauenly treasure, which euer indureth, than vppon earthly treasure, which by many sundry occasions perisheth and is taken away from vs. And yet worldly treasure must needs be had and possessed of some men, as the person, tyme, and occasion doth serue.

Math. 6.

Likewise he sayd: When you be brought before kinges and princes, thinke not what and how you shall answer. Not willing vs by this negatiue, that we should negligently and vnadvisedly answer we care not what, but that we should depend of our heuently father, trusting that by his holy spirite, he will sufficiently instruct vs of answer, rather then to trust of any answer to be deuised by our owne witte and study.

Math. 10.

And in the same maner he spake, when he sayd: It is not you that speake but it is the spirite of God that speaketh within you. For the spirite of God is he that principally putteth godly wordes into our mouthes, and yet neuer thelesse we do speake according to his mouing.

Math. 10.

And to be short, in all these sentences following, that is to say: A Call no man your father vpon earth: B Let no man call you lord or master: C Feare not them that kill the body. D I came not to send peace vpon earth. E It is not in me to set you at my right hand or left hand. F You shall not worship the father neyther in this mount nor in Ierusalem. G I take no wities at no man. H My doctrine is not mine. I I seeke not my glory.

Math. 23.
a. Math. 23.
b. Math. 10.
c. Math. 10.
d. Math. 10.
e. John. 4.
f. John. 5.
g. John. 7.
h. John. 8.

In all these negatiues, our sauour Christ spake not precisely and vterly to deny all the foresayd thinges, but in comparison of them to prefer other thinges, as to prefer our father and Lord in heauen, aboue any worldly father, lord or master in earth, and his feare aboue the feare of any creature, and his word and gospell aboue all worldly peace. Also to prefer spirituall and inward honoring of God in pure hart and mynd, aboue locall, corporall and outward honour, and that Christ preferred his fathers glory aboue his owne.

Now for as much as I haue declared at length, the nature and kind of these negatiue speeches (which be no pure negatiues but by comparison) it is easie hereby to make answer to S. Ihon Chrysostom, who vsed this phrase of speech most of any author. For his meaning in his foresayd Homily, was not that in the celebration of the Lordes supper is neyther bread nor wine, neither priest nor the body of Christ, (which the Papistes themselves must needs confesse) but his intent was to draw our mindes vpward to heauen, that we should not consider so much the bread, wine, and priest, as we should consider his diuinity and holy spirite giuen vnto vs to our eternall saluation.

And therefore in the same place he vseth so many tymes these wordes *Thinke and thinke not*, willing vs by these wordes, that we should not fixe our thoughts and myndes vpon the bread, wine, priest, nor Christes body: but to lift vp our hartes higher vnto his spirite and diuinity, without the which his body auayleth nothing, as he sayth himselfe: It is the spirite that giueth life, the flesh auayleth nothing.

John. 6.

And as the same Chrysostome in many places moueth vs, not to consider the water in baptisme, but rather to haue respect to the holy ghost, receaued in baptisme, and represented by the water: euen so doth he in this homily of the holy communion, moue vs to lift vp our myndes from all visible and corporall thinges to thinges inuisible and spirituall.

Gal. 3.

In so much that although Christ was but once crucified, yet would Chrysost. haue vs to thincke, that we see him dayly whipped and scourged before our eyes, and his body hanging vpon the Crosse, and the speare thrust into his side, and the most holy bloud to flow out of his side into our mouthes. After which manner S. Paule wrote to the Galathians, that Christ was paynted and crucified before their eyes.

Chrysostomus.

Therefore sayth Chrysostome in the same homily a litle before the place reherfed: What doest thou O man? diddest not thou promise to the priest which sayd: Lift vp your myndes and hartes, and thou diddest answer: We lift them vp vnto the Lord? Art not thou ashamed and afraid being at that same houre found a liar? A wonderfull thing. The table is set forth, furnished with Gods mysteries, the Lambe of God is offered for thee, the priest is carefull for thee, spirituall fier cometh out of that heauenly table, the angels Seraphin be there present, couering their faces with vi. winges. All the angelicall power with the priest be meanes and intercessors for thee, a spirituall fyre cometh downe from heauen, bloud in the cup is druncke out of the most pure side vnto thy purification. And art not thou ashamed, afraid and abashed, not endeuoring thy selfe to purchase Gods mercy? O man, doth not thyne owne conscience condemne thee? There be in the weeke 168. houres, and God asketh but one of them to be giuen wholly vnto him and thou consumest that in worldly busines, in trifling and talking, with what boldnes then shalt thou come to these holy mysteries? O corrupt conscience.

Hitherto I haue reherfed S. Ihon Chrysostomes wordes, which do shew how our myndes should be occupied at this holy table of our Lord, that is to say, withdrawn from the consideration of sensible thinges, vnto the contemplation of most heauenly and godly thinges. And thus is answered this place of Chrysostom, which the Papiests tooke for an insoluble, and a place that no man was able to answer. But for further declaration of Chrysostoms mynd in this matter read the place of him before reherfed, fol. 327. and 343,

Winchester.

Chrysostomus.

Answering to Chrysostome this autho: complayneth as he did in Ciprian, of malicious leauing out of that, which when it is brought in, doth nothing empyaze that went before. Chrysostome would we should consider the secret truth of this mystery, where Christ is the inuisible Priest, and ministrerth in the visibible church by his visibible minister the visibible priest, wherof Chrysostome would by his wordes put vs in remembrance, not denying therby the visibible ministry no moze then he doth in his other wordes deny the visibible forme of bread, and yet would not that we should looke only vpon y but whether sayth directeth vs, that is to say, vpon the very body of Christ there inuisibly present, which sayth knoweth, and knoweth it to be there the very body, and there therfoze to be no bread, which bread this true confession of Christs body present by sayth excludeth. But touching the priest, S. Chrysostomes wordes do by no meane teach vs that there is no visibible priest, but to thinke that the body of Christ is deliuered of Christs handes, which excludeth not in like sort the minister visibible as sayth doth the substance inuisible of bread in the Sacrament. The one saying in Chrysostome is a godly exhortation according to the truth, the other is a doctrine of sayth in the truth, we be not taught that the priest is Christ, but we be taught that the substance of the bread is made Christs body. And then the question in the wordes of Chrysostom (Seest thou bread) is as much to say, as remembreth thy sayth: as being one of the saythfull that know: which terme S. Augustine vfed. And then Chrysostome to confirme our sayth in so high a mystery, declareth how we should thinke Christ to deliuer his body him selfe as a thing farre exceeding mans power to do it. And with other heauenly wordes setteth forth the great-

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nes of that misery, which be wordes of godly and good meditation conuenient for so high a matter to adorne it accordingly, which bicause they be holysome and meete allegories, wherewith to draw and lift vp our myndes to celestiaall thoughtes, we may not therby esteeme the substance of that misery to be but in allegory. Here in steed of a solution the autho: filleth thre whole leaues with prose of that is not necessary, how a deniall by cōparison is not utterly a deniall, which is in deed true. And as one was answered at Cambridge when he pressed the responsall, What say ye to myne argument, which was not in deed of his making. The responsall left his Latin, and told the opponent befoze all his country friendes in playne English: It is a good argument sayz (quoth he,) but nothing to the purpose. And so is the intreating of this matter of deniall by comparison good, but nothing to the purpose here, and it is an obseruation that requireth good iudgement, or els may therby be induced many absurdities. Chrysostom as I sayd befoze speaking to the Chryssen man, seemeth to aske whither he bleth his sayth or no. For if he seeth bread, he seeth not with sayth, which seeth the body of Chryst there present, and so no bread. If the chryssen man thinke of passage thzough him of the celestiaall foode, he hath therein no spirituall thought such as sayth engendzeth, and therfoze sayth Chrysostome (*absit.*) here in these wordes of Chrysostom is no deniall with comparison, and therfoze this autho: myght haue spared his treatise in these thre leaues. For in those wordes, when Chrysostome sayth, Thinke not thou receauest the body of Chryst by a man. Where this autho: neglecteth his owne rule, as in his thirde booke he maketh a solemne argument that by those S. Chrysostoms wordes we receaue not the body of Chryst at all, seing Chrysostome sayth, we may not thinke we receaue it by man. So little substantially is this matter handled, as a man might say here were many accidentall wordes without a substance or miracle, how strange soeuer the same seeme to this autho: etherwise.

Caunterbury.

1. I Complained not of your crafty handling of Chrysostome without a iust cause, for when you had alleadged the wordes that seemed to make for your purpose, you left out the wordes that make clearly agaynst you, or which wordes at the least would open all the whole matter. And yet the wordes which you leaue out, follow immediately the wordes by you alleadged.

2. And where to discusse this whole matter, you say in the beginning, that Chrysostome doth not deny the visible minister, no more then he doth the visible forme of bread, here at the first chop, you vse an other pollicie, not much commendable, altering pretely the wordes of Chrysostom, making of bread the forme of bread. For Chrysostome speaketh of bread and wine, and not of the formes and accidents of them. And if the bread be no more but the visible accidents of bread, then is the minister also no more but the visible accidents of a minister, and so is the priest nothing els, but the puppy of a priest. And then the communicants receaue no bread of the priest, but a puppy of bread of a puppy of a priest. For Chrysostome speaketh in like forme of wordes of the bread, as he doth of the priest, with these wordes (thinke not) Thinke not that thou seest bread, thinke not that thou receauest of a priest. And therfore if this forme of speech exclude the substance of bread, it excludeth likewise the substance of the priest. And if the priest remayne still, not withstanding that speech, then may the bread remayne also with the same speech. And if your argument be good, there is Chrystes body, ergo there is no bread, then may I conclude in the same forme of reasoning, there is bread, ergo there is not Chrystes body. And so this autho: maketh nothing for you, but ouerthroweth your foundation

cleane, both of transubstantiation, and of the reall presence.

But to make the mind of Chrysostome somewhat more playne, he teacheth them that come to that holy mystery, with what things their minds should be chiefly occupped, not about earthly and visibill things but about things celestiall and inuisible, and not to consider so much what we see with our eies, as what we beleue in our hartes, not so much what wee receiue bodily, as what we receiue spirituallly. And he teacheth not onely what we should thinke we receiue, but also of whome we should thinke to receiue it, saying, when you come to the misteries, do not thinke that you receiue by a man the body of God, but that you receiue fyre by the Angell Seraphin. The thing that we receiue (sayth he) is not the body of God, and the person of whome we receiue is not a man, like as before immediately he sayd, that the thing which we see is not bread. Now if it be not bread in deed that is seen, then it is not the body of Christ indeed that is receiued, nor he is not a priest indeed, of whom we receiue it: And on the other syde, if it be the very body of Christ that is receiued, and a very man of whom it is receiued, then it is very bread in deed that is seene. And where becommeth then your Transubstantiation?

But to declare brievely and playnely the very trueth according to the minde of Chrysostome, as we see with our eyes, and eat with our mouthes very bread, and see also and drinke very wine, so we lift vp our hartes vnto heauen, and with our sayth wee see Christ crucified with our spirituall eyes, and eat his flesh, thrust thorow with a speare, and drinke his blood springing out of his side with our spirituall mouthes of our sayth. And as Emillene sayd, when we go to the reuerend aultar to feede vpon spirituall meat, with our sayth we looke vpon him that is both God and man, wee honour him, we touch him with our minds, we take him with the hands of our hartes, and drinke him with the draught of our inward man. So that although we see, and eat sensibly very bread and drinke very wine, & spirituallly eat and drinke Christes very flesh and blood, yet may wee not rest there, but lift vp our mindes to his deity, without the which his flesh auaileth nothing, as he sayth himself. Further answer needeth not to any thing that you haue here spoken. For euery learned reader may see at the first shew that all that you haue spoken is nothing els but very trifling in wordes.

Now followeth S. Ambrose.

Chap. 17.
Ambros. de ijs
qui misterijs
initiantur.

Exod. 7.

Exod. 7.

Yet there is an other place of S. Ambrose, which the Papists thinke maketh much for their purpose, but after due examination, it shall playnely appeare how much they be deceiued. They alleadge these wordes of S. Ambrose in a booke intituled *De ijs qui initiantur misterijs*, Let vs proue that there is not that thing which nature formed: but which benediction did consecrate, and that benediction is of more strength then nature. For by the blessing nature it selfe is also chaunged. Moyses held a rodde, he cast it from him, and it was made a serpent. Agayn he took the serpent by the tayle, and it was turned agayne into the nature of a rodde. Wherefore thou seest, that by the grace of the prophet, the nature of the serpent and rod was twise thaunged. The floods of Egypt ran pure water, and suddenly blood began to brust out of the vaines of the springes, so that men could not drinke of the flood: but at the prayer of the Prophet, the blood of the flood

went

went away, and the nature of water came agayne. The people of the Hebrues were compassed about, on the one syde with the Egyptians, and on the other side with the sea. Moyses lifted vp his rod, the water deuided it selfe, and stood vp like a wall, and betwene the waters was left a way for them to passe on foot. And Iordan agaynst nature turned backe to the head of his spring. Doth it not appeare now, that the nature of the Sea fouds, or of the course of fresh water was chaunged? The people was dry, Moyses touched a stone, and water came out of the stone. Did not grace her worke aboue nature, to make the stone to bring forth the water, which it had not of nature? Marath was a most bitter foud, so that the people being dry, could not drinke thereof. Moyses put wood into the water, and the nature of the water lost his bitterness, which grace infused, did sodenly moderate. In the tyme of Heliseus the prophet, an axe head fell from one of the Prophets seruantes into the water, he that lost the yron, desired the prophet Heliseus helpe, who put the helue into the water, and the iron swam aboue. Which thing we know was done aboue nature, for yron is heuier then the liquor of water. Thus we perceiue that grace is of more force then nature, and yet hetherto we haue reherfed but the grace of the blessing of the prophets. *Now if the blessing of a man bee of such valew, that it may chaunge nature, what do we say of the consecration of God? wherein is the operation of the wordes of our sauour Christ?* For this Sacrament which thou receiuest is done by the word of Christ. Then if the word of Helias was of such power, that it could bring fyre down from heauen, shall not the word of Christ be of that power, to chaunge the kindes of the elementes? Of the making of the whole world, thou hast read that God spake, and the thinges were done, he commaunded and they were created: *The word then of Christ, that could of no thinges make thinges that were not, can it not chaunge those thinges that be, into that thing, which before they were not? For it is no les matter to geue to thinges new nature, then to alter natures.*

Thus far haue I rehearsed the wordes of S. Ambrose, if the sayd booke be his (which they that be of greatest learning and iudgement do not thinke) by which wordes the Papists would proue, that in the supper of the Lord after the words of Consecration (as they be commonly called) there remayneth neither bread nor wine, because that S. Ambrose sayth in this place, that the nature of the bread and wine is chaunged.

But to satisfy their mindes, let vs graunt for their pleasure, that the foresayd booke was S. Ambrose owne worke, yet the same booke maketh nothing for their purpose, but quite agaynst them. For he sayth not, that the substaunce of bread and wine is gone, but he sayth, that their nature is chaunged, that is to say, that in the holy communion we ought not to receiue the bread and wine, as other common meates and drinkes, but as thinges cleane chaunged into a higher estate, nature and condition, to be taken as holy meates and drinkes, whereby we receiue spirituall feeding, and supernaturall nourishment from heauen, of the very true body and bloud of our sauour Christ, through the omnipotent power of God, and the wonderful working of the holy ghost. Which so well agreeth with the substaunce of bread and wine still remayning, that if they were gone away, and not there, this our spiritual feeding could be taught vnto vs by them.

And therefore in the most part of the examples, which S. Ambrose alleadgeth for the wonderfull alteration of natures, the substances did still remayne, after the nature and properties were chaunged. As when the water of Iordane

Hh.iii.

(contrary

The answer.

(contrary to his nature) stood still like a wale, or flowed agaynst the streame to- wardes the head and spring, yet the substaunce of the water remained the same that it was before. Likewise the stone, that aboue his nature and kinde flowed water, was the self same stone that it was before. And the flood of Marath, that chaunged his nature of bitterneffe, chaunged for all that no part of his sub- staunce. No more did that yron, which contrary to his nature, swam vpon the water, lose thereby any part of the substaunce thereof. Therefore as in these al- terations of natures, the substances neuertheles remayned the same, that they were before the alterations, euen so dooth the substaunce of bread and wyne remayne in the Lords supper, and be naturally receiued and digested into the body, notwithstanding the sacramentall mutation of the same, into the bodye and bloud of Christ. Which sacramentall mutation declareth the supernatu- rall, spirituall and explicable eating and drinking, feeding and digesting of the body and bloud of Christ, in all them, that godly and according to their duety do receiue the sacramentall bread and wine.

And that S. Ambrose thus ment, that the substaunce of bread and wine re- mayne still after the consecration, it is most clere by three other examples of the same matter, following in the same chapter. One is of them that be regene- rated, in whom after their regeneration doth still remayn theyr former naturall substaunce. An other is of the incarnation of our sauour Christ, in the which perished no substaunce, but remayned aswell the substaunce of his godhead, as the substaunce which he tooke of the blessed virgine Mary. The third example is of the water in baptisme, where the water still remaineth water, although the holy ghost come vpon the water, or rather vpon him that is baptised therein.

Lib. 4. de sacra-
mentis. cap. 4.

And although the same S. Ambrose in an other booke entituled *de sacra- mentis*, doth say, that the bread is bread before the wordes of consecration, but *when the consecration is done, of bread is made the body of Christ*: Yet in the same booke, & in the same chapter, he telleth in what manner and forme the same is done by the wordes of Christ, not by taking away the substaunce of the bread, but ad- ding to the bread the grace of Christes body, and so calling it the bodye of Christ.

And hereof he bringeth foure examples. The first of the regeneration of a man: the second is of the standing of the water of the red sea: the third is of the bitter water of Marath: and the fourth is of the yron that swam aboue the wa- ter. In euery of the which examples, the former substaunce remayned still, not withstanding alteration of the natures. And he concludeth the whole matter in these few wordes.

“ If there be so much strength in the wordes of the Lord Iesu, that things had
“ their beginning, which neuer were before, how much more be they able to
“ worke, that those things that were before, should remayne, and also be chaū-
“ ged into other things? Which wordes do shew manifestly, that notwithstan-
ding this wonderfull sacramentall and spirituall chaunging of the bread into
the body of Christ, yet the substaunce of the bread remayneth the same that it
was before.

Thus is a sufficient answere made vnto iij. principall authorities, which the Papistes vse to alleadge, to stablith their errour of transubstantiation. The first of Cyprian, the second of S. Iohn Chrysostome, and the third of S. Ambrose. Other authorities and reasons some of them do bring for the same purpose, but forasmuch as they be of small moment and waight, and easy to be aun- swered

swered vnto, I will passe the ouer at this time, and not trouble the reader with them, but leaue them to be wayed by his discretion.

Winchester.

Now let vs heare what this authoꝝ will say to S. Ambrose. He reherfeth him of Ambrosius. god length, but translateth him foꝝ aduantage. As among other, in one place where S. Ambrose sayth. This Sacrament which thou receivest, is made by the woꝝd of Chryst. This authoꝝ translateth, Is done by the woꝝd of Chyist, because making must be vnderstanded in the substance of the Sacrament chiefly befoꝝe it is receiued, and doing may be referred to the effect chiefly, foꝝ which purpose it should seeme the authoꝝ of this booke canot away with the woꝝd made, whereat it pleaseth him in an other place of this booke to be mery, as at an absurdity in the Papistes, when in deed both S. Ambrose here, S. Cyprian, and S. Hierome also in their places vse the same woꝝd speaking of this sacrament, and of the wonderfull woꝝke of God in ordaining the substance of it, by such a conuersion as bꝛead is made the body of Chyist. But as touching the answere of this authoꝝ to S. Ambrose, it is diuers. Foꝝ first he doth trauerse the authoꝝity of the booke, which allegation hath bene by other heretofore made, and answered vnto in such wise, as the booke remayneth S. Ambroses still, and Melancthon sayth it seemeth not to him vnlke his, and therefore alleadgeth this very place out of him agaynst Decolampadius. Thys authoꝝ will not sticke in that allegation, but foꝝ answere sayth that S. Ambrose sayth not that the substance of the bꝛead and wine is gone, and that is true, he sayth not so in sillables, but he sayth so in sence, because he speaketh so plainly of a chaunge in the bꝛead into that it was not, whereunto this authoꝝ foꝝ declaration of chaunge, sayth the bꝛead and wine be chaunged into an higher estate, nature and condition, which thꝛee woꝝds of estate, nature and condition, be good woꝝdes to expresse the chaunge of the bꝛead into the body of Chyist, which body is of an other nature, an other state and condition, then the substance of the bꝛead, without comparison hier.

But then this authoꝝ addeth to be taken as holy meates and drinckes, wherein if he mean to be taken so, but not to be so, as his teaching in other places of this booke is, the bꝛead to be neuer the holier, but to signifie an holy thing: then is the change nothing in deed touching the nature, but onely as a colward may be changed in apparayle to play Hercules oꝝ Sampsons part in a play, himselfe therby made neuer the hardier man at all, but onely appoynted to signifie an hardy man, of which mans change although his estate and condition might in speech be called changed foꝝ the tyme of the play, yet no man would terme it thus to say, his nature were changed, whether he ment by the woꝝd nature the substance of the mans nature oꝝ property: foꝝ in these two poyntes he wer still the same man in Hercules coate, that he was befoꝝe the play in his owne: so as if ther be nothing but a figure in the bꝛead, then foꝝ so much this authoꝝs other teaching in this booke where he sayth, the bꝛead is neuer the holier, is a doctrine better then this, to teach a change of the bꝛead to an higher nature, when it is onely appoynted to signifie an holy thing. And therfoꝝe this authoꝝs answer garnished with these thꝛee gay woꝝdes of estate, nature and condition, is deuised but foꝝ a shift, such as agreeth not with other places of this booke, not it selfe neyther. And where S. Ambrose meruayleth at gods woꝝke in the substance of the sacrament, this authoꝝ chisteth that also to the effect in him that receaueth, which is also meruaylous in deede, but the substance of the sacrament is by S. Ambrose specially meruayled at, how bꝛead is made & body of Chyist, the visible matter outwardly remayning, and onely by an inward change, which is of the inward nature, called properly substance in learning, and a substance in deede, but perceaued onely by vnderstanding, as the substance present of Chyistes most pꝛecious body, is a very substance in deede of the body inuisibly present, but present in deede, and onely vnderstanded by most true and certayne knowledge of sayth. And although this authoꝝ noteth how in the examples of mutation brought in by S. Ambrose, the substances neuertheless remayned the same, that skilleth not: foꝝ the wonder of those meruayles serue foꝝ an induction to releue the weake sayth of man in this miracle of the Sacra-

ment, and to repressse the arrogancy of reason, presuming to search such knowledge in Gods secret workes, whereof if there might be a reason geuen, it needed no sayth. And where there is a like, there is no singularity, as this miracle in the sacrament is notably singular, and therefore none other found like vnto it. The Sacramentall mutation, which this authoꝝ newly so termeth, is a mere shift to auoyd among such as be not learned the truth of Gods miracle in this chaunge, which is in deed such as S. Ambrose speaketh of, that of bread is made the body of Christ, which S. Ambrose in an other place, termeth it the grace of the body of Christ, and all is one, for it is a great grace, to haue the body of Christ for our food present there. And out of Christs mouth, calling the body of Christ, is making the body of Christ, which wordes calling, signifyng, naming, used in S. Ambrose writings, do not limitt Christs wordes, and restraynt them to an onely calling, an onely signifyng, or an onely naming, but geue an vnderstanding agreeable to other of S. Ambrose wordes, that shew the bread after consecration to be the body of Christ, the calling to be vnderstanded a real calling of the thing that so is made, and likewise a reall signifyng of the thing in deed present, and a reall naming as the thing is in deed. As Christ was named Iesus, because he is the sauour of his people in deed. And thus perusing this authoꝝ answers, I trust I haue noted to the reader, with how smal substance of matter this authoꝝ impugneth transubstantiation, and how slenderly he goeth about to aunswere such authoꝝ as by their seuerall writings confyrme the same, besydes the consent of Christendome vniuersally receiuing the same. And how in the meane way, this authoꝝ hath by his owne handes pulled downe the same vntrue doctrine of the figuratiue speech, that himselfe so lately hath deuised, or rather because this matter in his booke goeth before, he hath in his second booke marred his frame, or euer he cometh to the third booke to set it vp.

Caunterbury.

O what a capitall cryme is here committed, that I haue englished this word (*conficere*) to do, whose proper significatiō is to accomplish or make an end of a thing, which being once brought to passe, we vse in common spech to say, I haue done: as I haue done my house, I haue done my booke, I haue done my worke, I haue done my dayes iourney, that is to say, I haue perfectly done and finished. And is not this fully as much in spech, as to say, I haue made my dayes iourney, or I haue made my house or my booke? But some fault you must finde, where none is, partly to keep in vse your old custome of calumniatiō, and partly to satisfy a new toy that you haue in your head, that making is in the substance of the sacrament, and doing is in the effect. But whether it be translate, making or dooing, S. Ambrose spake of the wonderfull effectuall working of God in the vse and ministratiō of the sacramentes, and that as well in baptisme, as in the Lordes supper, and not of his working in the substances of the elementes reserved. As for the authority of the booke, I stand not in it, so that all your wordes therein be more then nedeth, but to length your book, and yet was the book neuer allowed amongst men learned and of iudgement, to be S. Ambroses. And Melancthon whome you alleage for the allowance of it, geueth it two nips, which you haue left out of purpose, to serue your affection. For he saith not (as you report) that it seemeth not to him vnlike, but that it seemeth not to him farre vnlike, and yet he confesseth that it is confusedly written, which is a slender approbation that it should be S. Ambroses.

And where you confesse, that S. Ambrose sayth not in wordes, that the substances of bread and wine be gone, and yet sayth so in effect, because he speaketh of chaunge, either you know that your argument is naught, and yet

yet bring it in purposely to deceiue some simple reader, or your ignorance is more then I would haue thought, that of this word (chaunge) would argue chaunge in substaunce, as though there could be no chaunge, but it must be in substaunce. But if you had well considered the examples of S. Ambrose by me alleadged (which he bringeth forth for the proofes and similitudes of the chaunge of bread and wine in the sacrament) you should haue found that in all the sayd examples remayne the substaunces, notwithstanding the chaunge. As in the water of Iordane staying to runne after the naturall course, in the dry stone that contrary to his nature flowed out water, in the bitter water of Marath that was turned into sweetness, in the yron that contrary to nature swame aboue the water, in the spirituall generation of man aboue all naturall operation, in the sacramentall mutation of the water of baptisme, and in the incarnation of our saviour Christ, which all being brought by S. Ambrose for example of the chaunge in bread and wine, as in them the substaunces remayned, notwithstanding the chaunges, so is it in the bread and wine, whereof other were brought for examples.

Chaunges of things the substaunces remayning.

4 But in your handling here of S. Ambrose, you seem to be utterly ignorant, and not to know difference betweene sacramentall signes (in the vse whereof almighty God inwardly worketh) and other vayne signes which be nothing els but outward shewes to the eye. For if you vnderstood the matter, would you resemble a knaue playing in a princes coate (in whom nothing is inwardly wrought or altered) vnto a man beyng baptised in water, who hath put vpon him outwardly water, but inwardly is apparelled with Christ, and is by the omnipotent working of God spiritually regenerated, and chaunged into a new man? Or would you compare him that banqueteth at a feast to represent an anniuersary, or triumph, vnto that man that in remembraunce of Christs death eateth and drinketh at his holy supper, geuing thanks for his redemption, and comforting himselfe with the benefyte thereof? If you haue this opinion and veneration of the sacramentes, it is well known what spirite you haue, how ignorant you be, and what is to be iudged of you. And if you haue no such opinion, becommeth it you then to dally with such profane examples, tending to the profanation of the Sacraments, and deceiuing of the readers?

5 And as for the holines of bread, I say now as I said before, that neither bread, wine nor water, haue any capacity of holinesse, but holines is onely in the receauers, and by the bread, water and wine is sacramentally signified. And therefore the marueilous alteration to an hyper estate, nature and condition, is chiefly and principally in the persons, and in the sacramentall signes it is none other wise but sacramentally and in significatio. And whether this be matter of trueth or a thing deuised onely for a shift, let the reader iudge.

Holy bread.

6 And where you say in your further answer here to S. Ambrose, that, the visibie matter of the bread outwardly remayneth, it seemeth you haue not well marked the wordes of S. Ambrose, who sayth that the wordes of Christ chaungeth *species elementorum*. And then if *species* (as you haue sayd before in many places) signify the visibie matter, then the visibie matter remayneth not (as you say) but is changed as S. Ambrose sayth. And so

Visibie matter formes.

Wh. v.

S. Ambrose

S. Ambrose wordes, that *species elementorum mutantur*, be cleane contrary to your wordes, that the visible matter remaineth. I will passe over here how you call accidents of bread the matter of bread, agaynst all order of speech, bicause I haue touched that matter sufficiently before.

And yet this is not to be passed over, but to be noted by the way, how playnly S. Ambrose speaketh agaynst the Papistes, which say, that the body and bloud of Christ remaine *sub speciebus panis & vini*, vnder y^e formes of bread and wine. And S. Ambrose sayth, that *species elementorum mutantur*, the formes of bread and wine be changed.

And where you say, that in the examples of mutation brought in by S. Ambrose, although the substance remaine still the same, yet that skilleth not: your answer here seemeth very strange, to say that that thing skilleth not, which skilleth all together, and maketh the whole matter. For if in the examples the substances remaine, notwithstanding the mutation of the natures by benediction, then do not these examples proue, that the substance of bread and wine remaine not. And if this were singular from the examples (as you say it is) then were not the other examples of this. For if the substances remaine in them, how can they be brought for examples to proue that the substances of bread and wine remaine not? when they be brought for examples, and thinges that be like, and not that the one should be singular, and unlike from the other. And where you alleadge this place of S. Ambrose for you, nothing can be spoken more directly agaynst you. For the natures (sayth S. Ambrose) of bread and wine, be changed. And the nature (say you) is the outward visible formes, and that that is changed remaineth not (say you also) and so follo weth then, that the substances of bread and wine remaine, and not the outward visible formes, which is directly agaynst your sayned Transubstantiation, and agaynst all that you sayd hitherto concerning that matter.

And wher a sacramentall mutatio is to you a new tearme, it declareth nothing els but your ignorance in the matter. And although you seeme to be ignorant in other authours, yet if you had expended diligently but one chapter of S. Ambrose, you should haue found three examples of this sacramentall mutation, wherin the substances remaine entier and whole: one is in the sacrament of Christes incarnation, an other is in a person that is baptised, and the third in the water of baptisme, which three examples I alleadged in my booke, but you thought it better slightly to passe them over, then to trouble your brayne with answering to them.

And where you say that calling bread the body of Christ, is making it in deed the body of Christ, as Christ was called Iesus, bicause he is the sauour of all men in deed here it appeareth, that you consider not the nature of a sacrament. For when sacraments be named or called by the names of the thinges which they signifie, yet they be not the same thinges indeed, but be so called (as S. Augustine sayth) bicause they haue some similitude or likenes to the thinges which they be called. But Christ was called Iesus our Sauour, as the very true Sauour in deed, not as a sacrament or figure of saluation, as the bread is the sacrament of Christes flesh, and wine the sacrament of his bloud, by which names they be called, and yet be not the very thinges in deed. Thus haue I answered to the chiefe authours, which you alleadge for Transubstantiation, making
your

your o'one authoꝝ not onely to onerthrow your building, but to digge bp your foundation cleane from the botome, and nothing is left yon, but arrogancy of mynd, and boasting of words (as men say that you still phantise with your selfe, and bragge that you be bishop of Winchester) euen as a captayne that glorieth in his folly, when he hath lost his castle with ordinaunce and all that he had.

And at length you be driuen to your church, which you call the consent of christendome vniuersall, when it is no more but the Papisticall church, that defendeth your transubstantiation. Now declareth my booke the absurdities that follow the error of Transubstantiation.

And now I will reherse diuers difficulties, absurdities and inconueniences, which must needs follow vpon this error of Transubstantiation, wherof not one doth follow of the true & right sayth, which is according to Gods word.

First if the Papists be demaunded, what thing it is that is broken what is eaten, what is dronken, and what is chawed with the teeth, lippes and mouth in this sacrament, they haue nothing to answere, but the accidentes. For (as they say) bread and wine be not the visible elements in this sacrament, but onely their accidents. And so they be forced to say, that accidentes be broken, eaten, drunken, chawen, and swallowed without any substance at all: which is not onely agaynst all reason, but also agaynst the doctrine of all auncient authors.

Winchester.

In the second volume of the 43. lease, the authoꝝ goeth about to note 6. absurdities in the doctrine of Transubstantiation, which I intend also to peruse. The first is this.

First if the Papistes be demaunded. &c.

This is accompted by this authoꝝ the first absurditie and inconuenience which is by him rhetorically set forth with lippes, and mouth, and chawing, not substanciall termes to the matter, but accidentall. For opening of which matter, I will repeate some part agayne of that I haue written befoze, when I made the scholler answer the rude man in declaration of substance, which is, that albeit that sensible thing which in speach uttered after the capacity of common vnderstanding is called substance, be comprehended of our senses, yet the inward nature of euery thing which is in learning properly called substance, is not so distinctly known of vs, as we be able to shew it to the senses, or by wordes of difference to distinct in diuers kindes of thinges one substance from another. And herin (as Basill sayth) if we should goe about by separation of all the accidents to discern the substance by it selfe alone, we should in the experience fayle of our purpose and ende in nothing indeede. There is a naturall consideration of the abstract that can not be practised in experience. And to me if it were asked of common bread, when we bzeake it, whether we bzeake the substance or onely the accidents, first I must learnedly say, If the substance be broken, it is by meane of the accident in quantity, and then if it liked me to take my pleasure without learning in philosophie, as this authoꝝ doth in diuinity agaynst the catholique sayth, to say in diuision we bzeake not the substance of bread at all, the heresie in philosophie were not of such absurditye, as this authoꝝ mayntayneth in diuinity. For I haue some probable matter to say for me, where as he hath none. For my strange answer I would say, that albeit a naturall thing as bread consisting of matter and essentiall forme with quantity, and thereby other accidents cleauing and annered may be well sayd to be in the whole broken, as we see by experience it is? Yet speaking of the substance of it alone, if one should aske whether that be broken, and it should be answered, yea, then should the substance appeare broken and whole all at one tyme, seeing in euery broken peece of bread is a whole substance of bread, and where the peece of bread broken is so little a crumme, as can no more in deed

Chap. 14.
Absurdities
that follow of
Transubstantiation.
1.

Basilius hoim, 1.
exhameron.

The booke of
Common prayer.

be deuided, we say neuertheles the same to be in substance very bread, and so; want of
conuenient quantity bread indiuisible: and thus I write to shew that such an aunswere
to say the accidents be broken, hath no such clere absurdity, as this autho; would haue it
seeme. But leauing of the matter of Philosophy to the scholes. I will graunt that acci-
dentes to be without substance is agaynst the common course of naturall thinges, and
therefore therein is a speciall miracle of God. But when the accidentes be by miracle
without substance as they be in the visible part of the sacrament, then the same accidents
to be broken, eaten, and drunken with all additions this autho; so; his pleasure maketh
them, is no miracle, or maruaile: and as so; absurdity no point at all, so; by quantitie
which remaineth is all diuision, we ought to confes and good chrisen men do profes the
mystery of the sacrament to be supernaturall, and aboue the order of nature, and there-
fore it is a trauaile in bayne to frame the consideration of it to agree with the termes of
philosophy. But where this autho; sayth that nothing can be aunswere to be broken
but the accidents: yes verely, so; in time of contention, as this is, to him that would aske
what is broken, I would in other termes aunswere thus, that thou saist is broken. And
then if he would aske further, what that is, I would tell him, the visible matter of the sa-
crament, vnder which is present inuisibly the substance of the most precious bodye of
Christ. If he will aske yet further, is that bodye of Christ broken? I wil say, no. For I am
learned in sayth, that that glorious bodye now impassible cannot be deuided, or broken,
and therefore it is whole in euery part of that is broken, as the substance of bread is in
common bread in euery part that is broken. According whereunto it is in the booke of
common prayer sette forth howe in ech part of that is broken of the consecrate bread, is
the whole bodye of our sauio; Christ. If this questioner be further curious and say, Is not
that, that is broken, bread? I would aunswere as a beleuing man by sayth, truly no. For
in sayth I must call it, because it is truly so, the bodye of Christ inuisibly there, and the
breaking to be not in it, but in the visible figure. Peca ye will call it so sayth this questio-
ner but yet it is bread: say quod I, in my sayth is a most certayne truth, & beleueth thinges
as they verely be, so; Christs word is of strength, not onely to shew and declare as other
mens wordes do, but therewith effectually to make it so to be, as it is by him called. And
this I write because howsoever clarks soberly entreat the matter (such as minde well I
meane) to consider accidentes and substance which termes the rude vnderstand not, it
is not necessary therefore in those termes, to make aunswere to such as be contentiously
curious, who labour with questions to dissolue the truth of the mystery, in declaration
whereof if we as men stumbe and terme it other wise then we should, that is no incon-
uenience in the mystery, but an imperfection in vs that be not able to expresse it not ha-
uing such giftes of God as other haue, nor studyng to attayne learning as other haue
done. And whatsoeuer in scholes with a deuoute minde to aunswere all captious questi-
ons hath so; the exercitacion of mens senses bene moued soberly and by way of argu-
ment objected, that is now picked out by this autho;, and brought to the common peo-
ples eares, in which it might sound euill they not being able to make aunswere therun-
to, whereby they might be sharled and intangled with bayne fantasies against that truth,
which before without curiosity of questions, they truly and constantly beleued. Finally
the doctrine of the sacrament is simple and playne, to haue the visible formes of bread &
wine so; signification, the thing whereof is the very body and blood of Christ, which be-
ing the truth of the whole, it is no absurdity to confes truly the partes as they be, if oc-
casion require, howsoever it soundeth to the Ethnike or carnall mans eares, so; whose
satisfaction there is no cause why the truth should be altered into a lye, therewith to
make melody to they; vnderstandings. For howsoever carnal reason be offended with
spirituall truth, it so;cereth not, but agaynst the whole consent of the auncient doctozs, no
doctrine can be iustificed, with whose testimonye, how the sayth of the church in the sa-
crament now agreeth, it is manifest, howsoever it liketh this autho; to repo;te the con-
trary.

Caunterbury.

Here

Here may the reader perceiue how much you sweat and labor, so that it pittieth me to see what trauaile you take (babling many things, no thing to the purpose) to aunswere my first absurditye. And yet at the end, you be enforced to affirme all that I charge you withall, that is to say, that accidentes be broken, eaten, drunken, chewed and swallowed without any substance at all. And more I need not to say here, then before I haue answered to your clarkely dialogue betweene the scholler and the rude man, sauing this, that you make all men so wise, that they iudge accidents in their common vnderstanding to be called substances, and that no man is able to know the difference of one substance from an other.

And here you fall into the same folly, that Basill speaketh. For if he that goeth about to seperate accidentes from their substance, sayle of his purpose, & end in nothing indeed, then you separating the accidentes of bread from their substance, and the substance of Christes body from the accidentes, by your owne saying alleadged of Basill, you must sayle of your purpose, & in the end bring both the bread and body of Christ to nothing in deed. For the abstraction of accidentes from their proper substances and of substances fro their proper accidentes (as you truly say in that poynt) can not be practised in experience, but is a corruptio or adnihilatio of both.

Substances can not be without accidentes.

And where to excuse this absurdity, that accidentes in the sacramental bread should be broken alone without any substance, you bring in an other absurdity, that in common bread the substance is not broken at all: this is no taking away of the first absurdity, but of one absurdity to make two, as once I knew a man, that when he had made a lye, and perceiued that he was suspected, by and by, he would make two or three much greater lyes to excuse the first withall. But if you should say, that we break not the substance of bread at all, it were no more vnlearnedly said in Philosophy, then it is vntruely sayd in diuinity.

And where you say that you haue probable matter for you, and I haue none for me, it is cleane contrary. For you haue vtterly nothing for you but all the whole world agaynst you, if you say that the substance of common bread is not broken at all. And I haue for me the very playne wordes of Christ, of the Apostle, & of the Euangelistes. The bread which wee breake (sayth S. Paule.) And Christ took bread and brake it, say the three Euangelistes. But there is no bread (say you) nor no substance of bread is broken. And this probable matter haue you for your selfe, if men will beleue your selfe alone, better then the Apostle and the Euangelistes.

1. Cor. 10.
Mat. 26.
Mar. 14.
Luke. 22.

And what should you talke in vayne of substance alone, to dasse the eyes of the ignorant, when there is no such thing, nor neuer was sithens the world began? and seing your question in that place is of common breade, where the substance is neuer alone without accidentes? And if the substance of bread might be alone, yet your reason agaynst the breaking of it, is so far from all reason, that it should proue aswell, that the substance ioined to the quantity and accidentes cannot be broken, as the substance alone. For in euery peece of bread is a whole substance, and then by your argument, it cannot be broken.

And where you graunt that accidentes to be without substance, is agaynst the common course of naturall thinges, but it is done by a spiritual miracle, this is but a cloud to darken the light. For accidentes to be with

out

out Substaunces, is not onely agaynst the cōmon course of natural things, but also agaynst the very nature of accidentes (which haue none other being, but in substaunces as they be defyned, *accidentis esse, est inesse*) and is also agaynst all philosophy, reason and working of god sithens the world began. For God neuer created nor made (with miracle nor without miracle) substaunces without accidentes, nor accidentes without substaunces, as some baynely phantasy *de materia prima*. It is agaynst also the doctrine of the old catholicke authoꝝ, for neuer none wrote that accidentes were without substaunces, vntill the Bishop of Rome with his Monkes and Fryers defyned the contrary.

But note well here good reader the end of wit, when it is not stayd by Gods word, but shooteth at rouers or runneth at large, as it were a young colte without a bridle. That nothing is broken but the accidentes, this is denied. Then would I fayne learne of this great wise man, (that so well can disseuer substaunces from accidentes) what substaunce it is that is broken? Not the body of Christ, (sayth he, for that is whole in euery part) nor the bread is not broken (sayth he, for our sayth teacheth vs contrary) then must it be either Christes diuinity or soule, that is broken, or els is some other substance there which neuer man heard of before.

Note also good reader how well this authoꝝ agreeth with himselfe, which within a little compasse denieth so many thinges, and affirmeth the same agayne. For first he sayth, that to seperate substaunces from the accidentes, is to bring it to nothing, and yet he seperateth from their accidents as well the substaunces of bread and wine, as of the body of Christ. Before he sayd, & nothing was broken, but the accidents, now he denieth it. Before he sayth, the body of Christ is not broken, and shortly after he sayth that which is broken is no bread, but the body of Christ. And here it appeareth how falsehood neyther agreeth with truth nor with it selfe.

The booke of
common prayer.

And where you alleadge, that in the booke of Common prayer it is set forth, how in ech part of that is broke of the consecrated bread is the whole body of our sauour Christ, what coulde you haue alleadged more agaynst your selfe? For if the consecrated bread bee broken in partes, how can you aunswere truly by sayth, as a beleuing man (which aunswere you make streight wayes after) that that which is broken, is no breade? And if you would aunswere (as you be wont to doe) that the accidentes of bread bee called bread, yet that collusion will not serue you in this place. For seing that this place speaketh of consecrated bread, aunswere me to this, whether the substaunce or accident be consecrated? And if you say the accidentes, then for as much as consecration by your doctrine is conuersion, it must follow that the accidents of bread bee conuerted, and not the substaunce, and so should you call it Transaccidentation, and not Transubstantiation, and if you say, that the substaunce of bread is consecrated, then for asmuch as that which is consecrated is deuided into partes, and in euery part is the whole body of Christ, you must confesse, that the substaunce of bread remaineth with the partes thereof, wherein is receiued the body of Christ.

But yet will you say peraduenture, that although this make agaynst Transubstantiation, yet it proueth the reall presence of Christes body, seing that it is whole in euery part of the bread. It is whole in deed in euery part of the bread deuided, as it is in the whole bread vndeuided, which is sacramentally, not really, corporally, carnally, and naturally, as you sayne
and

and imagine, & would cōstrayn othet to beleue. And sayth denieth not the bread, but teacheth it to remayne as a sacrament. And calling of it Christs body, is not making of it to be really so, no more then the calling of the blessed virgin, Johns mother, made not her to be naturally so in deed, nor him to be her sonne. For although Christs words effectually spokē, be an effectually making, yet his wordes sacramentally and figuratiuely spoken, declare not the figure or sacrament to be indeed the thing that is signified.

10 And if the rude and simple people vnderstand not substance from accidentes (as you here affirme) then this thing they may at the least wise vnderstand, how little they be beholden to you Papists, that would bynd them to beleue, vnder perill of damnation, such thinges as they bee not able to vnderstand, making articles of theyr sayth, to snare them rather thē to saue them. But what skilleth that to the Papistes, how many men perishe, which seeke nothing elles but the aduācement of their Pōpe, whom they say no man can finde fault withall. For though he neither care for his own soules health, nor of his christen brother, but draw innumerable people captiue with him into hell, yet (say the Papistes) no man may reprehēd him, nor aske the question why he so doth.

Distin. 40.
Si Papa.

11 And where you speake of the sobernesse and deuotion of the schoole authors (whom before you noted for boasters) what sobernesse and deuotion was in them (being all in manner monkes and fryers) they that be exercised in them do know, wherof you be none. For the deuotion that they had, was to their God that created them (which was their Pōpe) by contention, sophistication, and all subtile meanes they could deuise by their witte or learning, to confirme and establishe whatsoeuer oracle came out of theyr Gods mouth. They set by their Antichrist directly agaynst Christ, and yet vnder pretence of Christ, made him his vicar generall, giuing him power in heauen, earth and in hell. And is not then the doctrine of Transubstantiation, and of the reall and sensuall presence of Christ in the sacrament, to be beleued (trow you) seing that it came out of such a gods mouth, & was set abroad by so many of his Angels?

Schoole authors.

And is not this a simple and playne doctrine (I pray you) that visibill formes and substances be transubstantiated, and yet accidentes remayn? A playne doctrine (be you assured) which you confesse your selfe, that the simple and playne people vnderstand not, nor your selfe, with the helpe of all the Papistes is not able to defend it, where the true doctrine of the first catholick christian sayth is most playne, cleare and comfortable, without any difficulty, scruple or doubt, that is to say, that our Saviour Christ, although he be sitting in heauē in equality with his father, is our life, strength, food, and sustenance, who by his death deliuered vs from death, and daily nourisheth and increaseth vs to eternall life. And in toke hereof he hath prepared bread to be eaten and wine to be drunken of vs in his holy supper to put vs in remembrance of his sayd death, and of the celestially feeding, nourishing, increasing, and of all the benefites, which wee haue thereby, which benefites through sayth and the holy ghost are exhibited and geuen vnto all that worthely receiue the sayd holy supper. This the husbandman at his plough, the weauer at his loome, and the wife at her rocke can remember and geue thanks vnto God for the same. This is the very doctrine of the Gospel, with the consent wholly of al y old ecclesiastiall doctors

Simple and playne doctrine.

howsoever the Papistes for their pastime put bysers upon the sayd doctours, and disguise them in other coates, making a play and mocking of them. Now followeth the second absurdity.

Secondly, these Transubstantiatours do say (contrary to all learning) that the accidentes of bread and wine doe hang alone in the ayre without any substance, wherein they may be stayed. And what can be sayd more foolishly?

Winchester.

The Master of the sentences shewing diuers mens sayings in discussion (as they can) of this mistery, telleth what some say, that had rather say somewhat, then nothing, which this autho^r rehearseth as a determination of the church, that indeede maketh no doctrine of that poynt so, but acknowledgeth the mistery to excede our capacity. And as for the accidentes to be stayed, that is to say, to remayne without their naturall substance is without difficulty beleued of men that haue sayth, considering the almighty power of Christ, whose diuine body is there present. And shall that be accounted for an inconuenience in the mistery, that any one man saith, whose saying is not as a full determination approued? If that man should encounter with this autho^r if he were alieue, so to do, I thinke he would say it were moze tolerable in him of a zeale to agree with the true doctrine, to vtter his conceit fondly, then of a malice to dissent from the true doctrine this autho^r so fondly to improue his saying. But if he should appose this autho^r in learning, and aske him how he will vnderstand (*Fiat lux*) in creation of the world, where the light staid that was then create: But I will proceed to peruse the other differences.

Caunterbury.

The doctrine that euen now was so simple and playne is now agayne waxed so full of ambiguities and doubttes, that learned men in discussing therof, as they can, be fayne to say rather some thing than nothing, and yet were they better to say nothing at all, then to say that is not true, or nothing to purpose. And if the master of the sentences saying in this poynt, vary from the comon doctrine of the other Papists, why is not this his errour reiected among other, wherein he is not commonly helde? And why do your selfe after approue the same saying of the Master, as a thing beleued without difficultie, that the accidentes be stayed without their naturall substance? And then I would know of you wherein they be stayed: seeing they be not stayed in the ayre, as in their substance, nor in the bread and wine, nor in the body of Christ? For eyther you must appoynt some other stay for them or els graunt (as I say) that they hange alone in the ayre, without any substance wherein they may be stayed. And eyther I vnderstand you not in this place (you speake so diffusely) or els that thing which the Master spake, and your selfe haue here affirmed, you cal it a tolerable conceit fondly vttered. And where as to answere the matter of the staying of the accidentes, you aske wherein the light was stayed at the creation of the world: this is a very easy opposall, and soone answered vnto. For first God created heauen and earth, and after made light, which was stayed in them as it is now, although not deuided from the darkenes in such sort as it was after. Now followeth the third absurdity.

Thirdly, that the substance of Christes body is there really, corporally, and naturally present, without any accidentes of the same. And so the Papistes make accidentes to be without substances, and substances to be without accidentes.

How Chyestes body is in circumstance present, no man can define, but that it is truly present, and therefore really present, corporally also, and naturally, with relation to the truth of the body present, and not to the manner of presence which is spirituall, exceeding our capacitye, and therefore therein without drawing away accidentes or adding, wee beleue simplye the trueth howsoever it liketh this author without the booke to terme it at his pleasure, and to speake of substance without accidentes and accidents without substance, which perplexity in wordes can not iest out the truth of the catholike beleefe. And this is on the authors part nothing but iesting with a wrong surmise and supposall, as though men had inuented and imagined that which by force and truth of the scripture all good men haue and must beleue, that is to say, the true presence of the substance of the body and bloud of Chyist in the Sacrament, according to the wordes of Chyist: This is my body, which exclude the substance of bread, declaring the substance of the body of Chyist to be acknowledged and professed in the Sacrament by the true sayth of a chyisten man. Compare with this what this author writeth in hys ninth difference in the 47. leafe of his booke, and so consider the truth of this report, and how this author agreeth with himselfe.

Really corporally, naturally.

Caunterbury.

I Suspect not the iudgement of the indifferent reader so much, but that he can perceauie how vndirectly you answer to this third absurdity, and be loth as it seemeth to answer any thing at all.

But it is no little confirmation of the catholike sayth, to see you Papists vary so much among your selues, and you alone to diuise so many thinges contrary to all the rest, and yet you be vncertayne your selfe what you may say. They say also with one accord (sauing onely Smith & you) that in the sacrament be not the qualities and quantities of Chyestes body. (For he is not there visible and sensible with his voyce to be heard, his colours to be seene, his softnes to be felt, his quantities to be extended, and to be locall in place, with his other accidentes) so that they take away his accidentes from the sacrament. Smith sayth that he is there (not naturally, as you say, but against nature) with all his qualities and accidentes. You dare neither adde them, nor drawe them away, being vncertayne whether they be there or no, and being also vncertayne whether in the sacrament he haue distinction of members or no. But telling the truth is but iesting and rayling to you, which for lacke of answer be glad to shift of the truth as a matter of iesting.

Smith.

And it is not my terming without the booke and at my pleasure, to speake of substances without accidents, and accidents without substances, (for I speake none otherwise therein, then as it hath pleased the Papistes before to terme the same in all their bookes of that matter) but I termed this matter so vpon the papisticall bookes, as they at their pleasure deuised or dreamed without all manner of bookes written before their tyme. And the force of scripture constrayneth no man to the beleefe of Transubstantiation, although the body of Chyist were really, corporally, and carnally present, who by his omnipotent power can be present as well with the substances, as with the accidentes of bread and wine, as fully is declared before.

And where you alleadge the disagreeing of me with my selfe, if you

would haue taken the payne to reade some of þe schole authoꝝ, you should haue learned, that there is no disagreement in my sayings at all. For they say, that the body of Christ that is in the sacrament hath his proper formes and quantities (as I sayd in the 47. leafe) But yet those accidents (say they) be in heauen, and not in the sacrament, as I say in this place, not varying one mite from myne other saying. But ignorance in you, thinketh a difference where none is at all.

Now followeth the fourth absurdity.

Fourthly, they say, that the place where the accidents of bread and wine be, hath no substance there to fill that place, and so must they needes graunt *vacuum*, which nature vterly abhorreth.

Winchester.

This authoꝝ goeth about to finde so many absurdities, that he speaketh he wotteth not what, and where he seeth and feeleth quantity, accompteth the place void for want of substance, as though in consideration of common naturall thinges seuerally as they be in nature, it were the substance that filled the place and not rather quantity, although in the naturall order of thinges there is no quantity without substance, and is in this sacrament onely by miracle. Where wanted a substance in consideration of this absurdity, and was such a *vacuum*, as nature playnly endureth.

Caunterbury.

All the authoꝝ that write what *vacuum* is, account a place that is not filled with a substance which hath quantity in it, to be void and empty. So that my saying is not grounded vpon ignorance, but vpon the mind of all that write in that matter. Where as your saying, that quantity alone filleth place, without substance, hath no ground at all, but the papistes bare imagination. And if quantity in the sacrament be without substance by miracle, it is maruaile that no auncient writer in no place of their bookes made any mention of such a miracle. But your selfe graunt enough for my purpose in this place, that it is an absurdity in nature, and wrought onely by miracle that quantity occupieth a place alone without substance. Which absurdity followeth not of the true and right sayth, but onely of your error of transubstantiation. Now to the fift absurdity.

Fifthly, they are not ashamed to say, that substance is made of accidentes, when the bread mouleth or is turned into wormes, or when the wine sowreth.

Winchester.

True beleuing men are not ashamed to confesse the trueth of theyr sayth, whatsoeuer arguments might be brought of experience in nature to the contrary. For Christes woꝝkes we know to be true by a most certayne sayth, what mouldeth in bread, or sowreth in wine, we be not so assured, or wheron worms ingeder, it is not so fully agreed on among men. The learned lawyer Vipian writeth (as I haue before alleadged) that wine and vineger haue in manner one substance, so as when wine sowreth and is vineger, in manner the same substance remaineth, in whom it is thought no absurdity to say by that meanes that the accidents onely sower. And if we agree with the Philosophers that there is *Materia prima*, which in all thinges is one and altereth not, but as a newe forme cometh, taketh a newe name, saying that as one waue in the water thrusteth away an other, so doth one forme an other. It should seme by this conclusion all alteration to be in accidentes, and the corruption of accidentes to be the generation of newe accidentes, the same *Materia prima*, being as it were *substantia*, that altereth not. And this I write that may be sayd as it were to make a title to this authoꝝs certaintie, which is not

not so sure as he maketh it. Amonges men haue bene maruailous fancies in consideration of naturall thinges, and it is to me a very great absurdity of that secret, and therefore to our certayne sayth. But to come nerer to the purpose, it is long borne in hand, that we affirme woymes to be engendred of accidentes, but when the woymes be engendred, we graunt the woymes to be, and will rather say, whereof they be we cannot tell, then to say that substance is made of accidentes, and that doctrine is not annexed to the faith of transubstantiation, and such as intreat those chaunces and accidentes doe not induce that conclusion, but do reasonably auoyd it. And yet by the way in moulding and sowing it should me seemeth be properly sayd that the accidentes mould, and the accidentes sower, because we call mould bread, bread: sower wine, wine, and in wine as I sayd before, made vineger, the former substance hath bene in learning accounted in maner to remayne, so as this authoꝝ overshooteth himself, when he matcheth generatio of woymes with moulding and sowing, which differ so farre in the speculation. But even as this authoꝝ wit is ouerturned in consideration of the true sayth, so doth it appeare peruerfed, in consideration of naturall thinges.

Caunterbury.

I know not to what purpose you haue written all this fond matter, except it be, that you would the world should know how ignorant you be in philosophy, which haue not learned so much, as to know the diuersity betwene the vi. kindes of mouings, generation, corruption, augmentation, diminution, alteration, and mouing from place to place. Wherof the iiii. last be from accidentes to accidentes, and the two first from substance to substance. So that all mutation is not in accidentes, and the corruption of accidentes to be the generation of new accidentes, as you vnlearnedly imagine, both of that, and of *materia prima*, which neuer was no such thing in deede, but by imagination.

But bicause you beare me in hand, that I beare the papistes wrong in hand, that they affirme woymes to be engendred of accidentes, I shall reherse their owne wordes, that the readers may know your ignorance herein, or els how loud a lye you make willingly. *Ex speciebus sacramentalibus* (say they) *generantur vermes, si putrescant*. Of the sacramentall formes, if they be rotten, be gendred woymes. But it is no poynt of true meaning men, now to deny that euer they sayd any such things, as they haue taught in their scholes these foure or fife hundred yeares, as their owne books do playnly testefy. And be these Papistes to be credited, which haue taught buttuely so many yeares, and now when they be pressed with all, goe cleane from it, and say they neuer sayd so, but be wrong borne in hand.

And bicause Smith denieth here the same that you doe, that woymes be engendred of the accidentes in the sacrament, let him helpe you to answer this matter. And for as much as he sayth that when the host reuerued beginneth to moule and to putrify, and should ingender woymes, then an other substance succeedeth it, of which such thinges are made, let him tell what substance that is which succeedeth, and whereof that substance is made.

Smith.

But to returne to you agayne, such philosophy as you make here, learned I neuer in Aristotle, Plato, nor Pliny, nor I trow none such to bee found in any that euer wrote. But as you delight all in singularity, and haue made strange diuinity, so must you inuēt as strange philosophy. For who euer heard the *Terminus a quo* is chaunged, or *Terminus ad quem*? And whatsoeuer seemeth to you (as commonly it seemeth to you that seemeth to

no man els) yet it seemeth to no man els that euer was learned, that accidents be properly changed, but that the substances or subiectes be chaunged from accident to accident.

And it is the simplest reason that euer was made, that the accidentes³ moule and sower, because the substance remaineth, so as mouled bread is called bread, and sower wine is called wine. For so is colde water and hoat water both, called water. And yet it is the water that is now hoate now colde, and not the accidentes. For neyther can hote be colde nor colde be hoat, nor heat go into coldnes, nor coldnes into heat, but the subiect that receiueth them, is now hoat, now cold by alteration, as yron that is now colde, is soone made hoat, but coldnes can neuer be hotenes by no arte nor science, forasmuch as they be contrary qualities. And likewise purenes cannot moule, nor sweetnes cannot be sower, but wine that is sweet may turn into sower wine, a bread that is pure may be chaunged into mouly bread. But the more you strue in the matters of philosophy, the more appeareth your ignoraunce therein, even as it did before in the matters of our fayth. And who can condemne your doctrine more clearly then your owne Vlpian doth, as you do here alleadge him: that in vineger remaineth in manner the same substance that was in the wine, wherof it must folow, that when the sacramentall wine is turned into vineger, there must be a substance remaining, which is in manner the same with the substance of the vineger. The sixt absurdity.

Sixtly, that substance is nourished without substance, by accidents onely, if it chaunce any Catte, Mous, Dogge, or other thing, to eate the Sacramentall bread.

These inconueniences and absurdities do follow of the fond papistical transubstantiation, with a number of other errors, as euill or worse then these, whereunto they be neuer able to aunswere, as many of them haue confessed themselves.

And it is wonder to see, how in many of the foresayd things, they vary among themselves. Where as the other doctrine of the scripture and of the old catholick church, but not of the lately corrupted Romish church is plaine and easy, as well to be vnderstanded, as to aunswere to all the aforesayd questions, without any absurdity or inconuenience folowing thereof, so that euery aunswere shall agree with gods word, with the olde church, and also with all reason and true philosophy.

For as touching the first poynt, what is broken, what is eaten, what drunkē and what chawen in this sacrament, it is easy to aunswere. The bread and wine, as S. Paule sayth: The bread which we breake.

And as concerning the second and third poyntes, neither is the substance of bread and wine without their proper accidents, nor their accidentes hange alone in the ayre without any substance, but according to all learning, the substance of the bread and wine reserue their owne accidents and the accidents do rest in their owne substances.

And also as concerning the fourth poynt, there is no place left voyd after consecration (as the Papistes dreame) but bread and wine fulfill their place as they did before.

And as touching the fift poynt (whereof the wormes or moulting is ingendred, and wherof the vineger commeth) the aunswere is easy to make (according

ding to all learning and experience) that they come according to the course of nature, of the substance of the bread and wine, to long kept, and not of the accidentes alone, as the Papistes do fondly phantasy.

And likewise the substances of bread and wine, do feed and nourish the body of them that eat the same, and not onely the accidentes.

In these answeres is no absurdity nor inconuenience, nothing spoken either contrary to holy scripture, or to naturall reason, Philosophy, or experience, or agaynst any old auncient author, or the primitive or catholicke church, but onely agaynst the malignant and Papisticall church of Rome. Where as on the other side, that cursed synagog of Antichrist, hath defyned and determined in this matter, many thinges contrary to Christes words, contrary to the old catholick church, and the holy martirs and doctors of the same, and contrary to all naturall reason, learning, and philosophy.

And the final end of al this Antichristes doctrine is none other, but by subtilty and craft, to bring christen people from the true honoring of Christ, vnto the greatest idolatry, that euer was in this world deuised: as by Gods grace shal be plainly set forth hereafter.

Winchester:

It hath bene heard without fables of certaine men that haue lined and bene nourished with sauours onely. And in gold and certayne precious stones, that they geue a kinde of nouriture to an other substance, without diminution of their substance. experience hath shewed it so, and therefore the principle of maxime that this author gathereth hath no such absurdity in it, as he noteth, to say that substance is nourished without substance. But when beruin by chance happen to deuour any holt, as I am sure they cannot violate Christes most precious body, so what effect foloweth of the rest, what needeth it to be discussed: If it nourisheth, then doth that effect remaine, although the substance be not there. If euery nouriture must needes bee of substance, then would those that discusse those chanches say the substance to returne, but hell gates shall not make me speake agaynst my sayth. And if I be asked the question, whether the visible matter of the sacrament nourish, I will answer, yea. Ergo sayth he, there is substance, I deny it. He shall now from the effect to the cause argue by physicke, I shall disprove the conclusion by the authority of faith, who is it most meet should yeld to other: And if in nature many things be in experience contrary to the generall rules, why may not one singular condition be in this visible matter of the sacrament, that the onely substance being chaunged, all other partes, properties and effectes may remayne: As it an absurdity for a mayde to haue a child, because it is against the rules of nature: As it an absurdity the world to be made of nothing, because the philosopher sayth: Of nothing cometh nothing: The principle of nature is that whatsoeuer hath a beginning, hath an end, and yet it is no absurditye to beleue our soules to haue a beginning without end, and to be immortall. Wherefore to conclude this matter, it is a great absurdity in this author, to note that for an absurdity in our sayth, which repugneth onely to the principles of philosophy, or reaso, when that is onely to be accounted for an absurdity, that should repugne to the scripture and gods will, which is the standerd to try the rule of our sayth. Whatsoeuer reason of Philosophy be offended it forreth not, so gods teaching be embraced and persuaded in sayth, which needeth no such plaisters and salues as this author hath deised: to make a soze where none is, and to corrupt that is whole.

Caunterbury.

Men may here see, what fained fables be sought out, to defend your errors and ignorance, which is no so manifest, that it appeareth you neuer read, or els haue forgotten, the very principles, and distinctions

It. v.

of

of Philosophy. Of which this is one, that nutrition is a conuersion of substance into substance, that is to say, of the meate into the substance of the thing that is fedde. An other is thus *Ex eisdem sunt & nutriuntur omnia.* All thinges be nourished of thinges like themselfes. And so I graunt you, that a man made of sauoures, and a man made of the vertue of gold and precious stones, may be nourished by the same, bicause he is made of the same. And yet it may be, that some certayne sauor or the vertue of some precious stone, may increase or continue some humor, wherof a man may be nourished, as we read of some men or certayne people that haue liued no small time by the sauour of apples.

But still in your booke you crye sayth, sayth, and catholike sayth, when you teach but your owne inuentions, cleane contrary to the true catholike sayth and expresse worde of God. And in all your arguments here you commit the greatest vice that can be in reasoning, called *Petitio principij*, taking that thing which is chiefly in controuersy, to be a principle to induce your conclusion: sayth, sayth say you: where is no sayth, but your bare faining. I haue disproued your sayth by gods word, by the vniuersall consent of all Christendome a .90. yeares together, and you crye out still, sayth sayth, which is not the sayth of Christ, but of Antichrist. Let christen men now iudge, who should yeld to other. If you had proued your doctrine by sayth, founded vpon Gods word, I would condescend vnto you that it is no absurdity that accidents remayne when the substance is gone. But gods word is clearly agaynst you, not onely in your doctrine of transubstantiation, but also in the doctrine of the reall presence, of the eating and drinking, and of the sacrifices of Chyistes flesch and bloud.

Winchester.

The best plaster and medicine that could now be deuised, were to leane a part questions and idle talke, and meekly to submit our capacities to the true sayth, and not to puerwhelme our vnderstandings with search and inquiry, wherof we shall neuer finde an ende, entring the bottomles secrecy of Gods misteries. Let vs not seeke that is aboue our reach, but that God hath commaunded vs let vs do. Each man impugneth an others learning with wordes, none controlet in others liuing with better dedes. Let all endeavour themselfes to do that God commaundeth, and the good occupation therof shall exclude al such idleness as is cause and occasion of this bayne and noysome curiosity. And now to returne to this authoꝝ, whyles he seeth a mote in an other mans eye, he seeleth not a beame in his owne. Who recommendeth vnto vs specially Theodozet, whome he calleth an holy Bishop, and with him doth bring forth a peece of an Epistle of S. Chrysostome. The doctrine of which two ioyned with the doctrine of this authoꝝ, in such sence as this authoꝝ would haue all vnderstanded to be called catholike, touching the sayth of the sacrament, hath such an absurdity in it, as was neuer hard of in religion. For this authoꝝ teacheth for his part that the body of Chyist is onely really in heauen and not indeed in the sacrament, according wherunto this authoꝝ teacheth also the bread to be very bread still, which doctrine if it be true as this authoꝝ will needes haue it, then ioyne vnto it the doctrine of the secret Epistle of Chrysostome and Theodozet, whose doctrine is that after the consecration, that is consecrate, shalbe called no more bread, but the body of Chyist. By these two doctrines ioyned together it shall appeare that we must call that is consecrate, by a name that we be learned by, this authoꝝ it is not, and may not by the doctrine of Theodozet call it by the name of the which this authoꝝ teacheth vs in deede it is. And thus: It is in deede bread quoth this authoꝝ, but call it not so quoth this Theodozet: It is not in deede the body of Chyist quoth this authoꝝ, but yet in any wise call it so quoth Theodozet. Here is playne simulation and dissimulation both

both fogit her. For by forbidding of the name of bread, according to Theodozet's teaching we dissemble and hide that it is by this authoys teaching, and by vsing the name of our Lordes body, according to Theodozet's teaching, we sayne it to be that it is not by this authoys teaching, which sayth, there is onely a figure, and by this meanes in so high a mystery we should vse vnruthes on both sides, in simulation and dissimulation, which is a meruaylous teaching.

I deny not but thinges signifying may haue the name of that they signify by a figure of speech, but we read not in any doctrine giuen that the thing signifying should haue the name by figure, and be deliuered from the name of that it is in deede. And yet this is now the teaching of this autho, in defence of his new Catholike sayth ioyned with the teaching of Theodozet, and the secret Epistle of S. Chrysostom, as this autho would haue them vnderstanded. But those men Theodozet and Chrysostome in the sence they ment, as I vnderstand them, taught a true doctrine. For they take the name of the body of Christ in the sacrament to be a reall naming of the body of Christ there present in deede, and therfore a true perfect name, which as S. Chrysostomes secret Epistle sayth, the thing is worthy to haue declaring, by that worthines the thing named to be there in deed. And likewise I vnderstand the other name of bread worthely done away, bicause the substance wherupon in reason the name was groundes, is changed, according to the true doctrine of Transubstantiation, therfore that name of bread in their doctrine is truly layd away although Theodozet writeth the visibill matter of bread and wine to be seene and felt as they were befoze, and therfore sayth their substance which there signifieth the outward nature is seene and felt to remayne, which termes with conuenient vnderstanding may thus agre with the catholike teaching of transubstantiation, and so in the sacrament on euery part, but in the heauenly and earthly part to be a full, whole and perfect truth, as the high mystery being the sacrament of our perfect vniyte in body and soule with Christ, doth require. Wherby in my iudgement as this autho hath agaynst his owne determination in this enterpryse vttered that confirmeth the truth of the reall presence of Christs most precious bodye in the sacrament, which he doth in speciall entreating the wordes of S. Augustine in the xxvii. lease of his booke besides that in diuers other places he doth hke: so bringing vs forth this Theodozet an d his secret epistle of S. Chrysostome, he hath brought forth that may serue to conuince him in transubstantiation. Howbeit as for transubstantiation Zuinglius taketh it truly for a necessary consequence of the truth, if there bee in the sacrament the reall presence of Christs body, as there is in deed. For as a carnall man not instruct by sayth aswell after consecration as befoze as he is of the earth, speaketh and calleth it bread and asking him what it is, will neuer aunswere other wise, and if one asked him whether it were the body of Christ, would thinke the questioner mocked him, so the saythfull spiritual man answering to that question what it is, would after consecration according to sayth, aunswere the body of Christ, and thinke himself mocked if he were asked is it not bread: vnles he had bene taught Christ to haue sayd it had bene both his body and bread. As for calling it by the name of bread which it was, he would not greatly stick, and one thing may haue many names, but one thing is but one substance, whereby to aunswere to the question what it is, sauing onely in the person of Christ, wherein we know vnited the two substances of god and man. And this matter I repeate and summarily touch agayne to leaue in the readers brest the principall poynt of our beliefe of this mystery to be of the reall presence, that is to say, vnfayned substantiall presence, and therfore the true presence of Christs most precious body in the Sacrament, which hath bene in all ages taught, and bene as it is the Catholick sayth of Christendome, as appeareth by the testimony of the old authoys in all ages.

Caunterbury.

For the conclusion of al these questions, when you see that you can make no aunswere, but that you be driuen to so many absurdities, and that I haue answered so playnely vnto euery one, that there is left neither absurdity nor difficulty at al, then you deuise the best way and most easy for your selfe

selfe, to lay apart all questions and idle talke, when all these questions and idle talke needed not, if the papistes of their idle braines had not deuised their transubstantiation, and thereupon moued this idle talke themselves, which hath bene occasion not onely of much dissention in all Christian realmes, but of the effusion also of much innocent blood.

But when the Papistes, like vnto Lucifer, haue ascended into heauen, and searched by bayne and arrogant questions the bowels and secrets of gods maiesty and his wisdom. Yea euen whether God haue made the world so well as he might haue done, then they commaund other to keepe silence, and not to enter into the bottomlesse secrecy of Gods misteries; nor to seeke that is aboue their reach, but to euenour themselves to doe that God commaundeth, which counsaile as it is most godly and holesome, so if the Papistes themselves had obserued in the beginning, no man should haue needed to haue troubled his braynes with such fryuolous questions, and idle talke. But the Papists do like boyes in the schole, that make rods to beat other, and when they should be beaten with the rodde which they made themselves, then they wish that al rods were in the fier. So the Papistes when they see themselves ouerthrowne in their owne questions which they first deuised themselves, & to be beaten with their owne rods, then they cry peace, hold hands, and question no more.

But to aunswere the absurdities layed vnto the Papistes charge, you recompence me agayne with ii great huge absurdities. One is that Christ is really but in heauen onely, the other is that bread is stil bread. Here thou mayst iudge (gentle reader) what errours I defend, that am by force driuen to such two absurdities, that I am fayne to say as I haue written in my booke, and as the Apostles and Euangelistes sayd. But beware I would aduise thee, that thou say not as Gods word teacheth, for if thou doost, thou mayst be sure to be taken of the Papistes for an hereticke.

Bread and no bread.

Theodoretus.
Chrysostomus.

why the names
of sacraments
be chaunged.

Finally you come to your contradictions of bread and no bread, the body and not the body, simulation and dissimulation, wherein when you haue well practised your selfe in all your booke thorow, at the last you make as it were a play in a dialogue betweene Chrysostome, Theodoret and me. But Chrysostome, Theodoret and I shall agree well enough, for they tell not what in no wise may be, but what was commonly vsed, that is to say not to call the bread by his proper name after consecration, but by the name of the body of Christ. And if you had well considered, what I wrote in my booke concerning figuratiue speeches, and negatives by comparisō (which you also haue allowed) you should haue well perceiued your labor here spent all in vaine. For in all figures and sacramentes, the signes remayning in their owne proper natures, chaunge neuertheles their names, and be called by the names of the more high and excellent thinges which they signify. And both Chrysostome and Theodoret shew a cause thereof which is this, that we should not rest in the sight of the sacramentes and figures, but lift by our mindes to the thinges that be thereby represented. And yet in the sacramentes is neither simulation nor dissimulation, except you will call all figuratiue speeches, simulation, and say that Christ simulated, when he sayd, he was a vine, a doze, a herdsman, the light of the world, and suche like speeches. But it pleaseth you for refreshing of your wit (being now so sore trauailed with impugning of the truth) to deuise a pretie merry dialog

of Quoth he and quoth he. And if I were disposed to dally and trifle, I could make a like dialogue of simulation or dissimulation, of quoth he and quoth you, even betwene you and Christ.

But (as I haue declared before,) all thinges which be exalted to an hier dignity, be called by the names of their dignity (So muche the many times their former names be forgotten,) and yet neuertheles they be the same thinges that they were before, although they be not vsually so called. As the surnames of Kinges and Emperours, to how many be they known? or how many doe call them thereby? but euery man calleth them by their royall and imperiall dignities. And in like maner is it of figures and sacramentes, sauing that their exaltation is in a figure, and the dignities royall and imperiall be reall and indeed. And yet he should not offend that should call the princes by their original names, so that he did it not in contempt of their estates. And no more should he offend that did call a figure by the name of the thing that it is indeed, so that he did it not in contempt of the thing that is signified. And therefore Theodozet sayth not, that the bread in the sacrament may not be called bread, and that he offendeth that so calleth it, for he calleth it bread himselfe, but with this addition of dignity, calling it the bread of life, which it signifieth. As the cap of maintenace is not called barely and simply a cap, but with addition of maintenauce. And in like manner we vse not in common speach to call bread, wine and water in the sacraments, simple and common water, bread and wine: but according to that they represent vnto vs, we call them the water of baptisme, the water of life, sacramentall water, sacramentall and celestiall bread and wine, the bread of lyfe, the drinke that quencheth our thirst for euer. And the cause Theodozet sheweth, why they be so called, that we hearing those names should lift vp our mindes vnto the thinges that they be called, and comfort our selues therewithall. And yet neither in the sacraments, in the cap of maintenauce, nor in the imperiall or royall maiesties is any simulation or dissimulation, but all be playn speeches in common vsage, which euery man vnderstandeth.

5 But there was neuer man that vnderstood any author further from his meaning, then you do Theodozet and Chrysostome in this place. For they ment not of any reall calling, by chaungyng of substances, but of a sacramentall chaunge of the names remaining the substances. For Theodozet sayth in playne wordes, that as Christ called bread his body, so he called his body corne, and called himselfe a vine. Was therefore the substance of his body transubstantiated and turned into corne, or he into a vine? And yet this must needes follow of your saying, if Christes calling were a putting away of the former substance, according to the doctrine of Transubstantiation. But that Theodozet ment not of any such chaunging of substances, but of chaunging of names, he declareth so playnely, that no man can doubt of his meaning. These be Theodozets owne wordes. Our Saviour without doubt chaunged the names and gaue to his body the name of the signe, and to the signe the name of his body, and yet (sayth he) they kept their former substance, fashion, and figure. And the cause wherfore Christ doth bouchsafe to call the sacramental bread by the name of hys body, & to dignify so earthly a thing by so heuently a name, Theodozet sheweth to be this, that the godly receivers of the Sacrament, when they heare

the heavenly names, should lift by their mindes from earth vnto heauen, and not to haue respect vnto the bread outwardly only, but principally to looke vpon Christ, who with his heavenly grace and omnipotent power feedeth them inwardly.

But there was neuer such vntrueth vsed, as you vse in this author, to hide the trueth, and to set forth your vntrueth. For you alter Theodoretes wordes, and yet that sufficeth not, but you geue such new and straunge significations to wordes, as before was neuer inuented. For where Theodoret sayth, that the sacramentes remayne, you turne that into the visible matter, and then that visible matter (as you take it) must signify accidents. And where Theodoret sayth in playne termes, that the substance remaineth, there must substance also by your saying signify accidents, which you call here outward nature, contrary to your own doctrine, which haue taught hitherto, that substance is an inward nature, inuisible and insensible. And thus your saying here neither agreeth with the trueth nor with your selfe in other places.

And all these cautelles and false interpretations, altering of the words, and corrupting of the sence both of all authors and also of scripture, is nothing els but shameles shiftes to deceiue simple people, and to draw them from the olde Catholicke fayth of Christes Church, vnto your newe Romish errors, deuised by Antichrist, not aboue foure or fife hundred yeares passed.

And where you say, that in the sacrament, in euery part both in the heavenly & earthly part, is an whole & perfect truth. How is perfect truth in the earthly part of the sacrament, if there be no bread there at all, but the color and accidents of bread? For if there be none other truth in the heavenly part of the sacrament, then is not Christ there at all, but onely his qualities and accidents.

And as concerning your vniust gathering of mine owne wordes vpon S. Augustine, I haue answered thereunto in the same place.

And where you haue set out the answer of the carnall and spirituall man, after your owne imagination, you haue so well deuised the matter, that you haue made ii. extremities without any meane. For the true saythfull man would answer, not as you haue deuised, but he would say (according to the old catholick fayth and teaching of the Apostles, Euangelists, Martyrs and confessours of Christes Church) that in the Sacrament or true ministration thereof be two parts, the earthly and the heavenly. The earthly is the bread and wine, the other is Christ himselfe: The earthly is without vs, the heavenly is within vs: The earthly is eaten with our mouthes, and carnally feedeth our bodies, the heavenly is eaten with our inward man, and spiritually feedeth the same: The earthly feedeth vs but for a tyme, the heavenly feedeth vs for euer. Thus would the true saythfull man answer, without leaning vnto any extremity, either to deny þ bread or inclosing Christ really in þ accidents of bread, but professing & beleuing Christ really and corporally to be ascended into heauen, and yet spiritually to dwell in his saythfull people, and they in him vnto the worldes ende. This is the true catholicke fayth of Christ, taught from the first beginning, and neuer corrupted but by Antichrist and his ministers.

And where you say, that one thing is but one substance, sauing onelye in

in the person of Christ, your teaching is vnttrue, not onely in the person of Christ, but also in euery man, who is made of ij. substances, the body and soule. And if you had beene learned in philosophy, you would haue founde your saying false also in euery corporall thing, which consisteth of ij. substances, of the matter, and of the forme. And Gelasius sheweth the same likewise in this matter of the sacrament. So vnttrue it is that you moste baineely boast here, that your doctrine hath bene taught in all ages, and bene the catholicke faith, which was neuer the catholique, but onely the Papisticall fayth, as I haue euidentlye proued by holy scripture and the old catholick authoꝝ, wherein truly and directly you haue not answered to one.

Winchester.

1 In whose particular wordes although there may be sometime canillations, yet I will note to the reader, foure marks and tokens imprinted rather in those olde authoꝝ deedes then wordes, which be certayne testimonies to the truth of their fayth of the reall presence of Christes most precious body in the Sacrament. The first marke is in the processe of arguing vled by them to the conuiction of heretiques by the truth of this Sacrament, wherein I note not the particuler sentences, which sometime be dangerous speeches, but their whole doinges. As Irene who was in the beginning of the church, argueth agaynst the Valentiniens that denied the resurrection of our flesh, whome Irene reprooeth by the feeding of our soules and bodies with the diuine glorified fleshe of Christ in the Sacrament, which flesh and it be there but in a figure, then it should haue proued the resurrection of our flesh slenderly as it were but figuratiuely. And if the Catholicke fayth had not bene then certainly taught, and constantly beleued without variance, Christes very flesh to be indeede eaten in that mystery, it would haue bene answered of the heretickes, it had bene but a figure, but that appeareth not, and the other appeareth, which is a testimony to the truth of matter indeed.

2 Vylary reasonyng of the naturall coniunction betwene vs and Christ by meane of this Sacrament, expresseth the same to come to passe by the receiuyng truly the very flesh of our Lord in our Lordes meate, and thereupon argueth agaynst the Arrians, which Arrians if it had not bene so really in deede, would haue answered, but all was spiritually, so as there was no such naturall and corporall Communion in deede as Vylary supposed, but (as this authoꝝ teacheth) a figure, and it had bene the Catholicke doctrine: so that argument of Vylary had bene of no force. Saint Chrysostome, Gelasius and
3 Theodozete argue of the truth of this mystery to conuince the Appolinaristes and Eutichians, which were none argument if Christes very body were not as really present in the Sacrament for the truth of presence, as the Godhead is in the person of Christ, being the effect of the argument this: that as the presence of Christes body in this mystery doth not alter the propercie of the visible natures, no moze doth the Godhead in the person of Christ extinguishe his humanitie, which agaynst those heretickes serued for an argument to exclude confusion of natures in Christ, and had bene a dangerous arguyng to be embraced of Nestorians, who would hereby haue furthered their heresie, to proue the distinction of natures in Christ without any vnion, so they would haue sayd: As the earthly and heavenly natures be so distinct in the Sacrament, as the one is not spoken of the other: so be the natures of the humanitie and Godhead not vnited in Christ, which is false, and in the comparaynges we may not loke that all should answer in equalitye, but onely for the point that it is made for, that is, as in the Sacrament the visible element is not extinguishe by the presence of Christes most precious body, no moze is Christes humanitie by his Godhead: and yet we may not say, that as in the Sacrament be but onely accidents of the visible earthly matter, that therefore in the person of Christ be onely accidentes of the humanitie. For that mystery requireth the whole truth of mans nature, and therefore Christ toke vpon him the whole man, body and soule. The mystery of the Sacrament requireth the truth of the accidentes onely, being the substance of
4
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the visible creatures converted into the body and blood of Christ. And this I write to prevent such cavillations as some would search for. But to returne to our matter, all these argumentes were vayne, if there were not in the Sacrament the true presence of Christes very body, as the celestiall part of the Sacrament, beyng the visible formes theretby thyng. Which earthly thyng remaineth in the former proprietye with the very presence of the celestiall thyng. And this sufficeth concernyng the first marke.

Caunterbury.

AS for your foure markes & tokens (if you marke them well) you shall perceaue most manifestly your ignorance and errour, how they note and appoint (as it were with their fingers) your doctrine to be erroneous, as well of Transubstantiation, as of the reall presence.

Irenaeus.

And to begyn with your first marke, Irenae in deede proued the resurrection of our bodyes vnto eternall lyfe, because our bodyes be nourished with the euerlastyng foode of Christes body. And therfore as that foode is euerlastyng, so it beyng ioyned vnto his eternall deitie, giueth to our bodies euerlastyng lyfe. And if the beyng of Christes body in any creature should geue the same lyfe, then it might peraduenture be thought of some fooles, that if it were in the bread, it should giue life to the bread. But neither reason, learning nor sayth beareth, that Christes body beyng onely in bread, should giue life vnto a man. So if it were an Article of our faith, to beleue that Christ is present in the formes of bread and wine, it were an vnprofitable Article, sayng that his being in y bread, should profit no man.

The meaning
of Irenae and o-
ther.
John. 6.

Irenae therefore meaneth not of the beyng of Christ in the bread and wyne, but of the eatyng of him. And yet he meaneth not of corporall eating (for so Christ sayth him selfe, that his flesh auayleth nothing) but spirituall eatyng by faith. For he speaketh not of spirituall eatyng in receauyng of the Sacrament onely, for then our lyfe should not be eternall, nor endure no longer then we be eating of the sacrament: for our spirituall life continueth no longer then our spirituall feedyng. And then could none haue lyfe, but that receaue the Sacrament, and all should haue perished that dyed before Christes Supper and institutio of the Sacrament, or that dye vnder age before they receiue the Sacrament.

But the true meaning of Irenae, Hilary, Cyprian, Cyrill, and other that treated of this matter was this, that as Christ was truly made man and crucified for vs, and shed his blood vpon the Crosse for our redemption, & now reigneth for euer in heauen, so as many as haue a true sayth and belefe in him, charoyng their cuddes, and perfectly remembryng the same death and passion (which is the spirituall eatyng of his flesh and drynkynge of his blood) they shall reigne in euerlastyng lyfe with him. For they spiritually and truly by faith eate his flesh and drinke his blood, whether they were before the institution of the Sacrament or after. And the beyng or not beyng of Christes body and blood really and corporally in the Sacrament vnder the formes of bread and wine, neither maketh nor marreth, nor is to no pnrpose in this matter. But for confirmation of this our sayth in Christes death and passion, & for a perpetuall memory of the same, hath Christ ordeined this holy Sacrament, not to be kept, but to be ministred among vs, to our singular comfort, that as outwardly and corporally we eate the very bread and drinke the very wine, and call them the body and blood of Christ, so inwardly and spiritually we eate & drinke the very body and

and bloud of Christ. And yet carnally and corporally he is in heauen, and shall be vntill the last Iudgement, when he shall come to Iudge both the quicke and the dead. And in the Sacrament, (that is to say, in the due ministratiō of the Sacrament) Christ is not onely figuratiuely, but effectually vnto everlastyng lyfe.

And this teachyng impugneth the heresies of the Valentiniāns, Ariāns, and other heretickes, and so doth not your sayned doctrine of Transubstantiation, of the reall presence of Christes flesh and bloud in the Sacrament, vnder the formes of bread and wine: and that vngodly and wicked men eate and drinke the same, which shall be cast away from the eternall lyfe, and perish for ever. And for further aunswere to Hilary, I referre the Reader to myne other aunswere made to him before.

And for S. Chrysostome, Gelasius, and Theodoroete, if there be no bread and wine in the Sacrament, their Argumentes serue for the heretickes purpose, and cleane directly agaynst them selues. For their entent agaynst the heretickes, is to proue that to the full perfection of Christ is required a perfect soule, and a perfect body, and to be perfect God and perfect man. As to the full perfection of the Sacrament is required pure and perfect bread and wine, and the perfect body and bloud of Christ. So that now turnyng the Argument, if there be no perfect bread and wine (as the Papistes falsely surmise) then may the heretickes cōclude agaynst the Catholicke fayth, and conuince Chrysostome, Gelasius & Theodoroete with their own weapon, that is to say, with their own similitude, that as in the Sacramēt lacketh the earthly part, so doth in Christ lacke his humanitie. And as to all our senses seemeth to be bread and wine, and yet is none in deede, so shall they argue by this similitude, that in Christ seemed to all our senses flesh and bloud, and yet was there none in very deede. And thus by your deuillish Trāsubstantiation of bread and wine, do you trāsubstantiate also the body and bloud of Christ, not conuincyng but confirmyng most haynous heresies. And this is the conclusion of your vngodly sayned doctrine of transubstantiation.

And where you would gather the same cōclusion, if Christes flesh and bloud be not really present, it seemeth that you vnderstand not the purpose and intent of these Authōrs. For they bring not this similitude of the Sacrament for the reall presence, but for the reall beyng. That as the Sacrament consisteth in two partes, one earthly & an other heauenly, (the earthly part beyng the bread and wine, and the heauenly the body and bloud of Christ) and these partes be all truely and really in deede, without colour or simulation (that is to say very true bread and wine, in deede, the very true body and bloud of Christ in deede:) euē likewise in Christ be two natures, his humanitie and earthly substaunce, and his diuinitie and heauēly substaunce, and both these be true natures and substaunces, without colour or dissemblyng. And thus is this similitude of the Sacrament brought in, for the truth of the natures, not for the presence of the natures. For Christ was perfect God and perfect man, whē his soule went downe to hell, and his body lay in the graue (bycause the body and soule were both still vnited vnto his diuinitie) and yet it was not required that his soule should be present with the body in the sepulture, no more is it now required, that his body should be really present in the Sacrament, but as the soule was then

in hell, so is his body now in heauen. And as it is not required, that where so euer Christes diuinitie is, there should be really and corporally his man-hode: so it is not required, that where the bread and wyne be, there should be corporally his flesh and bloud.

But as you frame the Argument agaynst the heretickes, it serueth so litle agaynst them, that they may with the same frame and engine, ouerthrow the whole Catholicke Church. For thus you frame the Argument: As the presence of Christes body in this mystery doth not alter the proprietie of the visible natures, no more doth the Godhead in the person of Christ extinguishe his humanitie. Marke well now good Reader what followeth hereof. As the presence of Christes body in this mysterie, doth not alter (say you) the proprietie of the visible natures, no more doth the Godhead in the person of Christ extinguishe his humanitie. But the presence of Christes body in this mystery doth so alter the visible natures (as the Papistes say) that the substances of bread and wyne be extinguisht, and there remaineth no substance but of the body of Christ, *Ergo* likewise in the mysterie of Christes incarnation the humanitie is extinguisht by the presence of his Godhead, and so there remaineth no more but the substance of his diuinitie, as the Eutichians sayd.

And thus the similitude of Chrysostome, Gelasius, and Theodoret ioyned to the saying of the Papistes, frameth a good Argument for the heretickes. But those Authours framed their Argument cleane contrary, on this wise: that the bread and wyne be not transubstantiated or extinguisht, but continue still in their owne substances, figures, fashion, and all naturall properties, and therefore doth the humanitie of Christ likewise endure and remaine in proper substance with his naturall properties, without extinction or transubstantiation. For those Authours take no bread and wyne from the visible properties onely of bread and wyne, but for very true bread and wyne, with all their naturall qualities and conditions.

And the heretickes shall soone finde out your cauillation, where (to auoyde the matter) you say that the mysterie of the Sacrament requireth not the truth of the substance. For why should the Authours bring them forth, to proue the truth of the substance in Christ, if there were no true substance in them? Thus all your shiftes and Sophistications be but wynde, or colours cast ouer the truth to bleare mens eyes, which colours rubbed (if the truth appeareth cleare and playne. And your first marke is not clearly put out, but turned to a marke & spectacle for your selfe, wherein you may clearly see your owne errour, and how foule you haue bene deceaued) in this matter, and open your eyes, (if God will geue you grace to put away your inducate hart) to see the cleare truth.

Winchester.

An other certaine token is the wondrous and great marveling that the old authours make, how the substance of this Sacrament is wrought by Gods omnipotence. Baptisme is marvelled at, for the wonderfull effect that is in man by it, how man is regenerate, not how the water, or the holy Ghost is there. But the wonder in this Sacrament is speciall directed to the worke of God in the visible creatures, how they be so chaunged into the body & bloud of Christ, which is a worke wrought of God before we receiue the Sacrament. Which worke Cyprian sayth is ineffable, that is to say, not speakable, which is not so if it be but a figure, for then it may be easily spoken, as this authour
spea

1 speaketh it with ease (I thinke) he speaketh it so often, of a presence by signification (if it may so be called) euery man may speake and tell how, but of the very presence in dede, and therfore the reall presence of Chyistes body in the Sacrament, no creature can tell
 2 how it may be, that Chyist ascended into heauen with his humaine body, and therewith continually reignyng there, should make present in the Sacrament the same body in dede, which Chyist in dede woorketh, being neuerthelesse then at the same honre present in heauen, as S. Chyisostome doth with a maruaile say. If the maruaile were onely of Gods woрке in man in the effe of the Sacrament, as it is in Baptisme, it were an o-
 3 ther matter, but I sayd befoze, the wonder is in the woрке of God, in the substance of the Sacrament, befoze it be receiued, which declareth the old authours that so wonder to vnderstand the reall presence of Chyistes very body, and not an onely signification, which hath no wonder at all. And therfore seyng S. Cyprian wondzeth at it, and calleth the woрке ineffable, S. Chyisostome wondzeth at it, S. Ambrose wondzeth at it, Emi-
 sene wondzeth at it. Cypill wondzeth at it. What should we now doubt whether their sayth were of a signification onely as this authour would haue it, which is no wonder at all, or of the reall presence, which is in dede a wonderfull woрке. Wherefore where this manifest token and certaine marke appeareth in the old fathers, there can no constru-
 ction of sillables or woordes diswaide, or peruert the truth thus testified.

Caunterbury.

1 **A**s touchyng this your second marke in the ministracion of the Sa-
 cramentes, as well of the Lordes holy Supper as of Baptisme, God
 woorketh wonderfully by his omnipotent power in the true receauers, not
 in the outward visible signes. For it is the person Baptised, that is so re-
 generate, that he is made a new creature, without any reall alteration of
 the water. And none otherwise it is in the Lordes Supper, for the bread &
 wine remaine in their former substance, & neither be fed nor nourished, &
 yet in the man that worthely receiueth them, is such a wonderfull nourish-
 met wrought by y mighty power of God, that he hath thereby euerlasting
 life. And this is the ineffable woрке of God, wherof Cyprian speaketh.

So that as well in the Lords Supper as in Baptisme, the marueilous
 woorkyng of God (passing the comprehension of all mans wit) is in the spi-
 rituall receiuers, not in the bread, wine & water, nor in the carnall & vn-
 godly receauers. For what should it auayle the liuely members of Chyist
 that God woorketh in his dead and insensible creatures? But in his mem-
 bers he is present, not figuratiuely, but effectually, and effectually and in-
 effably woorketh in them, nourishyng and feedyng them so wonderfully,
 that it passeth all wittes and tounge to expresse.

2 And neuerthelesse corporally he is ascended into heauen, and there shall
 tarry vntill the world shall haue an end. And therfore sayth Chyisostome,
 that Chyist is both gone by into heauen, and yet is here receaued of vs,
 but diuersly. For he is gone by to heauen carnally, & is here receaued of vs
 spiritually. And this wonder is not in the woorkyng of God in the sub-
 stance of the Sacrament befoze it be receaued, (as you sayne it to be) nor
 in the that unworthely receaue it carnally, but in them that receaue Chyist
 spiritually, beyng nourished by him spiritually as they be spiritually by
 him regenerated, that they may be fed of the same thyng wherof they be
 regenerated, and so be thoroughly *Os ex ossibus eius, & caro ex carne eius*: Bone
 of his bones, and flesh of his flesh.

Eph. 5.

3 And consideryng deeply this matter, Cyprian wondzeth as much at
 Gods woрке in Baptisme, as in the Lordes Supper, Chyisostome won-
 dzeth

The wonder in
 the Sacra-
 mentes,

doeth as much, Emillene wondreth as much, Cyrill wondreth as much, all Catholicke writers wonder as much, as well how God doth spiritually regenerate vs to a new lyfe, as how he doth spiritually feede and nourtish vs to everlastyng lyfe. And although these thyngs be outwardly signified vnto vs by the Sacramentall bread, wine and water, yet they be effectually wrought in vs by the omnipotent power of God. Therefore you had neede to seeke out some other marke or token for your purpose, for this serueth nothing at all. For by his wonderfull workyng Christ is no more declared to be present in the bread and wine, then in the water of Baptisme.

Winchester.

A thyrd token there is by declaration of figures, as for example S. Hierome when he declareth vpon the Epistle *Ad Titum*, so aduisedly at length how *Panes propositionis* were the figure of the body of Christ in the Sacrament: that proesse declareth the mynde of the authoꝝ to be, that in the Sacrament is present the very truth of Christs body not in a figure agayne to ioyne one shadow to an other, but euen the very truth to aunswere the figure, and therfore no particular wordes in S. Hierome can haue any vnderstanding contrary to his mynde declared in this proesse.

Caunterbury.

TO S. Hierome I haue answered sufficiently before to your confutation of my third booke, almost in the end, which should be in vayne to reapeate her agayne, therfore I will go to your last marke.

Winchester.

Fourthly an other certaine marke is, where the old authoꝝ write of the adozation of this Sacrament, which can not be but to the thynges godly, really present. And therfore Saint Augustine writyng in his booke *De Catechizandis rudibus*, how the inuisible thynges be honoured in this Sacrament, meanyng the body and bloud of Christ, and in the 98. Psalm speake of adozation. Theodozetus also speakyng specially of adozation of this Sacrament. These authoꝝ by this marke that is most certaine, take away all such ambiguitie as men might by suspicious diuination gather sometyme of their seuerall wordes, and declare by this marke of adozation playnly their sayth to haue bene, and also their doctrine vnderstanded as they ment of the reall presence of Christs very body and bloud in the Sacrament, and Christ him selfe God and mā to be there present, to whose diuine nature, and the humanitie vnite thereunto, adozation may onely be directed of vs. And so to conclude by this matter, for as much as one of these foure markes and notes may be founde testified and apparaunt in the auncient writers, with other wordes and sentences confoꝝmable to the same, this should suffice to exlude all argumentes of any by sentences and ambiguous speeches, and to vphold the certaintie of the true Catholicke sayth in deede, which this authoꝝ by a wrong name of the Catholicke sayth impugne, to the great slander of the truth, and his owne reproch.

Caunterbury.

YOur fourth marke also of adozatio proueth no more that Christ is present in the Lordes Supper, then that he is present in Baptisme. For no lesse is Christ to be honored of him that is Baptised, the of him that receaueth the holy Communion. And no lesse ought he that is Baptised to beleue, that in Baptisme he doth presently in deede and in truth put Christ vpon him, and apparell him with Christ, then he that receaueth the holy Communion ought to beleue, that he doth presently feede vpon Christ, eatyng his flesh and drinkyng his bloud: which thyng the Scripture doth playnly

playnly declare, and the old authours in many places do teach. And moreouer the forme of Baptisme doth so manifestly declare Christ to be honored, that it comaundeth the Deuill therein to honour him by these wordes: *Da honorem Deo: Da gloriam Iesu Christo.* With many other wordes declaring Christ to bee honored in Baptisme. And although our Sauour Christ is specially to be adored and honored, when he by his holy word and Sacramentes doth assure vs of his present grace & benefites, yet not onely then, but alway in all our actes and deedes, we should lift vp our hartes to heauen, and ther glorifie Christ with his celestiaall father and coeternall spirit. So vntrue it is, that you say, that adoration can not be done to Christ; but if he be really present. The Papistes teach vs to haue in honour and reuerence the formes and accidentes of bread and wyne (if they be vomi- ted by) after the body and bloud of Christ be gone away, and say, that they must be had in great reuerence, bicause the body and bloud of Christ had bene there. And not onely the formes of bread and wyne (say they) must be kept with great reuerence, but also the ashes of them (for they commaund them to be burned into ashes) must be kept with like reuerence. And shall you than forbid any man to worshyp Christ him selfe, when he doth spiri- tually and effectually eate his very flesh and drinke his very bloud, when you will haue such honour and reuerence done to the ashes, which come not of the body and bloud of Christ, but onely (as you teach) of the accidentes of bread and wyne? Thus haue I confuted your confutation of my second booke, concernyng Transubstantiation, wherein you be so far from the cofu- tation of my booke (as you promised) that you haue done nothyng els but confounded your selfe, studying to seeke out such shiftes and cauillations, as before your tyme were neuer deuised, & yet constrainned to graunt such errorrs and monstrous speaches as to Christen eares be intollerable. So that my former booke aswell concernyng the reall presence of Christes flesh and bloud, as the eatyng and drinkyng of the same and also transubstan- tiation, standeth fast and sure, not once moued or shaken with all your or- dinaunce shot agaynst it. But is now much stronger then it was before, beyng so mured and bulwarked, that it neuer neede hereafter to feare any assault of the enemies. And now let vs examine your confutation of the last part of my booke, conteinyng the oblation and sacrifice of our Sau- iour Christ.

The end of the second booke.

THE CONFUTATION OF THE FIFTE BOOKE.

As touchyng the fift booke, the title wherof is of the oblation and sacrifice of our Sa- iour Christ, somewhat is by me spoken before, which although it be sufficient to the matter, yet somewhat more must also be now sayd, where with to encounter the au- thours imaginations and surmises with the wrong construyng of the Scriptures and authours, to weast them besides the truth of the matter and their meaning.

This is agreed and by the Scriptures playnly taught, that the oblation and sacrifice of our Sauour Christ was, and is a perfect worke once consummate in perfection with- out necessitie of reiteration, as it was neuer taught to be reiterate, but a mere blasphemie

The sacrifice of our Sauour Christ was neuer taught to be rei- terate, but to be often remembred,

The body and
bloud of Christ
is the onely sa-
crifice propitia-
tory for all the
sinnes of the
world.
Christes body
is the christen
mans sacrifice.

An issue.

De sacrificio
lege. Rosen.
& Oecol. lib. 3.
cap 2. & 3.

The sacrifice
propitiatory, not
christes very
body, but his
death in that
same body.

mie to presuppose it. It is also in the Catholike teaching, grounded upon the Scrip-
ture, agreed, that the same sacrifice ones consummate, was ordeined by Christes institu-
tion in his most holy Supper to be in the Church often remembred and shewed forth in
such sort of shewing, as to the saythfull is sene present the most precious body and bloud
of our Saviour Christ, vnder the formes of bread and wyne, which body and bloud the
saythfull Church of Christen people graunt and confesse accordyng to Christes wordes
to haue bene betrayed and shed for the sinnes of the world, and so in the same Supper
represented and deliuered vnto them, to eate and seide of it accordyng to Christes com-
maundement, as of a most precious and acceptable sacrifice, acknowledgyng the same
precious body and bloud, to be the sacrifice propitiatorie for all the sinnes of the world,
whereunto they onely resort, and onely account that their very perfect oblation and sa-
crifice of Christen people, through which all other sacrifices necessarie on our part be ac-
cepted and pleasaunt in the sight of God. And this maner of shewing Christes death and
keepyng the memorie of it, is grounded vpon the Scriptures, wrytten by the Euangeli-
stes and S. Paule, and accordyng therunto Preached, beleued, vled, and frequented in
the Church of Christ vniuersally and from the beginnyng. This authour utteryng ma-
ny wordes at large besides Scripture, and agaynst Scripture to depaue the Catholike
doctrine, doth in a few wordes (which be in dede god wordes and true) confounde and
ouerthrow all his enterpryse, and that issue will I wyne with him, which shall suffice for
the consutation of this booke. The fewe god wordes of the authour, which wordes I say
confounde the rest, consist in these two pointes. One in that the authour alloweth the
Judgement of *Petrus Lombardus*, touchyng the oblation and sacrifice of the Church. An-
other in that the authour confesseth the Councell of Nice to be holy Councell, as it hath
bene in dede confessed of all god Christen men. Vpon these two confessions I will de-
clare the whole enterpryse of this fift booke to be ouerthrowen.

Caunterbury.



This fift booke hath so fully & so playnly set out this mat-
ter of the sacrifice, that for auns were to all that you haue
here brought to the consutation therof, the reader neede
to do no more, but to looke ouer my booke agayne, and
he shall see you fully answered before hand. Yet wyll
I here and there adde some notes, that your ignorance
and craft may the better appeare.

This farre you agree to the truth, that the sacrifice
of Christ was a ful and a perfect sacrifice, which needed not to be done no
more but once, and yet it is remembred and shewed forth dayly. And this
is the true doctrine accordyng to Gods word. But as concernyng the re-
all presence in the accidents of bread and wine, is an vntue doctrine, say-
ned onely by the Papistes, as I haue most playnly declared, and this is
one of your errors here vttered.

Another is, that you call the most precious body and bloud of Christ,
the sacrifice propitiatorie for all the sinnes of the world, which of it selfe
was not the sacrifice, but the thyng whereof the sacrifice was made, and
the death of him vpon the Crosse, was the true sacrifice propitiatorie, that
purchased the remission of sinne, which sacrifice continued not long, nor
was made neuer but once, where as his flesh and bloud continued euer
in substance from his incarnation, as well before the sayd sacrifice as e-
uer sithens. And that sacrifice propitiatorie made by him onely vpon the
Crosse, is of that effect to reconcile vs to Gods fauour, that by it be accep-
ted all our sacrifices of laudes and thankes geuyng.

Now

Now before I ioyne with you in your issue, I shall rehearse the wordes of my booke, which when the indifferent Reader seeth, he shalbe the more able to iudge truely betwene vs. My booke containeth thus.

The fift Booke.

He greatest blasphemy and iniurie that can be agaynst Christ, and yet vniuersally vsed through the Popishe kyngdome, is thys, that the Priestes make their Masse a sacrifice propitiatorie, to remit the sinnes as well of them selues, as of other both quicke and dead, to whom they list to apply the same. Thus vnder pretence of holynes, the Papistical priests haue taken vpon them to be Christes successours, and to make such an oblation and sacrifice, as neuer creature made but Christ alone, neither he made the same any more tymes then once, and that was by his death vpon the Crosse.

Chap. 1.
The sacrifice of
the Masse.

For as S. Paule in his Epistle to the Hebrues witnesseth, Although the high priestes of the old law offered many tymes (at the least euery yeare once) yet Christ offered not him selfe many tymes, for then he should many tymes haue dyed. But now he offered him selfe but once, to take away sinne, by that offering of him selfe. And as men must dye once, so was Christ offered once, to take away the sinnes of many.

Chap. 2.
Heb. 9.
The difference
betwene the sa-
crifice of Christ
& of the priestes
of the old lawe.

And furthermore S. Paul sayth, That the sacrifices of the old law, although they were continually offered from yeare to yeare, yet could they not take away sinne, nor make men perfect. For if they could once haue quieted mens consciences, by taking away sinne, they should haue ceased, and no more haue bene offered. But Christ with once offering, hath made perfect for euer, them that be sanctified: puttyng their sinnes cleane out of Gods remembraunce. And where remission of sinnes is, there is no more offering for sinne.

Heb. 10.

And yet further he sayth, concerning the old Testament, that it was disannulled and taken away, because of the feeblenesse and vnprofitablenesse therof, for it brought nothyng to perfection. And the priestes of that law were many, bycause they liued not long, and so the priesthode went from one to another: but Christ liueth euer, and hath an everlastyng priesthode, that passeth not from him to any man els. Wherefore he is able perfectly to saue them that come to God by him, forasmuch as he liueth euer to make intercession for vs. For it was meete for vs to haue such a high priest, that is holy, innocent, without spot, separated from sinners, and exalted vp aboue heauen: who needeth not dayly to offer vp sacrifice (as Aarons priestes did:) first for his owne sinnes, and then for the people. For that he did once, when he offered vp him selfe. Here in his Epistle to the Hebrues S. Paule hath playnly and fully described vnto vs, the difference betwene the priesthode and sacrifices of the old Testament, and the most high and worthy priesthode of Christ, his most perfect and necessary sacrifice, and the benefite that commeth to vs thereby.

Heb. 7.

For Christ offered not the blood of calves, sheepe, and goates (as the priests of the old law haue vsed to do) but he offered his own blood vpon the Crosse. And he went not into an holy place made by mans hand, (as Aaron did) but he ascended vp into heauen, where his eternall Father dwelleth, and before him he maketh continuall supplication for the sinnes of the whole world, presenting his owne body, which was torne for vs, and his precious blood, which of his most gracious and liberall charitie, he shed for vs vpon the Crosse.

And that sacrifice was of such force, that it was no neede to renew it euery yeare,

yeare, as the Byshops did of the old Testament (whose sacrifices were many tymes offered, and yet were of no great effect or profite, bycause they were sinners them selues that offered them, and offered not their owne bloud, but the bloud of brute beastes) but Christes sacrifice ones offered, was sufficient for euermore.

Chap. 3.
Two kindes
of sacrifices.

And that all men may the better vnderstand this sacrifice of Christ (which he made for the great benefite of all men) it is necessary to know the distinctiō and diuerfitie of sacrifices.

One kynde of sacrifice there is, which is called a Propitiatory or mercyfull sacrifice, that is to say, such a sacrifice as pacifieth Gods wrath and indignatiō, and obtaineth mercy and forgiuenes for all our sinnes, and is the raunfom for our redemption from euerlastyng damnation.

The sacrifice of
Christ.

And although in the olde testament there were certayne sacrifices called by that name, yet in very deed there is but one such sacrifice, whereby our sins be pardoned, and Gods mercy and fauour obtained, (which is the death of the sonne of God our Lord Iesu Christ) nor neuer was any other sacrifice propitiatory at any time, nor neuer shalbe.

This is the honor and glory of this our high priest, wherein he admitteth neither partener nor successor. For by his owne oblation he satisfieth his father for all mens sinnes, and reconciled mankind vnto his grace and fauour. And whosoever depriue him of his honour, and go about to take it to them selues, they be very Antichristes, and most arrogant blasphemers against God, and agaynst his sonne Iesus Christ, whom he hath sent.

The sacrifices
of the Church.

An other kind of sacrifice there is, which doth not reconcile vs to God, but is made of them that be reconciled by Christ, to testify our dueties vnto God, and to shew our selues thankfull vnto him. And therefore they be called sacrifices of laud, prayse, and thanksgueing.

The first kind of sacrifice Christ offered to God for vs: the second kinde we our selues offer to God by Christ.

And by the first kinde of sacrifice Christ offered also vs vnto hys Father: and by the Second we offer our selues and all that we haue vnto hym and hys Father.

Psal. 50.
1. Pet. 2.

And this sacrifice generally is our whole obedience vnto God, in keeping his lawes and commaundementes. Of which maner of sacrifice speaketh the prophet Dauid, saying: A sacrifice to God, is a contrite hart. And S. Peter sayth of all christen people, that they be an holy priesthood to offer spirituall sacrifices, acceptable to God by Iesu Christ. And S. Paule sayth, That alway we offer vnto God a sacrifice of laud and prayse by Iesus Christ.

1. Th. 1. 3.

Chap. 4.
More playne
declaration of
the sacrifice of
Christ.

But now to speake somewhat more largely of the priesthood and sacrifice of Christ, he was such an hie bishop, that he once offering himselfe, was sufficient, by once effusion of his bloud, to abolish sinne vnto the worldes end. He was so perfect a priest, that by one oblation he purged an infinite heape of sinnes, leauing an easy and a ready remedy for all sinners, that his one sacrifice should suffice for many yeares, vnto all men that would not shewe them selues vnworthy. And he tooke vnto himselfe, not onely their sinnes that many yeares before were dead, and put their trust in him, but also the sins of those that vntill his comming agayne, should truly beleue in his gossell. So that now we may looke for none other priest nor sacrifice, to take away our sinnes, but onely him and his sacrifice. And as he dying once, was offered for all, so as much

much as pertayned to him, he tooke all mens sinnes vnto himself. So that now there remaineth no more sacrifices for sinne, but extreme iudgement at the last day, when he shall appeare to vs agayne, not as a man to be punished agayne, and to be made a sacrifice for our sinnes (as he was before) but he shal come in his glory without sinne, to the great ioy and comfort of them, which be purified and made cleane by his death, and continue in godly and innocent liuing, and to the greate terrour and dreade of them that be wicked and vngodly.

Heb. 8.

Thus the scripture teacheth, that if Christ had made any oblation for sinne more then once, he should haue dyed more then once: forasmuch as there is none oblation and sacrifice for sinne, but onely his death. And now there is no more oblation for sinne, seying that by him our sinnes be remitted, and our consciences quieted.

And although in the old Testament, there were certayne sacrifices, called Sacrifices for sinne, yet they were no such sacrifices, that could take away our sinnes in the sight of God, but they were ceremonies ordayned to this intent, that they should be as it were shadowes and figures, to signify before hand the excellent sacrifice of Christ that was to come, which should be the very true and perfect sacrifice for the sinnes of the whole world.

Chap. 9.
The sacrifice
of the old law.

And for this signification they had the name of a sacrifice propitiatory, and were called sacrifices for sinnes, not because they indeed toke away our sinnes, but because they were images, shadowes, and figures, wherby godly men were admonished of the true sacrifice of Christ then to come, whiche should truly abolish sinne and euerlasting death.

And that those sacrifices, which were made by the priestes in the olde lawe, could not be able to purchase our pardon, and deserue the remission of our sinnes, S. Paule doth clearly affirme in his sayd Epistle to the Hebrues, where he sayth: It is impossible that our sinnes should be taken away by the bloud of oxen and goates. Wherefore all godly men, although they did vse those sacrifices ordayned of God, yet they did not take them as thinges of that value and estimation, that thereby they should be able to obayne remission of their sins before God.

Heb. 9.

But they tooke them partly for figures and tokens ordained of God, by the which he declared, that he would send that seed, which he promised to be the very true sacrifice for sinne, and that he would receiue the that trusted in that promise, and remit their sinnes for the sacrifice after to come.

And partly they vsed them as certayne ceremonies, whereby such persons as had offended agaynst the law of Moyses, and were cast out of the congregation, were receiued agayne among the people, and declared to be absolved.

As for like puposes we vse in the church of Christ, sacramentes by him instituted. And this outward casting out from the people of God, and receiuing in agayne, was according to the law and knowledge of man, but the true reconciliation and forgeuenes of sin before God, neither the fathers of the old law had, nor we yet haue, but onely by the sacrifice of Christ, made in the mounte of Caluary. And the sacrifices of the old law were prognostications and figures of the same then to come, as our sacramentes be figures and demonstrations of the same now passed.

Now by these foresayd things may euery man easily perceiue, that the offering of the priest in the Masse, or the appoynting of his ministratiō at his pleasure, to them that be quicke or dead, can not merite and deserue, neither to

Chap. 6.
The Masse is
not a sacrifice
propitiatory.

him selfe, nor to the for who he singeth or sayth the remission of their sinnes: but that such Popish doctrine is contrary to the doctrine of the Gospell; and iniurious to the sacrifice of Christ. For if onely the death of Christ be the oblation, sacrifice and price wherefore our sinnes be pardoned; then the act or ministratio of the priest can not haue the same office. Wherefore it is an abominable blasphemy, to geue that office or dignitie to a priest; which pertaineth onely to Christ: or to affirme that the Church hath neede of any such sacrifice: as who should say: that Christes sacrifice were not sufficient for the remission of our sinnes: or els that his sacrifice should hang vpon the sacrifice of a priest.

But all such priestes, as pretend to be Christes successours in making a Sacrifice of him, they be his most haynous and horrible aduersaries. For neuer no person made a sacrifice of Christ, but he him selfe onely. And therefore Saint Paule sayth, that Christes priesthoode cannot passe from him, to an other. For what needeth any moe Sacrifices; if Christes Sacrifice be perfect and sufficient? And as Saint Paule sayth, that if the sacrifices and ministrations of Aaron, and other priestes of that tyme, had lacked nothyng, but had bene perfect and sufficient, then should not the sacrifice of Christ haue bene required (for it had bene but in vayne, to adde any thyng to that, which of it selfe was perfect) so likewise if Christes Sacrifice which he made him selfe be sufficient, what neede we euery day to haue moe and moe Sacrifices. Wherefore all Popish priestes that presume to make euery day a Sacrifice of Christ, either must they needes make Christes Sacrifice vayne, vnperfect and vn sufficient, or els is their sacrifice in vayne, which is added to the Sacrifice, which is already of it selfe sufficient and perfect.

But it is a wonderous thyng to see what thiftes and cautels the Popish Antichristes deuise, to colour and cloke their wicked errors: And as a chayne is so ioyned together, that one linke draweth an other after it, so be vices and errors knit together, that euery one draweth his fellow with him. And so doth it here in this matter.

For the Papistes (to excuse them selues) do say, that they make no new Sacrifice, nor none other Sacrifice then Christ made (for they be not so blynd, but they see, that then they should adde an other Sacrifice to Christes Sacrifice, and so make his Sacrifice vnperfect) but they say, that they make the selfe same Sacrifice for sinne, that Christ him selfe made.

And here they runne headlonges into the foulest and most haynous error that euer was imagined. For if they make euery day the same oblation and Sacrifice for sinne, that Christ hym selfe made, and the oblation that he made was his death, and the effusion of his most precious blood vpon the Crosse, for our redemption and price of our sinnes: then foloweth it of necessitie, that they euery day slea Christ, and shed his blood, and so bee they woofe then the wicked Iewes and Phariseis, which slew hym, and shed his blood but once.

Almighty God the father of light and truth, banish all such darknes and error out of his Church, with the authours and teachers thereof, or els conuert their hartes vnto him, and giue this light of fayth to euery man, that he may trust to haue remission of his sinnes, and be deliuered from eternall death and hell, by the merite onely of the death and blood of Christ: and that by his own fayth, euery man may apply the same vnto him selfe, and not take it at the appointment of Popish priestes, by the merite of sacrifices and oblations.

If

Heb. 7.

Heb. 8.

Chap. 7.
A confutation of
the Papistes
cauillation.

Chap. 8.
The true sacrifice of all Christians people.

If we be in deede (as we professe) Christian men, we may ascribe this honor and glory to no man, but to Christ alone. Wherefore lette vs geue the whole laude & prayse hereof vnto him, let vs fly onely to him for succour, let vs hold him fast and hāg ypō him, and geue our selues wholly to him. And for asmuch as he hath giuen him selfe to death for vs, to be an oblation and sacrifice to his father for our sinnes, let vs geue our selues agayne vnto him, making vnto him an oblatiō, not of goates, sheepe, kine and other beastes that haue no reason (as was accustomed before Christes comming) but of a creature that hath reason, that is to say, of our selues, not killyng our own bodies, but mortifying the beastly and vnreasonable affectiōs, that would gladly rule and raigne in vs. So lōg as the law did raigne, God suffered dūbe beastes to be offered vnto him, but now that we be spirituall, we must offer spirituall oblatiōs. In the place of calues, sheepe, goates and doves: we must kill deuilish pride, furious anger, insatiable couetousnes, filthy lucre, stinkyng lechery, deadly hatred and malice, foxy wylineffe, woluish rauenyng and deuouryng, and all other vnreasonable lustes and desires of the flesh. And as many as belong to Christ, must crucifie *Galath. 5.* and kill these for Christes sake, as Christ crucified him selfe for their sakes.

These be the sacrifices of Christian men, these hostes and oblations be acceptable to Christ. And as Christ offered him selfe for vs, so is it our dueties after this sorte to offer our selues to him agayne. And so shall we not haue the name of Christian mē in vayne, but as we pretend to belong to Christ in word and profession, so shall we in deede be his in lyfe and inward affection. So that within and without, we shalbe altogether his, cleane from all hypocrisie or dissimulation. And if we refuse to offer our selues after this wise vnto him, by crucifying our owne willes, and committying vs wholly to the will of God, we be most vnkynd people, superstitious hypocrites, or rather vnreasonable beastes, worthy to be excluded vterly from all the benefites of Christes oblations.

And if wee put the oblation of the prieste in the steede of the oblation of Christ, refusing to receaue the Sacrament of his body and bloud our selues (as he ordeined) and trustyng to haue remission of our sinnes by the Sacrifice of the priest in the Masse, and thereby also to obtaine release of the paynes in Purgatory, we do not onely iniurie to Christ, but also commit most detestable Idolatry. For these be but false doctrines, without shame deuised, and fayned by wicked Popish priestes, Idolaters, Monkes and Friers, which for lucre have altered and corrupted the most holy Supper of the Lord, and turned it into manifest Idolatry. Wherefore all godly men ought with all their hart to refuse and abhorre all such blasphemie agaynst the sonne of God.

And for asmuch as in such Masses is manifest wickednesse and Idolatry, (wherein the priest alone maketh oblation satisfactory, and applyeth the same for the quicke and the dead at his will and pleasure,) all such Popish Masses are to be clearely taken away out of Christian Churches, and the true vse of the Lordes Supper is to be restored agayne, wherein godly people assembled together, may receaue the Sacrament euery man for him selfe, to declare that he remembreth, what benefite he hath receiued by the death of Christ, and to testifie that he is a member of Christes body, fed with his flesh, and drin- kyng his bloud spirituallly.

Christ did not ordeyne his Sacramentes to this vse, that one should receiue them for another, or the priest for all the lay people, but he ordeined them for this intent, that euery man should receiue them for him selfe, to ratifie, con-

Act. 2.
Math. 26.

firme and stablishe his owne sayth and euerlastyng saluation; Therefore as one man may not be Baptised for an other (and if he be, it auayleth nothing) so ought not one to receiue the holy Communion for an other. For if a man be dry or hungry, he is neuer a whit eased, if an other man drinke or eate for him; or if a man be all befiled, it helpeth him nothing, an other man to be washed for him: So auayleth it nothing to a man, if an other man be Baptised for him, or be refreshed for him with the meate and drinke at the Lordes Table. And therfore sayd S. Peter: Let euery man be Baptised in the name of Iesu Christ. And our Sauour Christ sayd to the multitude: Take, and eate. And further he sayd: Drinke you all of this. Whosoever therefore will be spiritually regenerated in Christ, he must be Baptised him selfe. And he that will liue him selfe by Christ, must by him selfe eate Christes flesh and drinke his blood.

And briefly to conclude, He that thinketh to come to the kyngdome of Christ him selfe, must also come to his Sacramentes him selfe, and keepe his Commaundements him selfe, and do all thynges that pertain to a Christian man, and to his vocation him selfe, least if he referre these thynges to an other man to do them for him, the other may with as good right claime the kyngdome of heauen for him.

Cap. 11.
The difference
betwene the
priest & the lay
man.

Therefore Christ made no such difference betwene the priest and the lay mā, that the priest should make oblation and sacrifice of Christ for the lay man, and eate the Lordes Supper from him all alone; and distribute and apply it as him liketh. Christ made no such difference, but the difference that is betwene the priest and the lay man in this matter, is onely in the ministration: that the priest (as a common minister of the Church) doth minister and distribute the Lords Supper vnto other, and other receaue it at his handes. But the very Supper it selfe, was by Christ instituted and geuen to the whole Church, not to be offered and eaten of the priest for other men, but by him to be deliuered to all that would duely aske it.

As in a princes house the officers and ministers prepare the Table, and yet other (aswel as they) eate the meate, and drinke the drinke: so do the priests and ministers prepare the Lordes Supper, read the Gospell, and rehearse Christes wordes, but all the people say therto: Amen. All remember Christes death, all geue thanks to God, all repent and offer them selues an oblation to Christ, all take him for their Lord and Sauour, and spiritually feede vpon him, and in token therof they eate the bread and drinke the wine in his mysticall Supper.

And this nothyng diminisbeth the estimation and dignitie of priesthode and other ministers of the Church, but aduanceth and highly commendeth their ministration. For if they are much to be loued, honored and esteemed, that be the kynges Chauncelours, Iudges, officers, and ministers in temporall matters, how much than are they to be esteemed that be ministers of Christes wordes and Sacramentes, and haue to them committed the keyes of heauen, to let in and shut out by the ministration of his word and Gospell?

Chap. 12.
The aunswere
to the Papists,

Now for asmuch, as I trust, that I haue playnly inough set forth the propitiatory sacrifice of our Sauour Iesu Christ, to the capacite and comfort of all men that haue any vnderstanding of Christ, and haue declared also the haynous abomination and Idolatry of the Popishe Masse (wherein the priestes haue taken vpon them the office of Christ, to make a propitiatory sacrifice for the sinnes of the people) and I haue also told what maner of sacrifice Christen people ought to make, it is now necessary to make aunswere to

the

the subtle persuations and Sophisticall cauillations of the Papistes, whereby they haue deceaued many a simple man, both learned and vnlearned.

The place of S. Paule vnto the Hebrues (which they doe cite for their purpose) maketh quite and cleane agaynst them. For where S. Paule sayth, that euery high priest is ordayned to offer giftes and sacrifices for sinnes, he spake not that of the priestes of the new Testamēt, but of the old, which (as he sayth) offered Calues and Goates. And yet they were not such priestes that by their offerynges and sacrifices they could take away the peoples sinnes, but they were shadowes and figures of Christ our euerlastyng priest, which onely by one oblation of him selfe taketh away the sinnes of the world. Wherefore the Popish priestes that apply this text vnto the selues, do directly contrary to the meanyng of S. Paule, to the great iniury and preiudice of Christ, by whom onely S. Paule sayth, that the sacrifice and oblation for the sinne of the whole world was accomplished and fulfilled.

And as litle serueth for the Papistes purpose the text of the Prophet Malachie, that euery where should be offered vnto God a pure sacrifice and oblation. For the Prophet in that place spake no word of the Masse, nor of any oblation propitiatory to be made by the priestes, but he spake of the oblation of all faythfull people (in what place so euer they be) which offer vnto God, with pure hartes and myndes, sacrifices of laude and prayse: prophecying of the vocation of the Gentiles, that God would extende his mercy vnto them, and not be the God onely of the Iewes, but of all nations, from East to West, that with pure fayth call vpon him, and glorifie his name.

But the aduersaries of Christ, gather together a great heape of Authours, whiche (as they say) call the Masse or holy Communion a Sacrifice. But all those Authours be aunswere vnto in this one sentence, that they called it not a sacrifice for sinne, bycause that it taketh away our sinne, (which is takē away onely by the death of Christ) but bicause the holy Cōmunion was ordeined of Christ, to put vs in remēbraūce of the sacrifice made by him vpon the crosse, for that cause it beareth the name of that sacrifice, as S. Augustin declareth plainly in his Epistle *ad Bonifacium*, before rehearsed in this booke pag. 141. And in his booke *De fide ad Petrum Diaconū*, And in his booke *De Ciuitate Dei*, he sayth, *That which men call a sacrifice, is a signe or representation of the true sacrifice.*

And the Maister of the Sentence (of whom all the Schoole Authours take their occasion to write) iudged truely in this poynt, saying: That whiche is offered and consecrated of the priest, *is called a sacrifice and oblation, because it is a memory and representation of the true Sacrifice and holy oblation, made in the aulzar of the Crosse.*

And S. Iohn Chrysostome, after he hath sayd that Christ is our Byshop, which offered that Sacrifice that made vs cleane, and that we offer the same now, least any man might be deceiued by his maner of speakyng, he openeth his meanyng more playnly, saying: *That which we doe, is done for a remembraunce of that whiche was done by Christ*: For Christ sayth: *Doe this in remembraunce of me*: Also Chrysostome declaryng at length, that the priestes of the old law offered euer new Sacrifices, and chaunged them from tyme to tyme, and that Christian people do not so, but offer euer one Sacrifice of Christ: yet by and by (least some might be offended with this speech) he maketh as it were a correction of his wordes, saying: *But rather we make a remembraunce of Christes sacrifice*. As though he should say: Although in a certaine kinde of speech we may

say that euery day we make a sacrifice of Christ, yet in very deede, to speake properly, we make no sacrifice of him, but onely a commemoration and remembrance of that sacrifice, which he alone made, and neuer none but he. Nor Christ neuer gaue this honour to any creature, that he should make a sacrifice of him, nor did not ordaine the Sacrament of his holy Supper, to the intent that either the priest or the people should sacrifice Christ agayne, or that the priestes should make a sacrifice of him for the people: but his holy Supper was ordeined for this purpose, that euery man, eatyng and drinkyng therof, should remember that Christ dyed for him, and so should exercise his fayth, and comfort him selfe by the remembrance of Christes benefites, and so geue vnto Christ most hartly thanks, and geue him selfe also clearly vnto him.

Wherfore the ordinaunce of Christ ought to be folowed: the priest to minister the Sacrament to the people, and they to vse it to their consolation. And in this eatyng, drinkyng and vsing of the Lordes Supper, we make not of Christ a new sacrifice propitiatory for remission of sinne.

Chap. 14.
The lay persons make a sacrifice as well as the Priest.

But the humble confession of all penitent hartes, their knowledgyng of Christes benefites, their thanks giuyng for the same, their fayth and consolation in Christ, their humble submission and obedience to Gods will and commaundements, is a sacrifice of laude and prayse, accepted and allowed of God no lesse then the sacrifice of the priest. For almighty God without respect of person, accepteth the oblation and sacrifice of priest and lay person, of kyng and subiect, of maister and seruauant, of man and woman, of young and old, yea of English, French, Scot, Greeke, Latin, Jew, and Gentile, of euery man accordyng to his faythfull and obedient hart vnto him, and that through the sacrifice propitiatory of Iesu Christ.

Chap. 15.
The Papistcall Masse is neither a sacrifice propitiatory, nor of thanks giuyng.
Luce. 16.

And as for the saying or singyng of the Masse by the priest, as it was in tyme passed vsed, it is neither a sacrifice propitiatory, nor yet a sacrifice of laude and prayse, nor in any wise allowed before God, but abhominable and detestable: and therof may well be verified the saying of Christ: That thyng which seemeth an high thing before men, is an abomination before God.

They therfore which gather of the Doctours, that the Masse is a sacrifice for remission of sinne, and that it is applyed by the priest to them, for whom he sayth or singeth: they which so gather of the Doctours, do to them most greuous iniury and wrong, most falsely belyeng them.

Chap. 16.
There was no Papistcall Masse in the Primitive Church.

For these monstrous thynges were neuer sene nor knowen of the old and primitiue Church, nor there was not then in one Church many Masses euery day, but vpon certaine dayes there was a common Table of the Lordes Supper, where a number of people did together receaue the body and bloud of the Lord: but there were then no dayly priuate Masses, where euery priest receiued alone, like as vntill this day there is none in the Greeke Churches, but one common Masse in a day. Nor the holy Fathers of the old Church would not haue suffered such vngodly and wicked abuses of the Lordes Supper.

But these priuate Masses sprang vp of late yeares, partly through the ignorance and superstition of vnlearned Monkes and Friers (whiche knew not what a sacrifice was, but made of the Masse a sacrifice propitiatory, to remit both sinne, and the payne due for the same) but chiefly they sprang of lucre and gayne, when priestes founde the meanes to sell Masses to the people, whiche caused Masses so much to encrease, that euery day was sayd an infinite number, and that no priest would receiue the Communion at an other priestes hand,

hand, but every one would receiue it alone: neither regarding the godly decree of the most famous and holy Councell of Nice (which appointed in what order priestes should be placed about Deacons at the Communion) nor yet the Canons of the Apostles, which commaund, that when any Communion is ministred, all the priestes together should receiue the same, or els be excommunicate. So much the old Fathers myliked, that any priest should receiue the Sacrament alone.

Consilium Nicenum, cap. 14.
Canones Apostolorum, cap. 8.

Therefore when the old fathers called the Masse or Supper of the Lord, a sacrifice, they ment that it was a sacrifice of laudes and thanks geuyng, and so as well the people as the priest do sacrifice: or els that it was a remembraunce of the very true sacrifice propitiatory of Christ: but they ment in no wise that it is a very true sacrifice for sinne, and applicable by the priest to the quicke and dead.

For the priest may well minister Christes woordes and Sacramentes, to all men both good and bad, but he can apply the benefite of Christes passion to no man (beyng of age and discretion) but onely to such as by their owne fayth do apply the same vnto them selues. So that every man of age and discretion, taketh to him selfe the benefites of Christes passion, or refuseth them him selfe, by his owne fayth, quicke or dead. That is to say, by his true and liuely fayth (that worketh by charitie) he receiue them, or els by his vngodlynes or fayned fayth reiecteth them.

And this doctrine of the Scripture clearly condemneth the wicked inuentions of the Papistes in these latter dayes, which haue deuised a Purgatory to torment soules after this life, and oblations of Masses sayd by the priestes, to deliuer them from the sayd tormentes, and a great number of other commodities do they promise to the simple ignoraunt people by their Masses.

Now the nature of man beyng euer prone to Idolatry fro the begynnyng of the world, and the Papistes beyng ready by all meanes and policie to defend and extoll the Masse for their estimation and profite, and the people beyng superstitiously enamoured and doted vpon the Masse, (bicause they take it for a present remedy agaynst all maner of euils) and part of the princes beyng blinded by papisticall doctrine, part louyng quietnesse, and loth to offend their Clergy and subiectes, and all beyng captiue and subiect to the Antichrist of Rome, the estate of the world remainyng in that case, it is no wonder that abuses grew and encreased in the Church, that superstition with Idolatry were taken for godlynesse and true Religion, and that many thynges were brought in without the authoritie of Christ.

Chap. 17.
The causes & meanes howe papisticall Masses entred into the church.

As Purgatory, the oblation and sacrificyng of Christ by the priest alone, the applicatiō and appointyng of the same to such persons as the priest would sing or say Masse for, and to such abuses as they could deuise, to deliuer some from Purgatory, and some from hell; (if they were not there finally by God determined to abyde, as they termed the matter) to make rayne or faire wether, to put away the plague and other sicknesse both from man and beast, to halow and preserue them that went to Ierusalem, to Rome, to S. Iames in Compostella, and other places in pilgrimage, for a preseratiue agaynst tempest and thunder, agaynst perils and daungers of the Sea, for a redemy agaynst moraine of cattell, agaynst pensuuenesse of the hart, agaynst all maner affliction and tribulations.

The abuses of the papisticall Masses.

And finally, they extoll their Masses far above Christes passion, promising

many thynges thereby, which were neuer promised vs by Christes passion. As that if a man heare Masse, hee shall lacke no bodily sustenance that day, nor nothyng necessary for him, nor shalbe letted in his iourney, he shall not lose his sight that day, nor dye no sodaine death, he shall not waxe old in that time that he heareth Masse, nor no wicked spirites shall haue power of him, be he neuer so wicked a man, so long as he looketh vpon the Sacrament. All these foolish and deuillish superstitions, the Papistes of their owne idle brayne haue deuised of late yeares, which deuises were neuer knowen in the old Church.

Chap. 18.
which Church
is to be folowed

And yet they cry out agaynst them that professe the Gospell, and say that they dissent from the Church, and would haue them to folow the example of their Church. And so would they gladly do, if the Papistes would folow the first Church of the Apostles, which was most pure and incorrupt, but the Papistes haue clearly varied frō the vsage and exāples of that Church, and haue inuented new deuises of their own braynes, and will in no wise cōsent to folow the primitiue Church, and yet they would haue other to folow their Church, vtterly varyng and dissenting from the first most godly Church. But thanks be to the eternall God, the maner of the holy Communion (which is now set forth within this Realme) is agreeable with the institution of Christ, with Saint Paule and the old primitiue and Apostolicke Church, with the right sayth of the Sacrifice of Christ vpon the Crosse for our redemption, and with the true doctrine of our saluation, iustification and remission of all our sinnes by that onely sacrifice.

I shoyt instru-
ction to the ho-
ly Communion.

Now resteth nothyng, but that all faithfull subiectes will gladly receiue and embrace the same, beyng sory for their former ignorance, and euery man repenting him selfe of his offences agaynst God, and amending the same, may yeld him selfe wholly to God, to serue and obey him all the dayes of his lyfe, and often to come to the holy Supper, whiche our Lord and Sauour Christ hath prepared: And as he there corporally eateth the very bread and drinketh the very wine, so spiritually he may feede of the very fleshe and bloud of Iesu Christ his Sauour and redeemer, remembryng his death, thankyng him for his benefites, and looking for none other sacrifice at no priestes handes for remission of his sinnes, but onely trustyng to his sacrifice, which beyng both the high priest, and also the Lambe of God (prepared from the begynnyng to take away the sinnes of the world) offered vp him selfe once for euer, in a sacrifice of sweete smell vnto his Father, and by the same payd the raunsome for the sinnes of the whole worlde. Who is before vs entred into heauen, and sitteth at the right hand of his Father, as a patron, mediator and intercessour for vs. And there hath prepared places for all them that be lyuely members of his body, to reigne with him for euer, in the glory of his father, to whom with him, and the holy Ghost, be glory, honour, and prayse for euer and euer. Amen.

Apoc. 1.11.

Thus hauing rehearsed the whole wordes of my last booke, I shall re-
turne to your issue, and make a ioynder or demurre with you therein. And
if you can not proue your propitiatory Sacrifice of the Priestes by *Petrus
Lombardus* and *Nicene Councell*, then must you confesse by your owne
Issue, that the Verdict must iustly passe agaynst you, and that you haue a
fall in your owne suite. As for the sacrifice of laudes and thanksgewyng, I
haue set it forth playnly in my booke, but the sacrifice propitiatory (deuised
to be made by the priest in the Masse onely) is a great abhominatiō before
God,

God, how glorious soever it appeare before men. And it is set by onely by Antichrist, and therefore worthy to be abhorred of all that truly professe Christ.

And first as concerning **Pierne counsell** (because you begin with that first) I will rehearse your wordes.

Winchester.

First to begin with the counsell of **Pierne**, the same hath opened the mystery of the sacrament of the body and blood of Christ in this wise, that children men beleue the Lamb that taketh away the sinnes of the world to be situate upon Gods body, and to be sacrificed of the priestes, not after the manner of other sacrifices. This is the doctrine of the counsell of **Pierne**, and must then be called an holy doctrine, and thereby a true doctrine, consonant to the scriptures, the foundation of all truth. If the author will deny this to haue bene the teaching of the counsell of **Pierne**, I shal alleadge therefore the allegation of the same by Decolampadius, who being an aduersary to the truth, was yet by Gods providence ordered to beare testimony to the truth in this poynt, and by his meane is published to the world in greeke as followeth, which neuerthelesse may otherwise appeare to be true. *Εν τῇ δεῖας τραπέζῃς πάλιν λανθάνει μὴ τὸ προκειμένον ἄρα καὶ τὸ πολὺν τὰ πρὸς ἡμῶς προσήχον, ἀλλ' ὡς ἴσμεν, τὸν δὲ δαίμονα τὸν αἰσχροῦ καὶ τοῦ κακοῦ ἐπὶ τῇ ἑσπέρῃ ἐκείνῃ τραπέζῃς τὸν ἀμνὸν τοῦ θεοῦ ἰσχυρὰ τὴν ἀμαρτίαν τοῦ κόσμου, ἰδού, ὑπὸ τῷ ἱερεὶ δοκιδιόρου, καὶ τὸν ἰμῖον αὐτοῦ σῶμα καὶ αἷμα ἀληθὲς λαμβάνοντες ἡμεῖς, πιστεύοντες ταῦτα εἶναι τὰ τῆς ἡμετέρας ἀναστάσεως σύμβολα. διὰ τοῦτο καὶ οὐκ ἐπὶ πολλῷ λαμβανόμεθα, ἀλλ' ὀλίγον, ἵνα γινώσκωμεν ὅτι οὐκ εἰς πλησμονὴν, ἀλλ' εἰς ἀγίασμον. Iterum etiam hic in diuina mensa, ne humiliter intente sumus ad propositum panem & poculum, sed mente exaltata fide intelligamus, situm esse in sacra illa mensa, illum Dei agnum, qui tollit peccata mundi, sacrificatum a sacerdotibus, non victimarum more & nos preciosum illius corpus, & sanguinem vere sumentes, credere hac esse resurrectionis nostrae Symbola. Ideo etiam non multum accipimus, sed parum, ut cognoscamus quoniam non in satietatem, sed sanctificationem. These wordes may be englished thus: Agayne in this godly table, we should not in base and low consideration direct our vnderstanding to the bread and cup set forth, but hauing our mind exalted, we should vnderstand by fayth to be situate in that table the Lamb of God, which taketh away the sinnes of the world sacrificed of the priestes not after the maner of other Sacrifices, and we receiuing truly the precious body and blood of the same Lamb, to beleue these to be the tokens of our resurrection. And for that we receiue not much but a litle, because we should know that not for saturity and filling, but for sanctification.*

This holy counsell of **Pierne**, hath bene beleued vniuersally in declaration of the mystery of the Trinity and the Sacramentes also. And to them that confesse that counsell to be holy, as the author here doth, and to such as profess to beleue the determination of that counsell in the opening of the mystery of the Trinity with other wordes then Scripture vseth, although they expresse such sence as in the scriptures is contained: Why should not all such likewise beleue the same counsell in explication of the Sacramentes, which to do, the author hath bound himselfe, graunting that counsell holy. And then we must beleue the very presence of Christs body and blood on gods body, and that Priestes doe there sacrifice, and be therefore called and named sacrificers. So as those names & termes be to be honoured, and religiously spoken of, being in an holy counsell uttered and confessed because it was so sene to them and the holy ghost, without whose present assistance and suggestion beleued to be there, the counsell could not or ought not to be called holy. Now if we conferre with that counsell of **Pierne** the testimony of the Church beginning at S. Dionysie, who was in the time of the Apostles, and after him coming to Irene, who was nere the apostles, and then Tertullian, and so S. Cyprian, S. Chrysostome, S. Cyrill, S. Hierome, S. Augustine, and from that age to the tyme of Petrus Lombardus, all spake of the sacrament to the same effect, and termed it for the word sacrifice and oblation, to be frequented in the church of the body and blood of Christ, as may be in particularity shewed, whereof I make also an issue with the author.

Pierne counsell

Priestess sacrificers.

An issue.

For answer to Nicene counsell, it speaketh of a sacrifice of laudes and thanks giuing (which is made by the Priest in the name of the whole church, and is the sacrifice as well of the people as of the priest) this sacrifice I say, the counsell of Nicene speaketh of, but it speaketh not one word of the sacrifice propitiatory, which neuer none made but onely Christ, nor he neuer made it any more then once, which was by his death. And where so euer Christ shal be hereafter in heaue or in earth, he shal neuer be sacrificed agayne, but the church continually in remembraunce of that sacrifice, maketh a sacrifice of laud and prayse, geuing evermore thanks vnto him, for that propitiatory sacrifice. And in the thirde chapter of my booke here recited, the difference of these sacrifices is playnely set out.

John. 1.

De conse. dist. 1.
cap. Semel: &
est prosperj. Semel
Immolatus
christus in se
metipso. & ta-
men quotidie
immolatur in sa-
cramento. glosa
ibidem, id est e-
ius immolatio
representatur &
fit memoria pa-
ssionis.

And although Nicene counsell call Christ the lambe that taketh away the sins of the world, yet doth it not mean that by the sacrifice of the priest in the Masse, but by the sacrifice of himselfe vpon the crosse. But here (according to your accustomed maner) you alter some wordes of the counsell, and adde also some of your owne, for the counsell sayd not that the Lamb of God is sacrificed of the priests, not after the manner of other sacrifices: but that he is sacrificed not after the manner of a sacrifice. And in saying, that Christ is sacrificed of the priest, not like a sacrifice, or after the maner of a sacrifice, the counsell in these wordes signified a difference betweene the sacrifice of the priest, and the sacrifice of Christ, which vpon the Crosse offered himselfe to be sacrificed after the manner of a very sacrifice (that is to say vnto death) for the sinnes of the world. Christ made the bloudy sacrifice, which tooke away sinne, the priest with the church make a commemoration thereof with laudes and thanksgewing, offering also themselues obedient to God vnto death. And yet this our sacrifice taketh not away our sinnes, nor is not accepted but by his sacrifice. The bleeding of him took away our sinnes, not the eating of him.

And although that Counsell say, that Christ is situate in that table, yet it sayth not that he is really and corporally in the bread and wine. For the that counsell would not haue forbid vs to direct our mindes to the breade and cup, if they had beleued that Christ had bene really there. But forasmuch as the counsell commaundeth, that we shall not direct our mindes downeward to the bread and cup, but lift them vp to Christ by fayth, they geue vs to vnderstand by those wordes, that Christ is really and corporally ascended vp into heauen, vnto which place we must lift vp our mindes, and reach him there by our fayth, and not looke downe to find him in the bread. And yet he is in the bread sacramentally, as the same counsell sayth, that the holy ghost is in the water of baptisme. And as Christ is in his supper present to feed vs, so is he in baptisme present to clothe and apparell vs with his owne selfe, as the same counsell declareth, whose wordes be these:
 " He that is baptised, goeth downe into the water, being subiect to sinne,
 " and held in the bands of corruption, but he riseth vp free from bondage and
 " sinne, being made by the grace of God his sonne and heir, and coinheritor
 " with Christ, and apparelled with Christ himselfe as it is written: As many
 " of you as be baptised vnto Christ, you haue put Christ vpon you. These
 wordes of the counsell I reherse onely in english, because I wil not let nor
 encomber

Gal. 3.

encouer the reader with the grecke or latine (as you do) which is nothing els but to reherse one thing thrise, without need or profit. If I had list, I could haue reherfed all the greke authours in greke, and the latine writers in latine, but vnto english men (vnto whom onely I write) it were a vaine labour or glory, without fruit or profite, or any other cause, except I intended to make my booke long for gayne of the printer, rather then for profit to the reader.

But to returne to the matter; Christ is present in his holy supper (as that holy Councell sayth) euen as he is present in Baptisme, but not really, carnally, cozpozally, and naturally, as you without ground imagine.

And if he were so present, yet is he not there sacrificed agayne for sinne. For then were his first sacrifice vpon the Crosse in vayne, if it sufficed not therefore.

And as for Dionysie, Ireniee, Tertullian, with all your other authours, I haue answered them in the thirteenth chapter of this my laste booke. And what need you make an issue in this thing which is not in controuersy, and which I affirme in my whole last booke? The matter in question, is of the sacrifice propitiatory, and you make your issue of the sacrifice generally.

Now let vs see how you intreat Petrus Lombardus.

Petrus Lombardus.

Winchester.

For the other poynt in that the authour approueth the iudgement of Petrus Lombardus in the matter, what should I more doe, but write in the wordes of Petrus Lombardus as he hath them; which be these in the fourth booke the xii. chapter alleadged by the authour. *Post hac queritur si quod gerit sacerdos, proprie dicatur sacrificium, vel immolatio, & si Christus quotidie, vel immoletur, semel tantum immolatus sit? Ad hoc breuiter dici potest, illud quod offertur & consecratur a sacerdote, vocari sacrificium & oblationem quia memoria est & representatio veri sacrificij & sanctae immolationis factae in ara crucis & semel Christus mortuus in cruce est, ibiq; immolatus est in semetipso, quotidie autem immolatur in sacramento, quia in sacramento recordatio fit illius, quod factum est semel: unde Augustinus. Certum habemus quia Christus resurgens ex mortuis iam non moritur. & c. tamen ne obliuiscamur, quod semel factum est, in memoria nostra omni anno fit, scilicet quando pascha celebratur. Nunquid totiens Christus occiditur? sed tantum auiuersaria recordatio representat quod olim factum est, & sic nos facit moueri tamquam videamus Dominum in cruce: Itē semel immolatus est Christus in semetipso, & tamē quotidie immolatur in sacramento: Quod sic intelligendū est: quia in manifestatione corporis & distinctione membrorum, semel tantum in cruce pependit, offerēs se Deo patri hostiam redemptionis efficacem, eorū scilicet, quos praedestinauit. Item Ambrosius. In Christo semel oblata est hostia ad salutē potes, quid ergo nos? Nonne per singulos dies offerimus? Et si quotidie offeramus, ad recordationem eius mortis fit, & una est hostia, non multa: quomodo una & non multa, quia semel immolatus est Christus. Hoc autē sacrificium exemplum est illius, idipsum, & semper idipsum offertur, proinde hoc idem est sacrificium, alioquin diceretur quoniam in multis locis offertur, multi sunt Christi, non sed unus ubiq; est Christus, & hic plenus existens, & illic plenus, sicut quod ubiq; offertur unum est corpus, ita & unum sacrificium. Christus hostiam obtulit, ipsam offerimus & nūc, sed quod nos agimus recordatio est sacrificij: Nec causa suae infirmitatis reperitur, quia per se fit hominem, sed nostra, quia quotidie peccamus. Ex his colligitur esse sacrificium & dici quod agitur in altari, & Christum semel oblatum & quotidie offerri, sed aliter tunc, aliter nunc: et etiam quae sit virtus huius sacramenti ostenditur: remissio scilicet peccatorum venialium, & perfectio virtutis. The English hereof is this. After this it is asked whether that the Priest doth, may be sayd properly a sacrifice or immolation: and whether Christ be dayly immolate or onely once? Whereunto it may be shortlye answered, that which is offered and consecrate of the priest, is called a sacrifice and oblation, because it is a memory and representation of the true sacrifice and holye immolation done in the aultar of the crosse. And Christ was once dead on the crosse, and there was offered*

Immolatur, vt ante.

offered in himselfe, but he is dayly immolate in the sacrament, because in the sacrament there is made a memory of that is once done. Whereupon S. Augustine: Wee are assured that christ rising from death dieth not now, &c. Yet least we should forget that is once done, in our memory every yere is done, *videl.* as often as the pascha is celebrate, is Christ as often killed? onely a yere remembrance representeth that was once done, and so causeth vs to be moued as though we saw our Lord on the crosse. Also Christ was once offered in himselfe, and is offered dayly in the sacrament, which is thus to be vnderstâded, that in open shewing of his body and distinction of his members he did hang onely once vpon the crosse, offering himselfe to God the father an host of redemption effectually for them whome he hath predestinate. Also S. Ambrose: In Christ the host was once offered being of power to helth, what do we then? doe we not offer every day? and if we offer every day, it is done to the remembrance of the death of him, and the host is one, not many. How one and not many? because Christ is once offered, this sacrifice is the example of that, the same, and alwayes the same is offered, therefore this is the same sacrifice. Or els it may be sayd, because offering is in many places, there be many Christes, which is not so, but one Christ is ech where, and here full, and there full, so as that which is offered every where, is one body, and so also one sacrifice: Christ hath offered the host, we do offer the same also now: But that we do, is a remembrance of the sacrifice. Nor there is no cause found of the owne inualidity, because it perfiteth the man, but of vs, because we dayly sinne: Hereof it is gathered that to be a sacrifice and to be so called that is done in the alter, and Christ to be once offered and dayly offered, but otherwise then, and otherwise now, and also it is shewed what is the vertue of this Sacrament, that is to say, remission of veniall sinne and perfection of vertue.

Thus writeth Petrus Lombardus, whose iudgement because this authoꝝ alloweth, he must graunt that the visibie church hath Priestes in ministry, that offer dayly Christes most pꝛecious body and bloud in mistery, and then must it be graunted, that Christ so offered himselfe in his supper. For otherwise then he did cannot now be done. And by the iudgement of Petrus Lombardus, the same most pꝛecious body and bloud is offered dayly, that once suffered and was once shed. And also by the same Petrus iudgement, which he confirmeth with the saying of other, this dayly offering by the priest is dayly offered for sin, not for any imperfection in the first offering, but because wee dayly fall. And by Petrus iudgement appeareth also how the priest hath a speciall fundiō to make this offering, by whose mouth god is pꝛayed vnto (as Hesychius sayth) to make this sacrifice, which Emillene noteth to be wrought by the great power of the inuisibie priest. By Petrus Lombardus also, if his iudgement be true (as it is in deed, and the authoꝝ confesseth it so to be) that is done in the aulter is not onely called a sacrifice, but also is so, & the same that is offered once and dayly to be the same. but otherwise then and otherwise now. But to the purpose, if the authoꝝ will stand to the iudgement of Petrus Lombardus, all his fift booke of this treaty is clerely defaced. And if he will now call backe that agayne, he might more compendiously do the same in the whole treatise, being so far onerseene as he is therein.

Caunterbury.

How is it possible, to set out more playnely the diuersity of the true sacrifice of Christ made vpon the aulter of the crosse (which was the propitiation of sinne) from the sacrifice made in the sacrament, then Lombardus hath done in this place? For the one he calleth the true sacrifice, the other he calleth but a memoriale or representation thereof, likening the sacrifice made in the lordes supper to a yeares mind or anniuersary, wher-at is made a memoriale of the death of a person, and yet it is not his death indeed. So in the Lords supper according to his commaundement we remember his death, preaching and commending the same vntill his return agayne at the last day.

And

And although it be one Christ, that died for vs, and whose death we remember, yet it is not one sacrifice that he made of himselfe vpon the crosse, and that we make of him vpon the alter or table. For his sacrifice was the redemption of the world, ours is not so: his was death, ours is but a remembrance thereof. Hys was the taking away the sinnes of the world, ours is a praising and thanking for the same, and therefore his was satisfactory, ours is gratulatory. It is but one Christ, he was offered the first, is offered now, yet the offerings be diuers, his was the thing, and ours is the figure. His was the originall and ours is as it were a patterne. Therefore concludeth Lombardus, that Christ was otherwise offered then and otherwise now. And seeing then that the offerings and sacrifices be diuers, if the first was propitiatory and satisfactory, ours cannot be so, except we shall make many sacrifices propitiatory. And then as S. Paule reasoneth, either the first must be insufficient, or the other in vayne. And as Christ onely made this propitiatory sacrifice, so he made but one, and but once. For the making of any other, or of the same agayne, should haue bene (as S. Paule reasoneth) a reprobuing of the first, as vnperfect and insufficient. And therefore at his last supper although Christ made vnto his father sacrifices of lauds and thankesgeuing (as these wordes *εὐχαριστίας* and *δουλοῦ* do declare) yet he made there no sacrifice propitiatory, for then either the sacrifice vpon the crosse had bene voyd, or the sacrifice at the supper vnperfect, and vn sufficient. And although he had at his supper made sacrifices propitiatory, yet the priests do not so, who do not the same that Christ did at his supper. For he ministred not the sacrament in remembrance of his death (which was not then brought to passe) but he ordained it to be ministred of vs in remembrance thereof. And therefore our offering after Lombardus iudgement, is but a remembrance of that true offering wherein Christ offered himselfe vpon the crosse. And so did Christ institute it to be.

The diuersity
of Christs sa-
crifice and ours.
The sacrifice of
Christ.

Heb. 7. 8.

Heb. 7. 8.

And Lombardus sayth not that Christ is daily offered for proportion of our sinnes, but because we daily sinne, wee daily bee put in the remembrance of Christs death, which is the perfect proportion for sinne. And the priest (as Lombardus sayth) maketh a memoriale of that oblation of Christ, and (as Hesechius sayth) he doth in the name of the people, so that the sacrifice is no more the priestes then the peoples. For the priestes speak the wordes, and the people should aunswere (amen) as Iustinus sayth. The priest should declare the death and passion of Christ, and all the people should looke vpon the crosse in the mount of Caluary, & see Christ there hanging, and the bloud flowing out of his side into theyr wounds to heale all their sores, and the priest and people altogether should laud and thanke instantly the Chyrurgion and Physicion of their soules. And this is the priestes and peoples sacrifice, not to be propitiatory for sinne, (but as Emillene sayth) to worship continually in mistery, that was but once offered for the price of sinne: and this shortly is the mind of Lombardus, that the thing which is done at gods boord is a sacrifice, & so is that also which was made vpon the crosse, but not after one manner of vnderstanding. For this was the thing in deed, and that is the anniuersary or commemoration of the thing.

The sacrifice of
the church.

And now haue I made it euident, that Petrus Lombardus defaceth in no poynt my saying of the sacrifice, but confirmeth fully my doctrine, as

well of the sacrifice propitiatory made by Christ himselfe onely, as of the sacrifice comemozatiue and gratulatory made by the priests and people. So that in your issue taken vpon Lombard, the verdit cannot but passe wyth me, by the testimony of Lombard himselfe. And yet I do not fully allow Lombardes iudgement in all matters (who with Gratian his brother as it is sayd) were if chiefe champions of the Romish sea, to spread abroad their errors and vsurped authority) but I speake of Lombard onely to declare that yet in his tyme they had not erred so farre, to make of theyr mas a sacrifice propitiatory. But in the end of this processe Lombard speaketh wythout the booke, when he concludeth this matter thus: that the vertue of this sacrament is the remission of veniall sin, and perfection of vertue, which if Lombard vnderstand of the sacrifice of Christ, it is to little, to make hyr sacrifice the remission but of veniall sin: And if he vnderstand it of the sacrifice of the priest, it is to much to make the priests sacrifice, either the perfection of vertue, or the remission of veniall sinne, which be the effects onely of the sacrifice of Christ. Now let vs consider the rest of your confutation.

Winchester.

The catholicke doctrine teacheth not the daily sacrifice of Christs most precious body and bloud to be an iteration of the once perfited sacrifice on the crosse, but a sacrifice that representeth that sacrifice, and sheweth it also befoze the saythfull eyes and refresheth the effectuall memory of it, so as in the dayly sacrifice without shedding of bloud, we may see with the eye of sayth the very body and bloud of Christ by Gods mighty power, without diuision distinctly exhibite, the same body and bloud that suffered and was shed for vs, which is a liuely memoriall to stir by our sayth and to consider therein byzely the great charity of God towarde vs declared in Christ. The catholick doctrine teacheth the dayly sacrifice to be in the same in essence that was offered on the crosse once, assured therof by Christs wordes when he sayd: This is my body that shalbe betrayed for you. The offering on the crosse was and is propitiatory and satisfactory for our redemption and remission of sin whereby to destroy the tyranny of sinne, the effect whereof is geuen and dispensed in the sacrament of baptisme, once likewise ministred and neuer to be iterate, no more then Christ can be crucified agayne and yet by vertue of the same offering such as fall be releued in the sacrament of penance.

Caunterbury.

After your wilfull wrangling without any cause at the last of your own sowing you come to the truth (purely and sinserely professing and setting forth the same) except in few wordes here and there cast in, as it were cockle among cleane corne. The offering on the crosse (say you) was and is propitiatory and satisfactory for our redemption and remission of sin, the effect whereof is geuen and dispensed in the sacrament of baptisme once likewise ministred and neuer to be iterate, but the catholick doctrine teacheth not that the dayly sacrifice is an iteration of the once perfited sacrifice on the crosse, but a representation thereof, shewing it befoze the faithfull eyes, and refreshing our memory therewith, so that we may see with the eye of sayth the very body and bloud of Christ, by gods mighty power exhibite vnto vs, the same body and bloud that suffered and was shed for vs, This is a godly and catholicke doctrine, but of the cokle (which you cast in by the way) of distinction without diuision, I cannot tell what you meane, except you speake out your dreames more playnely. And that it is the same body in substance, that is dayly (as it were) offered by remembrance

braunce, which was once offered in the Crosse for sinne, we learne not so playnly by these wordes, This is my body, *Hoc est corpus meum*, as we do by Actes. i. these: *Hic Iesus assumptus est in celum*, and *Qui descendit, ipse est & qui ascendit super omnes celos*: This Iesus was taken by into heauen, and he that descended was the same Iesus that ascended aboue all the heauens.

- 5 And where you say that by vertue of Chyistes sacrifice such as shal be releued in the Sacrament of penauince, the truth is, that such as do fall be releued by Chyist, when so euer they returne to him vnfaynedly with hart and mynde. And as for your wordes concernyng the Sacrament of penauince, may haue a Popishe vnderstandyng in it. But at length you returne to your former errour, and goe about to reuoke, or at the least, euill fauoredly to expounde, that which you haue befoze well spoken. Your wordes be these.

Winchester.

- 1 The dayly offeryng is propitiatory also, but not in that degree of propitiation: As for redemption, regeneration or remission of deadly sinne, which was once purchased, & by force therof is in the Sacramentes ministred, but for the increase of Gods fauour the mitigation of Gods displeasure prouoked by our infirmities, the subduyng of temptations and the perfection of vertue in vs. All good woorkes, good thoughtes and good meditations may be called sacrifices, and the same be called sacrifices propitiatorie also, for so much as in their degree God accepteth and taketh them throught the effect and strength of the very sacrifice of Chyistes death, which is the reconciliation betwene God and mā, ministred & dispensed particularly as God hath appointed, in such measure as he knoweth. But S. Paule to the Hebryes exhortyng men to charitable deedes sayth: with such sacrifices God is made fauorable, or God is propitiate, if we shall make new Englishe. Whereupon it foloweth, because the Priest in the dayly sacrifice doth as Chyist hath ordered to be done for shewyng forth and remembraunce of Chyistes death, that act of the Priest done accordyng to Gods commaundement, must needs be propitiatory and prouoke Gods fauour, and ought to be trusted on to haue a propitiatory effect with God to the members of Chyistes body particularly, beyng the same done for the whole body, in such wise as God knoweth the dispensation to be mete & conuenient, accordyng to which measure, God woorketh most iustly and most mercifully, other wise then man can by his iudgement discusse & determine. To call the dayly offeryng a sacrifice satisfactorie, must haue an vnderstandyng that signifieth not the action of the Priest, but the presence of Chyistes most precious body and blood the very sacrifice of the world once perfectly offered beyng propitiatorie and satisfactorie for all the world, or els the worde satisfactorie must haue a signification and meanyng, as it hath sometyme that declareth the acceptation of the thyng done, and not the propre contreuaille of the action, after which sort man may satisfie God that is so mercyfull as he will take in good worth for Chyistes sake mā's imperfect endeouour, and so the dayly offering may be called a sacrifice satisfactorie, because God is pleased with it, beyng a maner of woorthyping of Chyistes passion accordyng to his institution. But other wise the dayly sacrifice in respect of the action of the Priest called satisfactorie, and it is a word in dede that soundeth not well so placed, although it might be saued by a signification, and therfoze thinke that word rather to be well expounded, then by captious vnderstandyng brought in slaunde when it is vled, and this speach to be frequented that the onely immolation of Chyist in him selfe vpon the aultar of the Crosse is the very satisfactorie sacrifice for reconciliation of mankynde to the fauour of God. And I haue not read the dayly sacrifice of Chyistes most precious body to be called a sacrifice satisfactorie, but this speach hath in dede bene vled, that the Priest should sing satisfactorie, which they vnderstode in the satisfaction of the Priest's duty, to attend he prayer the was required to make, and for a distinction therof they had prayer sometyme required without speciall limitation, and that was called to pray not sacrific.

factorie. Finally in man by any his action to presume to satisfie God by way of countenaile, is a very mad and furious blasphemy.

Caunterbury.

Rom. 3.

1. John. 2.

The difference
betwene a sacrifice
propitiatory
& gratificatory.

Psal. 49.
Heb. 13.

TO defend the Papisticall error, that the dayly offering of the Priest in the Masse is propitiatory, you extend the word Propitiation other wise then the Apostles do, speakyng of that matter. I speake playnly (ac- cordyng to S. Paule and S. John) that onely Christ is the propitiation for our sinnes by his death. You speake accordyng to the Papistes, that the Priestes in their Masses make a sacrifice propitiatory. I call a sacri- fice propitiatory (acordyng to the Scripture) such a sacrifice as pacifieth Gods indignation agaynst vs, obteineth mercy and forgiuenes of all our sinnes, and is our raunsome and redemption from euerlastyng damna- tion. And on the other side I call a sacrifice gratificatory of the sacrifice of the Church, such a sacrifice as doth not reconcile vs to God, but is made of them that be reconciled to testifie their dueties, and to shewe them selues thankfull vnto him. And these sacrifices in Scripture be not called pro- pitiatory, but sacrifices of Justice, of laude, prayse and thankes geuyng. But you confounde the wordes, and call one by an others name, callyng that propitiatory whiche the Scripture calleth but of Justice, laude and thankyng. And all is nothyng els but to defend your propitiatory sacri- fice of the Priestes in their Masses, whereby they may remit sinne, and re- deeme soules out of Purgatory.

And yet all your wyles and shiftes will not serue you, for by extendyng the name of a propitiatory sacrifice vnto so large a signification as you do, you make all maner of Sacrifices propitiatory, leauyng no place for any other sacrifice. For (say you) all good deedes and good thoughtes be Sa- crifices propitiatorie, and then be the good workes of the lay people Sa- crifices propitiatorie, as well as those of the Priest. And to what pur- pose then made you in the begynnyng of this booke a distinction betwene sacrifices propitiatorie and other? Thus for desire you haue to defend the Papisticall errorrs, you haue not fallen onely into imaginations contra- ry to the truth of Gods word, but also contrary to your selfe.

But let passe away these Papisticall inuentions, and let vs humbly professe our selues with all our Sacrifices, not worthy to approche vnto God, nor to haue any accesse vnto him, but by that onely propitiatorie sa- crifice, which Christ onely made vpon the Crosse. And yet let vs with all deuotion, with whole hart and mynde, and with all obedience to Gods will, come vnto the heavenly Supper of Christ, thankyng him onely for propitiation of our sinnes. In which holy Communion the act of the Mi- nister and other be all of one sort, none propitiatorie, but all of laudes and thankes geuyng. And such sacrifices be pleasaunt and acceptable to God (as S. Paule sayth) Done of them that be good, but they winne not his fauour, and put away his indignation from them that be euill. For such reconciliation can no creature make but Christ alone.

Rom. 3. 8. 5.
Actes. 4.

And where you say, that to call the dayly offeryng a sacrifice satisfac- 3
torie, must haue an vnderstadyng that signifieth not the action of the priest: here you may see what a businesse and hard worke it is, to patch the Pa- pistes ragges together, and what absurdities you fall into thereby. Euen
now

now you sayd, that the acte of the Priestes must needes bee a Sacrifice propitiatorie, and now to haue an vnderstanding for the same, you bee diuinen to so shamefull a shift, that you say either cleane contrary that it is not the action of the Priest but the presence of Christ, or els that the action of the Priest is none otherwise satisfactorie then all other Christen mens workes be. For otherwise (say you) the dayly Sacrifice in respect of the action of the Priest, can not be called satisfactorie. Wherefore at length, knowledgyng your Popish doctrine to sound euillfauredly, you confesse agayne the true Catholicke teachyng, that this speach is to be frequented and vsed, that the onely immolation of Christ in him selfe vpon the aultar of the Crosse, is the very satisfactorie Sacrifice for reconciliation of mankynde to the fauour of God.

4 And where you say, that you haue not read the dayly sacrifice of Christs most precious body to be called a sacrifice satisfactorie: if you haue not read of satisfactorie Masses, it appeareth that you haue read but very little of the Schoole Authours. And yet not many yeares agoe, you might haue heard them preached in euery pardon. But because you haue not read thereof, read Doctour Smithes booke of the sacrifice of the Masse, and both your eares and eyes shalbe full of it. Whose furious blasphemies you haue with one sentēce here most truely reiectēd, wherfore yet remaineth in you some good sparkes of the spirit, that you so much detest such abhominatiō.

5 And yet such blasphemies you go about to salue and playster, as much as you may, by subtle and crafty interpretations. For by such exposition as you make of the satisfactorie singyng of the Priest, in doyng his duetie in that he was required to do, by this exposition he singeth aswell satisfactorie in sayng of Mattens as in sayng of Masse (for in both he doth his duetie that he required vnto) and so might it be defended that the Player vpon the Orgaines playeth satisfactorie, when he doth his duety, in playing as he is required. And all the singyng men in the Church that haue wages thereto, sing satisfactorie aswell as the Priestes, when they sing accordyng to that they be hypered vnto. And then as one singyng man or player on the Orgaines, receauyng a stipende of many men to play or sing at a certaine tyme if he do his duety, satisfieth them all at once, so might a priest sing satisfactorie for many persons at one tyme, which the teachers of satisfactorie Masses vtterly condemne. But if you had read Duns, you would haue wrytten more Clerkely in these matters, then you now do. Now let vs heare what you say further.

Satisfactorie
Masses.

Winchester.

1 Where the Authour cittyng S. Paul Englisheth him thus, that Chyistes Priesthode can not passe from him to an other. These wordes thus framed be not the simple and sincere expreſſion of the truth of the text. Whiche sayth, that Christ hath a perpetuall Priesthode, and the Greeke hath a word (ἀραιάβαλον) which the Greeke Scholes expreſſe and expounde by the word (ἀδιάδοχον) signifying the Priesthode of Christ endeth not in him to go to an other by succession as in the tribe of Leui, wher was amōg mortal men succession in the office of Priesthode, but Christ liueth euer, and therfore is a perpetuall euerlastyng Priest, by whose authoritie Priesthode is now in this visibie Church as S. Paule orde red to Timothe and Tite, and other places also confirme, which Priestes visibie Ministers to our inuisibie Priest offer the dayly Sacrifice in Chyistes Church, that is to say, with the very presence by Gods omnipotencie wrought of the most prec.

Priest in the
Mass offer that
is, shewed forth
Chyistes death.

ous body and blond of our Saviour Christ, shewyng forth Christes death, and celebra-
tyng the memozy of his Supper and death accordyng to Christes institution, so with
dayly oblation and sacrifice of the selfe same Sacrifice, to kindle in vs a thankful reme-
mbraunce of all Christes benefites vnto vs.

Caunterbury.

Feb. 7.

VHere you find your selfe greued with my citing of S. Paul that
Christes priesthood cannot passe from him to another, which is
not (say you) the truth of the text, which meaneth that the Priesthood of
Christ endeth not in him to go to an other by succession: your manner of
speech herein is so darke, that it geueth no light at all. For it semeth to sig-
nify, that Christes priesthood endeth, but not to goe to other by succession,
but by some other meanes, which thing if you meane, then you make the
endles priesthood of Christ to haue an end. And if you mean it not, but that
Christes priesthood is endles, and goeth to no other by succession, nor other
wise, then I pray you what haue I offended in saying, that Christes priest-
hood cannot passe from him to an other: And as for the greeke wordes
(*παράβατος*) and (*ἀδιὰδοχος*) signify any manner of succession, whether it be by
inheritance, adoption, election, purchase, or any other meanes. And he that
is instituted and inducted into a benefice after an other, is called his suc-
cessor. And Erasmus calleth *ἀπαράβατος* *quod in alium transire non potest*. And so
doth *ἀδιὰδοχος* signify *quod successionem caret*. That is to say, a thing that hath
no succession nor passeth to none other. And because Christ is a perpetuall
and euerlasting priest (that by one oblation made a full sacrifice of sinne
for euer) therefore his priesthood, neither nedeth nor can passe to any other:
wherefore the ministers of Christes church, be not now appoynted priests
to make a new sacrifice for sinne (as tho Christ had not done that at once
sufficiently for euer,) but to preach abroad Christes sacrifice, and to be mi-
nisters of his wordes and sacramentes. And where but a little before you
had truely taught, that the onely Immolation of Christ by himselfe vpon
the alter of the crosse, is the very satisfactory sacrifice for our reconciliation
to God, now in the end (like a Cow that casteth downe her milke with her
owne feete) you ouerthrow all agayne in few wordes, saying that priests
make dayly the selfe same sacrifice that Christ made, which is so foul an er-
rour and blasphemy, that (as I sayd in mine other book) if the priests dai-
ly make the selfe same sacrifice, that Christ did himselfe, and the sacrifice
that he made was his death and the effusion of his most precious blood
vpon the crosse, then followeth of necessity, that euery day the priestes slea
Christ and shed his blood, and be worse then the Jewes that did it but
once. Now followeth in your confutation thus.

Winchester.

And where the authoꝝ would auoyd all the testimony of the fathers by pꝛesence it
should be but a maner of speech, the Canon of the Councell of Nice befoze rebered and
the wordes of it, where misteries be spoken of in proper termes for doctrine, auoybeth all
that shift, and it hath no absurdity to confesse that Christ in his supper did institute for a
remembraunce of the onely sacrifice the pꝛesence of the same most precious substance
to be (as the Canon of the Councell in proper teacheth) sacrificed by the Priestes, to bee
the pure sacrifice of the Church there offered for the effect of increase of life in vs, as it
was offered on the Crosse to atcheue life vnto vs. And S. Cyril who for his doctrine was

Christ is offered
really not his
sacrifice remem-
bred or represent-
ed onely.

in

² in great authoritie with the counsell Epheſine, writeth the very body and bloud of Chriſt
³ to be the lively and unbloudy Sacrifice of the church, as like wiſe in the old church other
⁴ commonly termed the ſame and among other Chriſoſtome, whom the author would now
have ſeemed to uſe it but for a manner of ſpeech, which in deed Chriſoſtome doth not, but
doth truly open the underſtanding of y^e is done in the church, wherein by this ſacrifice done
after the order of Melchizedech, Chriſtes death is not iterate but a memory dayly renew-
ed of that death, ſo as Chriſtes offering on the Croſſe once done and conſummate ſo ſy-
niſh all ſacrifices after the order of Aaron, is now onely remembred according to Chri-
ſtes inſtitution, but in ſuch wiſe as the ſame body is offered dayly on the altar, that was
once offered on the altar of the Croſſe, but the ſame manner of offering is not dayly, that
was on the altar of the Croſſe, for the dayly offering is without bloudſhed, and is termed
³ ſo to ſignify that bloudſhedding once done to be ſufficient. And as Chriſoſtome openeth
it by declaration of what manner our ſacrifice is, that is to ſay, this dayly offering to be a
remembraunce of the other manner of ſacrifice once done, and therefore ſayth rather we
make a remembraunce of it. This ſaying of Chriſoſtome doth not empyre his former
wordes where he ſayth, the hoſt is the ſame offered on the croſſe and on the altar, and
therefore by him the body of Chriſt that died but once is dayly preſent in deed, and (as
the counsell of Nice ſayth) ſacrificed not after the manner of other ſacrifices and (as Chri-
ſoſtome ſayth) offered, but the death of that precious body onely dayly remembred and
not agayne iterate.

Caunterbury.

¹ For aunſwere hereto, reade the xiiij. chapter of my fiſte booke, and that
which I have written here a little before of Nicene council. And where
you ſay that the effect of the ſacrifice of Chriſtes body, made by the Prie-
ſtes, is to increaſe life in vs: as the effecte of the ſacrifice of the ſame bodye
made by himſelfe vpon the croſſe is to geue life vnto vs, this is not onely
an abſurdity, but alſo an intollerable blaſphemy agaynſt Chriſt. For the
ſacrifice made vpon the croſſe doth both geue vs life, and alſo encrease and
continue the ſame, and the prieſtes oblation doth neither of both. For our
redemption and eternall ſaluation ſtandeth not onely in geuing vs life,
but in continuing the ſame for ever. As Chriſt ſayd that he came not onely
to geue vs life, but alſo to make vs increaſe and abound therein. And S.
Paule ſayd: The life which I now live in fleſh, I live by the fayth of the
ſonne of God, who loved me and gaue himſelfe for me. And therefore if we
have the one by the oblation of Chriſt, and the other by the oblation of the
prieſt, then divide we our ſaluation betwene Chriſt and the prieſt. And be-
cauſe it is no leſſe gift to continue life for ever, then to geue it vs, by thys
your mad and furious blaſphemy, we have our ſaluation and redemption
aſmuch by the ſacrifice made by the prieſt, as wee have by ſacrifice made
by Chriſt himſelfe. And thus you make Chriſt to be like an unkind and un-
natural mother who when ſhe hath brought forth her child, putteth it to an
other to nurſe, and maketh her ſelf but half the mother of it. And thus you
teach Chriſten people to halte on both ſides, partly worſhipping God, and
partly Baal, partly attributing our ſaluation to Chriſt the true perfect e-
ternall prieſt, and partly to Antichriſt and his prieſtes.

The effect of
Chriſtes ſacri-
fice is both to
geue life and to
continue the
ſame.

Thon. 10.

Gala. 2.

² And concerning Cyrill, he ſpeaketh not of a ſacrifice propitiatory in that
place, as I have more playnely declared in mine aunſwere to Doctour
Smithes prologue.

Cyrill in Ephe-
ſine counſell.

³ And whereas you call the dayly ſacrifice of the church an unbloudy ſa-
crifice, here it were neceſſary (if you would not deceiue ſimple people, but

what is and
wherein ſtandeth
the ſacrifice of
the church.

teach them such doctrine as they may bunderstand) that you should in playne termes set forth and declare , what the dayly offering of the priest without blood shedding is, in what wordes, deedes, crosse, signes, or gestures it standeth, and whether it be made before the consecration or after & before the distribution of the sacrament or after, and wherein chiefly resteth the very pith and substaunce of it . And when you haue thus done, I will say you meane franckly, and walke not colourably in cloaked wordes not vnderstanded, and then also shall you be more fully aunswere, when I know better what you meane . And to Chrysostome needeth no further aunswere, then I haue made already, in the xiiij. chapter of my fifte booke. But let vs heare the rest of your booke.

Winchester.

And where the authoꝝ sayth the old fathers calling the supper of our Lord a sacrifice, ment a Sacrifice of laud and thanksgueing . Hippinus of Hamborough no Papist, in hys booke dedicate to the kinges Maiesty that now is , sayth otherwise and noteth how the old fathers called it a Sacrifice propitiatory, for the very pꝛesence of Chyistes most pꝛecious body there (thus sayth he) which pꝛesence all Chyisten men must say, requireth on our part lauds and thanksgueing, which may be and is called in Scripture by the name of Sacrifice, but that Sacrifice of our laudes and thanks, cannot be a Sacrifice geueing life, as it is noted by Cyril the sacrifice of the church to do, when he sayth it is (*vinificum*) which can be onely sayd of the very body and blood of Chyist . For our sacrifice of laudes and thanksgueing cannot be sayd, a pure and cleane Sacrifice whereby to fulfill the prophery of Malachy, and therefore the same prophery was in the beginning of the Church vnderstanded to be spoken of the dayly offering of the body and blood of Chyist for the memoꝝy of Chyistes death, accordyng to Chyistes ordinaunce in his supper , as may at moze length be opened and declared . Thinking to the effect of this booke sufficient to haue encountred the chiefe poyntes of the authoꝝ doctrine with such contradiction to the as the Catholique doctrine both of necessity require , the moze particuler confutation of that is vntreue on the aduersary part, and confirmation of that is true in the Catholique doctrine, requiring moze tyme and leysure then I haue now , and therefore offering my selfe ready by mouth or wyting to say further in this matter as shalbe required : I shall here end for this time, with prayer to almighty God, to graunt his truth, to be acknowledged and confessed, and vniſormely to be pꝛeached and belened of al, so as all contenten on for vnderstanding of religion auoyded which hindereth Charity , we may geue suche light abroad as men may see our good woꝝkes and glozify our father who is in beauen with the sonne and holy ghoſt in one vniſty of godhead reigning without end. Amen.

Caunterbury.

Hippinus sayth, that the old fathers called the Supper of our Lord a sacrifice: but that the old fathers should call it a sacrifice propitiatory I will not beleue that Hippinus so sayd , vntill you appoint me both the booke and place, where he so sayth. For the effect of his booke is cleane contrary, which he wrote to reprove the propitiatory sacrifice , which the Papistes sayne to be in the Masse. Thus in deede Hippinus writeth in one place: *Veteres Eucharistiam propter corporis & sanguinis Christi praesentiam, primo vocauerunt sacrificium, deinde propter oblationes & munera quae in ipsa Eucharistia Deo consecrabantur & conferebantur ad sacraministeria, & ad necessitatem credentium* . In which wordes Hippinus declareth, that the old fathers called the Supper of our Lord a sacrifice for two consideratiōs, one was for the pꝛesent of Chyistes flesh and blood , the other was for the offerynges which the people gaue there of their deuotion to the holy ministratiō and reliefe of the poore . But

Hipi-

The sacrifice
of the church
geueeth life.

Hipinus speaketh here not one word of corporall presence, nor of propitiatory Sacrifice, but generally of presence and sacrifice, which maketh nothing for your purpose, nor agaynst me, that graunt both a presence and a sacrifice. But when you shall shew me the place, where Hipinus sayth, that the old Fathers called the Lordes Supper a propitiatory sacrifice, I shall trust you the better, and him the worse.

2 And as for Cyrill, if you will say of his head, that the Sacrifice of the Church giueth life, how agreeth this with your late saying, that the sacrifice of the Church increaseth lyfe, as the sacrifice on the Crosse giueth lyfe? And if the Sacrifice made by the Priest both geue lyfe and encrease lyfe, then is the Priest both the mother and nurse, and Christ hath nothing to do with vs at all, but as a straunger. Cyrill.

3 And the sacrifice that Malachie speaketh of, is the sacrifice of laud and thanks, which all deuoute Christian people geue vnto God, whether it be in the Lordes Supper, in their priuate Prayers, or in any worke they do at any tyme or place to the glory of God, all which Sacrifices, not of the Priestes onely, but of all faythfull people, be accepted of God through the sacrifice of Christ, by whose blood, all their filthy and vnpurenes is cleane sponged away. Mal. i.

But in this last booke, it seemeth you were so astonied and amased, that you were at your wits end, & wist not where to become. For now the Priest maketh a Sacrifice propitiatory, now he doth not: now he giueth lyfe, now he giueth none: now is Christ the full Sauour and satisfaction, now the Priest hath halfe part with him: now the Priest doth all. And thus you are so inconstant in your selfe, as one that had bene netteled, and could rest in no place, or rather as one that had receaued such a stroke vpon his head, that hee staggered with all, and reeled here and there, and could not tell where to become. Inconstancy.

And your doctrine hath such ambiguities, such perplexities, such absurdities, and such impieties in it, and is so vncertaine, so vncomfortable, so contrary to Gods word and the old Catholicke Church, so contrary to it selfe, that it declareth from whose spirite it cometh, which can be none other but Antichrist him selfe.

Where as on the other side the very true doctrine of Christ and his pure Church from the begynnyng, is playne, certaine, without wyndels, without any inconuenience or absurditie, so chearefull and comfortable to all Christen people, that it must needes come from the spirite of God, the spirite of truth and all consolation. For what ought to be more certaine and knowen to all Christen people, then that Christ dyed once and but once, for the redemption of the world? And what can be more true, then that his onely death is our lyfe? And what can be more comfortable to a penitent sinner that is sorry for his sinne, and returneth to God in his hart and whole mynde, then to know that Christ dischargeth him of the heauy lode of his sinne, and taketh the burden vpon his owne backe? And if we shall ioyne the Priest herein to Christ in any part, and giue a portion hereof to his sacrifice (as you in your doctrine giue to the priest the one halfe at the least) what a discouragement is this to the penitent sinner, that he may not hang wholly vpon Christ: what perplexities and doubtles rise hereof in the sinners conscience? And what an obscuryng and darkenyng is this of the
bene

benefite of Christ? Hea what iniury and contunely is it to him?

And furthermore when we heare Christ speake vnto vs with his owne mouth, and shew him selfe to be seen with our eyes (in such sorte as is conuenient for him of vs in this mortall lyfe to be heard and sene:) what comfort can we haue more? The Minister of the Church speaketh vnto vs Gods owne wordes, whiche we must take as spoken from Gods owne mouth, because that from his mouth it came, and his word it is, and not the Ministers. Likewise when he ministrereth to our sightes Christes holy Sacramentes, we must thinke Christ crucified and presented before our eyes, because the Sacraments so represent him, and be his Sacraments and not the Priestes. As in Baptisme we must thinke, that as the Priest putteth his hand to the child outwardly, and washeth him with water, so must we thinke that God putteth to his hand inwardly and washeth the infant with his holy spirite, and moreouer that Christ him selfe commeth downe vpon the child, & apparelleth him with his owne selfe. And as at the Lordes holy Table the Priest distributeth wine & bread to feede the body, so we must thinke that inwardly by fayth, we see Christ feeding both body and soule to eternall lyfe. What comfort can be deuised any more in this world for a Christe man? And on the other side, what discomfort is in your papistcalle doctrine? what doubtess? what perplexities? what absurdities? what iniquities? what auayleth it vs that there is no bread, nor wyne? or that Christ is really vnder the formes and figures of bread and wyne, and not in vs? or if he be in vs, yet he is but in the lippes or the stomacke, and tarieth not with vs. Or what benefite is it to a wicked man to eate Christ, and to receaue death by him that is lyfe? From this your obscure, perplex, vncertaine, vncomfortable, deuillish, and Papistcalle doctrine, Christ defend all his, and graunt that we may come often and worthely to Christes holy Table, to comfort our feeble and weake fayth, by remembraunce of his death, who onely is the satisfaction and propitiation of our sinnes, and our meate, drinke and foode of euerlastyng lyfe. Amen.

Here endeth the Aunswere of the most Reuerend Father in God *Thomas* Archbyshop of Canterbury &c. vnto the crafty and Sophisticall cauillation of *Doct. Steuen Gardiner*, deuised by him to obscure the true, sincere and godly doctrine of the most holy Sacrament of the body and bloud of our Saviour *CHRIST*.

Aunswere of Thomas Archebishop of Caunter-

bury &c. agaynst the false calumniations of doctour

Richard Smith, who hath taken vpon him to confute the

defence of the true & catholik doctrine of the body

and blood of our Sauour Christ.



Vhaue now obtayned (gentle reader) that thing, which I haue much desired, which was, that if all men would not imbrace the truth lately set forth by me, concerning the Sacrament of the body and blood of our Sauour Christ, at the least some man would vouchsafe to take penne in hand, and write against my booke, bicause that therby the truth might both better be serched out and also more certaynly knowen to the world. And herein I hartely thanke the late Bishop of Winchester and doctor Smith, who partely haue satisfied my long desire, sauing that I would haue wished aduersaries more substantially learned in holy scriptures, more exercised in the olde auncient ecclesiasticall authoys, and hauing a more godly zeale to the triall out of the truth, than are these two, both being crafty sophisters (the one by art, and the other by nature) both also being drowned in the dregges of papistry, brought up and confirmed in the same, the one by Duns and Dorbell, and such like Sophisters, the other by the Popish Canon law, wherof by his degree taken in the vniuersity he is a professor. And as concerning the late bishop of Winchester, I will declare his craftye Sophistications in myne aunswere vnto his booke.

But doctour Smith (as it appeareth by the title of his preface) hath craftely deuised an easy way to obtayne his purpose, that the people being barred from the serching of the truth, might be stil kept in blindnes and error, as wel in this as in al other matters, wherin they haue bene in times past deceaued.

He seeth full well that the more diligently, matters be serched out and discussed, the more clearly the craft and fallshode of the subtil Papistes will appeare. And therfore in the preface to the reader, he exhorteth all men to leaue disputing and resoning of the same by learning, and to giue firme credite vnto the church, as the title of the sayd preface declareth manifestly. As who should say, the truth of any matter that is in question, might be tryed out, without debating and reasoning by the word of God, wherby (as by the true touchstone) all mens doctrines are to be tryed and examined. But the truth is not ashamed to come to the light, and to be tryed to the vttermost. For as pure golde, the more it is tryed, the more pure it apeareth, so is all manner of truth. Where as on the other side all maskers, counterfayters, and false deceiuors abhorre the light, and refuse the triall. If all men without right or reason would geue credite vnto this Papist and his Romish church, agaynst the most certayne word of God and the olde holye and Catholicke Church of Christ, the matter should be soone at an end, and out of all controuersie. But for as muche as the pure word of God, and the first church of Christ from the beginning,

Falsehood feareth the light, but light desireth to be tryed.

taught

taught the true catholike fayth, and Smith with his church of Rome do now teach the cleane contrary, the chaffe can not be tryed out from the pure cozne (that is to say, the vnturich discerned from the very truth) without threshing, windowing, and fanning, serching, debating and reasoning.

Fayth ought to be grounde vpon Gods word, but the Papistes ground their faith vpon them selues.

As for me I ground my beleefe vpon gods word (wherin can be no errour) hauing also the consent of the primatiue church, requiring no man to beleue me further, then I haue gods word for me. But these Papistes speake at their pleasure what they list, and would be beleued without godes word, bicause they beare men in hand, that they be the church. The church of Christ is not founded vpon it selfe, but vpon Christ and his word, but the Papistes build their church vpon them selues, deuising new articles of the fayth from tyme to tyme, without any scripture, and founding the same vpon the Pope and his cleargy, monkes and fryers, and by that meanes they be both the makers and Iudges of their fayth themselves. Wherefore this Papist like a politike man, doth right wisely prouide for himselfe and his church, in the first entry of his booke, that all men should leaue searching for the truth, and sticke hard and fast to the church, meaning himselfe and the church of Rome. For from the true catholike church, the Romish church (which he accomteth catholike) hath varied and dissented many yeares passed, as the blindest that this day do liue, may well see and perceauce, if they will not purposely winke and shut vp their eyes. This I haue written to answer the title of his preface.

Ephesine counsell.
E will the author of 8 wordes in the counsell.

Now in the beginning of the very preface it selfe, when this great doctor should recite the wordes of Ephesine counsell he translateth them so vnlearnedly, that if a young boy (that had gone to the grammer schole but thre yerres) had done no better, he should scant haue escaped some scholemasters handes with six ierkes. And beside that, he doth it so craftily to serue his purpose, that he cannot be excused of wilfull deprauation of the wordes, calling celebration an offering, and referring the participle (made) to Christ, which should be referred to the word (partakers) and leauing out those wordes that should declare, that the sayd counsell spake of no propiciatory sacrifice in the Masse, but of a sacrifice of laud and thanks, which christen people geue vnto God at the holy communion, by remembrance of the death resurrection and ascension of his sonne Iesu Christ, and by confessing and setting forth of the same.

Hear by the vngodly handeling of this godly counsell at his first beginning, it may appeare to euery man, how sincerely this Papist enterdeth to proceede in the rest of this matter.

Smith belongeth the counsell.

And with like sinceritie he vnturly beliethe the sayd counsell, saying that it doth playnly set forth the holy sacrifice of the Masse, wich doth not so much as once name the Masse, but speaketh of the sacrifice of the church, which the sayd counsell declareth to be the profession of christen people in setting forth the benefite of Christ, who onely made the true sacrifice propiciatory for remission of sinne. And whosoever else taketh vpon him to make any such sacrifice, maketh himselfe Antichrist.

Smith beliethe me twise in one place.
The first tye.

And than he belpeth me in two thinges, as he vseth commonly throughout his whole booke. The one is, that I deny the sacrifice of the Masse, which in my booke haue most playnly set out the sacrifice of christen people

in the holy communion or masse (if D. Smith will needes so terme it) and yet I haue denyed that it is a sacrifice propitiatory for sinne, or that the priest alone maketh any sacrifice there. For it is the sacrifice of all christen people to remember Christes death, to laude and thanke him for it, and to publish it and shew it abroad vnto other, to his honor and glory.

The controuersy is not, whether in the holy communion be made a sacrifice or not (for herein both D. Smith and I agree with the foresayd councell at Ephesus) but whether it be a propitiatory sacrifice or not, and whether onely the priest make the sayd sacrifice, these be the poyntes wherin we vary. And I say so far as the councell sayth, that there is a sacrifice, but that the same is propitiatory for remission of sinne, or that the priest alone doth offer it, neyther I nor the counsell do so say, but D. Smith hath added that of his owne bayne head.

The other thing wherin D. Smith belpeth me is this: He sayth that The second ty. I deny, that we receaue in the sacrament that flesh which is adioyned to Gods owne sonne. I meruaile not a little what eyes Doctor Smith had, when he red ouer my booke. It is like that he hath some priuy spectacles within his head, wherewith when soeuer he loketh, he seeth but what he list. For in my booke I haue written in moe then an hundred places, that we receaue the selfe same body of Christ that was borne of the virgine Mary, that was crucified and buried, that rose agayne, ascended into heauen, and sitteth at the right hand of God the father almighty. And the contention is onely in the manner and forme how we receaue it.

For I say (as all the olde holy fathers and Martirs bled to say) that we receaue Christ spiritually by fayth with our myndes, eating his flesh and drincking his bloud: so that we receaue Christes owne very naturall body but not naturallly nor corporally. But this lying papist sayth, that we eate his naturall body corporally with our mouthes, which neyther the counsell Ephesine, nor any other auncient councell or doctor euer sayd or thought.

And the controuersy in the councell Ephesine, was not of the vnitng of Christes flesh to the formes of bread and wine in the sacrament, but of the vnitng of his flesh to his diuinity at his incarnation in vnity of person. which thing Nestorius the heretike denyed, confessing that Christ was a godly man as other were, but not that he was very God in nature: which heresy, that holy counsell confuting, affirmeth that the flesh of Christ was so ioynd in person, to the dyuine nature, that it was made the proper flesh of the sonne of God, and flesh that gaue life: but that the sayd flesh was present in the sacramēt corporally, and eaten with our mouthes, no mention is made therof in that councell.

And here I require D. Smith (as proctor for the Papists) eyther to bring forth some auncient councell or doctor, that sayth as he sayth, that Christs owne naturall body is eaten corporally with our mouthes (vnderstanding the very body in deed, and not the signes of the body as Christosome doth or els let him confesse that my saying is true, and recant his false doctrine the third tyme, as he hath done twise already.

Than forth goeth this Papist with his preface, and sayth, that these Smith sayth
that Christ call-
ed not bread
his body. wordes (This is my body that shall be giuen to death for you) no man can truely vnderstand of bread. And his profe therof is this, bicause that

Luce. 22.

1. Cor. 10.

bread was not crucified for vs. First here he maketh a lye of Christ. For Christ said not (as this papist alleadgeth.) This is my body, which shall be giuen to death for you, but onely he sayth: This is my body which is giuen for you, which wordes some vnderstand not of the giuing of the body of Christ to death, but of the breaking and giuing of bread to his apostles as S. Paule sayd: The bread which we breake. &c.

But let it be that he spake of the geuing of his body to death, and said of the bread, This is my body, which shall be geuen to death for you, by what reason can you gather hereof, that the bread was crucified for vs?

If I looke vpon the image of kinge Dauid, and say: This is he that killed Goliath, doth this speech mean, that the image of king Dauid killed Goliath? Or if I hold in my hand my booke of S. Johns gospel, and say: This is the gospel that S. John wrote at Bathmos (which fashion of speech is commonly bled) doth it folow hereof that my booke was written at Bathmos? Or that S. John wrote my booke which was but newly printed at Paris by Robert Stephanus? Or if I say of my booke of S. Paules epistles. This is Paule that was the great persecuter of Christ: Doth this manner of speech signify, that my booke doth persecute Christ? Or if I shew a booke of the new testament, saying: This is the new testament, which brought life vnto the world, by what foyme of argument can you induce hereof, that my booke? I bought but yesterday, brought life vnto the world? No man that bleth thus to speake doth meane of the bookes, but of the very thinges themselves, that in the bookes be taught and contayned. And after the same wise, if Christ called bread his body, saying: This is my body, which shall be giuen to death for you, yet he ment not, that the bread should be giuen to death for vs, but his body which by the bread was signified.

If this excellent clarke and doctor vnderstand not these maner of speeches (that be so playne) then hath he both lost his senses, and forgotten his gramer which teacheth to referre the relative to the next antecedent. But of these figuratiue speeches, I haue spokē at large in my third booke. First in the viii. chap. prouing by authority of the oldest authoys in Christs church, that he called bread his body and wine his bloud. And agayne in the ix. x. xi. and xii. chapters, I haue so fully intreated of such figuratiue speeches, that it should be but a superfluous labour here to speake of any more: but I referre the reader to those places.

And if M. Doctor require a further answere herein, let him looke vpon the late bishop of winchesters booke, called the Detection of the diuels sophistry, where he writeth plainly, that when Christ spake these wordes, This is my body, he made demonstration of the bread.

Setting of the
cart before the
horses.

I can further in this prologue this papist is not ashamed to say, that I set the cart before the horses, putting reason first, and sayth after: which lye is so manifest, that it needeth no further prooffe, but onely to looke vpon my booke, wherein it shall euidently appeare, that in all my fiue bookes I ground my foundation vpon gods word. And least the papistes should say, that I make the expositions of the scripture my selfe (as they commonly ble to do) I haue fortified my foundation by the authority of all the best learned and most holy authoys and martyrs, that were in the beginning of the church and many yeares after, vntill the Antichrist of Rome
role

rose by and corrupted altogether.

And as for naturall reason, I make no mention therof in all my booke but in one place onely, which is in my second booke speaking of Transubstantiation. And in that place I set not reason before sayth, but (as an handmayden) haue appoynted her to do seruice vnto sayth, and to wayte vpon her. And in that place she hath done such seruice, that D. Smith durst not once looke her in the face, nor find any fault with her seruice, but hath slyly and craftely stolen away by her, as though he saw her not.

But in his owne booke he hath so impudently set the cart before the horses in Christes owne wordes, putting the wordes behind that goe before, & the wordes before that goe behind, that (except a shameles Papist) no man durst be so bolde to attempt any such thing of his owne head. For where the Euangelist and S. Paule rehearse Christes wordes thus: Take, eate, this is my body: he in the confutation of my second booke turneth the order vpside downe, and sayth, This is my body, take & eate.

Math. 26.
1. Cor. 11.

After this in his Preface hee rehearseth a great number of the wonderfull workes of God, as that God made all the world of nought, that he made Adam of the earth and Eue of his side, the bush to flame with fire and burne not, and many other like, which be most manifestly expressed in holy scripture. And vpon these he concludeth most vainly and vntruly, that thing which in the scripture is neyther expressed nor vnderstanded; that Christ is corporally in heauen and in earth, and in euery place where the sacrament is.

Of the wonders
full workes of
God.

And yet D. Smith sayth, that Gods word doth teach this as playnly as the other: vsing herein such a kind of sophisticall argumēt, as all Logicians do reprehend, which is called *petitio principij*, whē a mā taketh y thing for a supposition and an approued truth, which is in controuersy. And so doth he in this place when he sayth: Doth not Gods word teach it thee as playnly as the other? Here by this interrogatory he required that thing to be graunted him as a truth, which he ought to proue, and whereupon dependeth the whole matter that is in questiō, that is to say, whether it be as playnly set out in the scripture, that Christes body is corporally in euery place where the sacrament is, as that God created all thinges of nothing, Adam of the earth, and Eue of Adams side &c. This is it that I deny and that he should proue. But he taketh it for a supposition, saying by interrogation, doth not the word of God teach this as playnly as the other? which I affirme to be vtterly false as I haue shewed in my third booke, the xi. and twelue chap. where I haue most manifestly proued, as well by Gods word as by aūcient authors, that these wordes of Christ, This is my body, and, This is my bloud, be no playne speeches, but figuratiue.

Then forth goeth this papist vnto the vi. chap. of S. Ihon saying, Christ promised his disciples, to geue them such bread as should be his owne very naturall flesh, which he would geue to death for the life of the world. Can this his promise (sayth D. Smith) be verified of comunon bread? Was that giuen vpon the crosse for the life of the world?

Iohn. 6.

Wherto I answer by his owne reason. Can this his promise be verified of sacramentall bread? was that giuen vpon the crosse for the life of

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the world? I meruayle here not a little of M. Smithes eyther dulnes or maliciouſnes, that cannot or will not ſee, that Chriſt in this chap. of S. Ihon ſpake not of Sacramentall bread, but of heavenly bread: nor of his fleſh onely, but alſo of his bloud and of his godhead, calling them heavenly bread that giueth everlaſting life. So that he ſpake of him ſelfe wholly, ſaying: I am the bread of life. He that cometh to me, ſhall not hunger: and he that beleueth in me, ſhall not thirſt for euer. And neyther ſpake he of common bread, nor yet of ſacramentall bread. For neyther of them was giuen vpon the croſſe for the life of the world.

And there can be nothing more manifeſt then that in this vi. chap. of Ihon Chriſt ſpake not of the ſacrament of his fleſh, but of his very fleſh. And that as well for that the ſacrament was not then inſtituted, as alſo that Chriſt ſayd not in the future tenſe the bread which I will giue, ſhalbe my fleſh, but in the preſent tenſe, the bread which I will giue, is my fleſh, which ſacramentall bread was neyther then his fleſh, nor was then inſtituted for a Sacrament, nor was after giuen to death for the life of the world.

John. 4.

But as Chriſt, when he ſayd vnto the woman of Samaria. The water which I will giue, ſhall ſpring into everlaſting life he ment neyther of materiall water, nor of the accidents of water, but of the holy ghhoſt, which is the heavenly fountayne, that ſpringeth vnto eternall life: ſo likewiſe when he ſayd: The bread which I will giue, is my fleſh which I will giue for the life of the world, he ment neyther of the materiall bread, neither of the accidents of bread, but of his owne fleſh. Which although of it ſelfe it auayleth nothing, yet (being in vniſity of perſon ioyned vnto his diuinity) it is the ſame heavenly bread that he gaue to death vpon the croſſe for the life of the world.

John. 6.

But here M. Smith asketh a queſtion of the tyme, ſaying thus: When gaue Chriſt that bread which was his very fleſh that he gaue for vs to death, if he did it not at his laſt ſupper, when he ſayd: This is my body, that ſhalbe giuen for you.

I anſwer (according to Ciriſ mynd vpon the ſame place) that Chriſt alone ſuffered for vs all, and by his woundes were we healed, he bearing our ſinnes in his body vpon a tree, and being crucified for vs, that by his death we might liue.

But what need I, M. Smith, to labor in anſwering to your queſtion of the tyme, when your queſtion in it ſelfe containeth the aunſwere, & ap-
poynteth the tyme of Chriſt giuing himſelfe for the life of the world, when you ſay, that he gaue himſelfe for vs to death, which (as you confeſſant three lines before) was not at his ſupper, but vpon the croſſe.

And if you will haue none other giuing of Chriſt for vs, but at his ſupper (as your reaſon pretendeth or els it is vtterly naught) then ſurely Chriſt is much bound vnto you, that haue deliuered him from all his mocking, whipping, ſcourging, crucifying, and all other paynes of death which he ſuffered for vs vpon the croſſe, and bring to paſſe that he was giuen onely at his ſupper without bloud or payne, for the life of the world. But then is all the world litle beholding vnto you, that by deliuering of Chriſt from death, will ſuffer all the world to remayne in death, which can haue no life, but by his death.

After

After the goſpell of S. Iohn, M. Smith aleadgeth for his purpoſe S. Paule to the corinthians, who biddeth euery man to examine him ſelfe, befoze he receaue this ſacrament, for he that eateth and drinketh it vnworthely, is guilty of the body and bloud of Chriſt, eating and drinking his owne damnation, bicauſe he diſcerneth not our lordes body. The place of
S. Paule.
1. Cor. 11.

Here by the way it is to be noted, that D. Smith in reciting the words of S. Paule, doth alter them purpoſely, commonly putting this word ſacrament, in the ſteede of theſe wordes, bread and wine (which wordes he ſemeth ſo much to abhorre, as if they were toades or ſerpents, bicauſe they make agaynſt his Tranſubſtantiation) where as S. Paule euer bleſſeth thoſe wordes, and neuer nameth this word, Sacrament.

But to the matter: What need we to examine our ſelues (ſayth D. Smith) when we ſhall eat but common bread and drinke wine of the grape? Is a man guilty of the body and bloud of Chriſt which eateth and drinketh nothing els, but onely bare bread made of corne, and meare wine of the grape? Who ſayth ſo good ſyr? Do I ſay in my booke, that thoſe which come to the Lordes table, do eat nothing els, but bare bread made of corne, nor drinke nothing but meare wine, made of grapes? How often do I teach and repeate agayne and agayne, that as corporally with our mouthes we eat and drinke the ſacramentall bread and wine, ſo ſpiritually with our hartes, by ſayth, do we eat Chriſtes very fleſh, and drinke his very bloud, and do both feed and liue ſpiritually by him, although corporally he be abſent from vs, and ſitteth in heaue at his fathers right hand. And as in baptiſme we come not vnto the water as we come to other common waters, when we waſhe our handes, or bath our bodies, but we know that it is a miſticall water, admoniſhing vs of the great and manifold mercies of God towards vs, of the league and promiſe made betwene him and vs, and of his wonderfull working and operation in vs. Wherefore we come to that water with ſuch feare, reuerence and humility, as we would come to the preſence of the father, the ſonne and the holy ghoſt, and of Jeſus Chriſt himſelfe both God and man: although he be not corporally in the water, but in heauen aboue. And who ſoeuer cometh to that water (beyng of the age of diſcretiō) muſt examine himſelfe duely, leaſt if hee come vnworthely (none otherwiſe then hee would come vnto other common waters) he be not renewed in Chriſt: but in ſteede of ſaluation receaue his damnation.

Euen ſo it is of the bread and wine in the Lordes holy ſupper. Wherefore euery man (as S. Paule ſayth) muſt examine himſelfe, when he ſhall approche to that holy table, and not come to gods borde, as he would do to common feaſtes and bankets, but muſt conſider, that it is a miſticall table, where the bread is miſticall, and the wine alſo miſticall, wherein we be taught that we ſpiritually feed vpon Chriſt, eating him and drinking him, and as it were ſucking out of his ſide the bloud of our redemption & foode of eternall ſaluation, although he be in heauen at his fathers right hand. And who ſoeuer cometh vnto this heauenly table, not hauing regarde to Chriſtes fleſh & bloud (who ſhould be there our ſpiritual foode) but commeth therto without ſayth, feare, humility & reuerence (as it were but to carnall feeding) he doth not there feed vpon Chriſt, but the deuill doth feede vpon him, and deuoureth him, as he did Judas.

And now may every man perceave, how fondly and falsly M. Smith concludeth of these wordes of S. Paule, that our Sauour Christes body and bloud is really and corporally in the sacrament.

Master Peter
Martyr.

After this he falleth to rayling, lying and sclaundering of M. Peter Martyr, a man of that excellent learning and godly living, that hee passeth D. Smith as farre, as the sunne in his cleare light passeth the moone being in the Eclipse.

Peter Martyr (sayth he) at his first coming to Orford when he was but a Lutheran in this matter, taught as D. Smith now doth. But when he came once to the Court, & saw that doctrine misliked them, that might do him hurt in his living, he anone after turned his tippet, and sang an other song.

Of M. Peter Martyr his opinion and iudgement in this matter no man can better testify than I. For as much as hee lodged within my house long before he came to Orford, and I had with him many conferences in that matter, and know that he was then of the same mynd that he is now, and as hee defended after openly in Orford, and hath written in his booke. And if D. Smith vnderstode him other wise in his Lectures at the beginning, it was for lacke of knowledge, for that then D. Smith vnderstode not the matter, nor yet doth not, as it appeareth by this folish and vnlearned booke which he hath now set out.

No more than he vnderstood my booke of the Catechisme, and therefore reporteth vntuly of me, that I in that booke did set forth the reall presence of Christes body in the sacrament. Vnto which false report I haue aunswered in my fourth booke the eight chapter.

But this I confesse of my selfe, that not long before I wrot the sayd Catechisme, I was in that error of the real presence, as I was many yeares past in diuers other errors as of Transubstantiation, of the sacrifice propitiatory of the priestes in the Masse, of pilgrimages, purgatory, pardons, and many other superstitions and errors that came from Rome being brought by from youth in them, and nourseled therein for lacke of good instruction from my youth, the outrageous floods of Papisticall errors at that tyme ouerflowing the world. For the which and other mine offences in youth, I do dayly pray vnto God for mercy and pardon, saying. *Delicta iuuentutis mea & ignorantias meas, ne memineris Domine.* Good Lord remember not mine ignorances and offences of my youth.

But after it had pleased God to shew vnto me by his holy word a more perfect knowledge of his sonne Iesus Christ, from tyme to tyme as I grew in knowledge of him, by little and little I put away my former ignorance. And as God of his mercy gaue me light, so through his grace I opened myne eyes to receaue it, and did not wilfully repugne vnto God and remayne in darkenes. And I trust in gods mercy and pardon for my former errors, because I erred but of frailnes and ignorance. And now I may say of my selfe as S. Paule sayd: when I was like a babe or childe in the knowledge of Christ, I spake like a childe and vnderstood like a childe: But now that I come to mans estate and growing in Christ through his grace and mercy, I haue put away that childishnes.

Now after that D. Smith hath thus vntreuely belped both me and master Peter Martyr, he falleth into his exclamations, saying: O Lord what

what man is so mad to beleue such mutable teachers, which chaunge their doctrine at mens pleasure, as they see aduantage and profit? They turne and will turne as the winde turneth.

Do you not remember M. Smith the fable how the olde crab rebuked her young, that they went not straight forth: and the common experience, that those that look a squint, sometimes find fault with them & look right? You haue turned twise, & retracted your errours, and the third time promised, and breaking your promise ran away. And find you fault with me and M. Peter Martyr, as though we for mens pleasures turne like the winde, as we see aduantage? Shall the wethercocke of Daules that turneth about with euery wind, lay the fault in the church, & say & it turneth?

I will not here aunswere for my selfe, but leaue the iudgement to God (who seeth the bottome of all mens hartes, and at whose onely iudgement I shall stand or fall) saying that this I will say before God (who is euery where present, and knoweth all thinges that be done) that as for seeking to please men in this matter, I thinke my conscience cleare, that I neuer sought herein but onely the pleasure and glory of God. And yet will I not iudge my selfe herein, nor take D. Smith for my iudge, but will refer the iudgement to him that is the rightfull iudge of all men. But as for D. Peter Martyr, hath hee sought to please men for aduantage? who hauing a great yearly reuenue in his owne countrey, forsooke all for Christes sake, and for the truth and glory of God came into straunge countries, wher he had neither land nor frendes, but as God of his goodnes (who neuer forsaketh them that put their trust in him) prouided for him.

But after this exclamation, this papist returneth to the matter, saying: *The Argument of the doore and Sepulchre.* Tell me, why may not Christes body be as well in the sacrament & in heaue both at once, as that his body was in one proper place, with & bodye of the stone, that lay still by his graue, whē he rose from death to life? & as his body was in one proper place at once with & body of the doore or gate, whē the same being shut, he entred into the house where & Apostles were?

Make you these two thinges all one, M. Smith, diuers bodies to be in one place, and one body to be in diuers places? If Christs body had bene in one place with the substance of the stone or doore, and at the same time, thē you might well haue proued thereby, that his body may as well be in one place, with the substance of bread & wine. But what auayleth this to proue, that his body may be in diuers places at one time? which is nothing like to the other, but rather cleane contrary. Harry when Christ arose out of the sepulchre, or came into the house when the doores were shut, if you can proue that at the same time he was in heauen, then were that to some purpose, to proue that his body may bee corporally in heauen and earth both at one tyme.

And yet the controuersy here in this matter, is not what may bee, but what is, God can do many thinges, which he neither doth nor will doe. And to vs his will (in thinges that appear not to our senses) is not known but by his word: Christes body may be aswell in the bread and wine, as in in the doore and stone, and yet it may be also in the doore and stone, and not in the bread and wine.

But if we will stretch out our faith no further thē Gods word doth lead vs, neither is Christs body corporally present in one proper place with the

Math. 28.

Mar. 16.
John. 20.

Actes. 5.

The appearing
of Christ in his
Ascension.Actes. 13.
S. Augustine.

Math. 3. 3. 17.

Actes. 7.

The Church.

bread and wine, nor was also with the stone or doore. For the Scripture sayth in no place, that the body of Christ was in the doore, or in the stone that couered the Sepulchre, but it sayth playnly, that an Angell came downe from heauen, and remoued away the stone from the Sepulchre, & the womē that came to see the Sepulchre, found the stone remoued away. And although the Gospell say, that Christ came into the house when the doore was shut, yet it sayth not that Christes body was within the doore, so that the doore and it occupied both but one place.

But peradventure M. Smith will aske me this question. How could Christ come into the house, the doore being shut, except he came through the doore, & that his body must be in y^e doore? To your wise questiō M. Smith I will aunswere by an other question: Could not Christ come as well into the house whē the doore was shut, as y^e Apostles could go out of prison, the doore being shut? Could not God worke this thyng, except the Apostles must go through the doore, & occupy the same place that the doore did? Or could not Christ do so much for his owne selfe, as he did for his Apostles?

But M. Smith is so blynd in his owne phantasies, that he seeth not how much his owne examples make agaynst him selfe. For if it be lyke in the Sacrament, as it was in the stone and doore, and Christes body was in one propre place, with the body and substance of the stone and doore, then must Christes body in the Sacramēt be in one propre place, with the body and substance of bread and wine. And so he must then confesse, that there is no Transubstantiation.

Then from the doore and sepulchre, Doct. Smith commeth to the Revelations of Peter and Paule, which saw Christ (as he sayth) bodily vpon earth after his Ascension. Whiche declareth, that although Christ departed hence at the tyme of his Ascension into heauen, and there sitteth at the right hand of his father, yet he may be also here in the blessed Sacrament of the aultar. I am not so ignorant, but I know that Christ appeared to S. Paule, and sayd to him: Saule Saule, why dost thou persecute me? But S. Augustin sayth that Christ at his Ascension spake the last wordes, that euer he speake vpon earth. And yet we finde that Christ speaketh (sayth he) but in heauen and from heauen, and not vpon earth. For he spake to Paule from aboue, saying: Saule Saule why dost thou persecute me? The head was in heauen, and yet he sayd: why dost thou persecute me? bycause he persecuted his members vpon earth.

And if this please not Maister Smith, let him blame S. Augustin and not me, for I sayne not this my selfe, but onely alledge S. Augustin.

And as the father spake from heauen, whan he sayd: This is my beloved sonne, in whom I am pleased, and also S. Stephen saw Christ sitting in heauen at his fathers right hand: even so ment S. Augustin, that S. Paule and all other that haue sene and heard Christ speake since his Ascension, haue sene and heard him from heauen.

Now when this Papist goyng for ward with his woorkes, seeth his building so feeble & weake, that it is not able to stand, he returneth to his chief foundation, the Church and Councils generall, willing all men to stay thereupon, & to leaue disputyng & reasonyng. And chiefly he shoareth by his house with the Councell Lateranence, whereat (sayth he) were xiiij. hundred fathers & xv. But he telleth not that viij. hundred of them were Monkes,

Monkes, Friers, and Chanons, the Bysshop of Romes owne deare deare-lynges, & chief champions, called together in his name & not in Christes. From which broode of bypers & Serpentes, what thyng can be thought to come, but that dyd proceede fro the spirite of their most holy father, that first begat them, that is to say, from the spirite of Antichrist.

And yet I know this to bee true, that Christ is present with his holy Church (whiche is his holy elected people) and shall be with them to the worldes end, leading & governing them with his holy spirite, & teaching them all truth necessary for their saluation. And when so euer any such be gathered together in his name, there is he among them, & he shall not suffer the gates of hell to preuaile agaynst them. For although he may suffer them by their owne frailenes for a tyme to erre, fall, and to dye, yet finally, neither sathan, hell, sinne, nor eternall death, shall preuaile agaynst them.

But it is not so of the Church and sea of Rome, whiche accompteth it selfe to be the holy Catholicke Church, and the Bysshop thereof to be most holy of all other. For many yeares ago Sathan hath so preuailed agaynst that stinkyng whore of Babylon, that her abominations be knowen to the whole world, the name of God is by her blasphemed and of the cup of her dronkenness and popson, haue all nations tasted.

After this cometh Smith to Berengarius, Almericus, Carolostadius, Oecolampadius & Zuinglius, affirmyng that the Church euer sithens Christes tymes a thousand five hundred yeares and moe, hath beleued that Christ is bodily in the Sacrament, and neuer taught other wise untill Berengarius came, about a thousand yeares after Christ, whom the other folowed.

The true sayth was in the Church fro the begynnyng, and was not taught first by Berengarius.

But in my booke I haue proued by Gods word & the old auncient Authoys, that Christ is not in the sacrament corporally, but is bodily & corporally ascended into heauen, & there shall remaine vnto the worldes end.

And so the true Church of Christ euer beleued from the beginnyng without repugnaunce, vntill Sathan was let loose, and Antichrist came with his Papistes, which fayned a new and false doctrine contrary to Gods word, and the true Catholicke doctrine.

And this true sayth God preserveth in his holy church still, and will doe vnto the worldes end, maugre the wicked Antichrist and all the gates of hell. And almighty God from time to time hath strenghtened many holy Martirs, for this sayth to suffer death by Antichrist, and the great harlot Babylon, who hath embrewed her handes, and is made drunken with the bloud of Martys. whose bloud God will reuenge at length, although in y meane time he suffer the patience and sayth of his holy Saynts to be tried.

All the rest of his Preface contayneth nothing els, but the authority of the Church, which (Smith sayth) cannot wholly erre: and he so setteth forth and extollet the same, that he preferreth it aboue Gods word, affirming not onely that it is the pillar of truth, and no lesse to bee beleued then holy scripture, but also that we should not beleue holy scripture but for it. So that he maketh the word of men equall or aboue the word of God.

What Church it is that can erre.

And truth it is in deed, that the church doth neuer wholly erre, for euer in most darcknes God shineth vnto his elect, and in the midst of all iniquity he governeth them so with his holy word and spirite, that the gates of hell preuaile not agaynst them. And these be knowne to him although the world many times know them not, but hath them in derision and hatred,

Day. 5.

as it had Christ and his Apostles. Neuerthelesse at the last Day they shalbe knowen to all the whole world, when the wicked shal wonder at their felicity, and say: These be they whom we sometime had in derision and mocked. The fooles thought their liues very madnes, and their end to be without honour. But now loe, how they be accounted among the children of God, and their portion is among the sayntes. Therfore we haue erred fro the way of truth, the light of righteousnesse hath not shined vnto vs, we haue wearyed our selues in the way of wickednes and destruction.

Psal. 7.
2. Cl. 2.

But this holy church is so vnknowne to the world, that no mā can discern it, but God alone, who onely searcheth the hartes of all men, & knoweth his true children, from other that be but bastardes.

1. Tim. 3.

This church is the piller of trueth, because it resteth vpon Gods word, which is the true and sure foundation, & wil not suffer it to erre & fall. But as for the open knowne church, & the outward face therof, it is not the piller of truth, other wise the that it is (as it were) a register or treasury to keepe the bookes of Gods holy will & testament, & to rest onely thereupon, as S. Augustine and Tertullian meane, in the place by M. Smith alleadged.

And as the register keepeth all mens wils, and yet hath none authority to adde, change, or take away any thing, nor yet to expound the wils further then the very words of the will extend vnto, (so that he hath no power ouer the will, but by the will,) euen so hath the church no further power ouer the holy scripture (which conteyneth the will and testamēt of god) but onely to keepe it, and to see it obserued and kept. For if the Church proceede further, to make any new Articles of the fayth, besides the Scripture, or contrary to the Scripture, or direct not the forme of life accordyng to the same, then it is not the piller of truth, nor the Church of Christ, but the sinagogue of Sathan, and the temple of Antichrist, which both erreth it selfe, and bringeth into errour as many as do folow it.

Luke. 12.

And the holy Church of Christ is but a small herd or flocke, in comparison to the great multitude of them that folow Sathan and Antichrist, as Christ him selfe sayth, and the word of God, and the course of the world from the begynnyng vntill this day hath declared.

Gene. 7.

For from the creation of the world vntill Noes floud, what was then the open face of the Church? How many godly men were in those thousand and sixe hundred yeares and moe? Dyd not iniquitie begyn at Cain to rule the worlde, and so encreased more and more, that at the length God could no lenger suffer, but drowned all the world for sinne, except viij. persons, which onely were left vpon the whole earth?

Gene. 12.

And after the world was purged by the floud, fell it not by and by to the former iniquitie agayne? so that within few yeares after, Abraham could find no place, where he might be suffered to worshyp the true liuyng God, but that God appointed him a straunge countrey, almost clearly desolate and vnhabited: where hee and a fewe other, (contrary to the vse of the world) honored one God.

And after the great benefites of God, shewed vnto his people of Israel, and the law also geuen vnto them (wherby they were taught to know him, and honor him) yet how many tymes did they fal from him? Did they not from tyme to tyme make them new Gods, & worshyp them? Was not the open face of the Church so miserably deformed, not onely in the wilderness,

nesse, and in the tyme of the Judges, but also in tyme of the kynges, that after the diuision of the kyngdome, amongst all the kyngs of Iuda, there was but onely three, in whose tymes the true Religion was restored, & among all the kynges of Israell not so much as one. Were not all that tyme the true Priestes of God, a few in number? Did not all the rest maintaine Idolatry and all abhominatiōs in groues and mountaines, worshippynge Baal and other false Gods? And did they not murther and slea all the true Prophetes, that taught them to worshyp the true God? In so much that Helias the Prophet, knowyng no mo of all the whole people that folowed the right trade, but him selfe alone, made his complaint vnto almighty God, saying: O Lord, they haue slayne thy Prophetes, and ouerthrowen thine aultars, & there is no mo left but I alone, and yet they lye in wayte to slea me also. So that although almighty God suffered the in their captiuitie at Babylon no moze but lxx. yeares, yet he suffered them in their Idolatry (folowyng their owne wayes and inuentions) many hundred yeares, the mercy of God beyng so great, that their punishment was short and small, in respect of their long and greuous offences. And at the tyme of Christes comyng the hygh Priests came to their offices by such fraude, synony, murther and porsonyng, that the like hath not bene often read nor heard of, except onely at Rome.

And when Christ was come, what godly religion found he? what Annas and Cayphas? what hypocrisie, superstition and abomination before God, although to mens eyes thyngs appeared holy and godly? Was not then Christ alone & his Apostles, with other that beleued his doctrine, the holy & true Church? Although they were not so take, but for heretickes, seditious persons, & blasphemers of God, & were extremely persecuted and put to vilanous death, by such as accompted them selues, & were taken for the Church, which fulfilled the measure of their fathers that persecuted the Prophets. Upon whō came al the righteous blood, that was shed by on the earth from the blood of iust Abell, vnto the blood of Zachary, the sonne of Barachie, whom they slew betwene the Temple and the aultar?

And how many persons remayned constantly in the true liuely fayth, at the tyme of Christes passion? I thinke M. Smith will say but a very fewe, sayng that Peter denyed Christ his Maister three tymes, and all his Apostles fled away, and one for hast without his clothes.

What wonder is it then, that the open church is now of late yeares fallen into many errours and corruption, and the holy church of Christ is secret and vnknowne? seing that Sathan these 500. yeares hath bene let lose, and Antichrist raigneth, spoyling and deuouring the simple flocke of Christ. But as almighty God sayd vnto Helias: I haue reserued and kept for mine owne selfe seven thousand, which neuer bowed their knee to Baal, so it is at this present. For although almighty God hath suffered these foure or five hundred yeares, the open face of his church to be vggely deformed, and shamefullie defiled by the sects of the Papistes (which is so manifest that now all the world knoweth it) yet hath God of his manifold mercy, euer preserved a good number (secret to himselfe) in his true religion, although Antichrist hath bathed himselfe in the blood of no small number of them.

And although the Papistes haue ledde innumerable people out of the ryght

right way, yet the church is to be folowed, but the Church of Christ, not of Antichrist: the church that concerning the sayth contayneth it selfe within gods word, not that deuileth daily new articles contrary to gods word. The church that by the true interpretation of scripture, and good example gathereth people vnto Christ, not that by wrastring of the scripture and euill example of corrupt liuing, draweth them away from Christ. And now forasmuch as the wicked church of Rome (counterfayting the church of Christ) hath in this matter of the sacrament of the blessed bodie and bloud of our sauioꝝ Christ, varied from the pure and holy Church in the Apostles tyme, and many hundred yeares after (as in my booke I haue plainly declared, & manifestly proued) it is an easy matter to discerne, which church is to be folowed. And I cannot but maruaile, that Smith alleadgeth for for him, *Vincentius Lirenensis*, who (contrary to D. Smith) teacheth playnly that the canon of the Bible is perfect and sufficient of it selfe, for the truth of the Catholicke sayth: and that the whole church cannot make one article of the sayth, although it may be taken as a necessary witnes, for the receiuing and establisshing of the same with these three conditions, that the thing which we would establissh thereby, hath bene beleued in all places, euer and of al men. Which the Papistical doctrine in this matter hath not bene, but came from Rome sins Beringarius time by Nicolas the ii. Innocentius the third, and other of their sort: where as the doctrine which I haue set forth, came from Christ and his Apostles, and was of all men euer ry where with one consent taught and beleued (as my booke sheweth plainly) vntill the Papistes did transforme and transubstantiate the chiefe articles of our christen sayth.

Thus is an aunswere made vnto the false calumniations of Smith in the preface of his book, or rather vnto his whole booke, which is so full of bragging, boasting, slaundering, misreporting, wrangling, wrastring, false construing, and lying, that those taken out of the booke, there is nothing worthy in the whole book to be aunswered. Neuertheles in answering to the late byshop of winchesters book. I shall fully aunswere also D. Smith in all points that require aunswere. And so with one answere shal I dispatch them both. And in some places where one of the varieth from an other (as they do in many great matters, & in the chiefe and principall poynts) I shall set them together *Bithum cum Bachio. & Efernium cum Pacidiano*, to try which of them is more stout and valiaunt to ouerthrow the other.

(*) (*)

¶ Here endeth the aunswere vnto the Preface of M. Smithes booke which he wrote agaynst the defence of the true and catholicke doctrine of the Sacrament of the body and bloud of our Sauioꝝ **CHRIST**.

Matters



Other say, That the body of Christ is made of bread. He sayth, that the body of Christ is not made of bread, nor was neuer so taught, but is made present of bread, pag. 72. lin. 14. & pag. 178. lin. 10.

He sayth that Christ made the demonstratio of the bread, and called it his body, when he sayd: This is my body. pag. 257. lin. 27. And in the Devils Sophistry. fol. 27. Other say contrary. And Smith, fol. 53.

He sayth, that This is my body, is asmuch to say, as this is made my body. And so he taketh (*Est*) for (*fit*) pag. 295. lin. 35.

Other say, that (*Est*) is taken there substantiue, that is to say, onely for (*is*), and not for (*is made*). *Marcus Antonius*. fol. 171. facie. 2, consideratione 6.

He sayth, that Christ is present in the Sacrament after the same manner that hee is in heauen, pag. 141. lin. 6. Other say contrary, that hee is in heauen after the maner of quantitie, and that hee is not so in the Sacrament.

He sayth that where the body of Christ is, there is whole Christ God and man, and that when we speake of Christ is body, we must vnderstand a true body, which hath both forme and quantitie, pag. 71. lin. 37.

Smith sayth, that Christes body in the Sacrament hath not his proper forme and quantitie. fol. 106.

He sayth, we beleue simply, that Christes body is naturally and corporally in the Sacrament, without drawyng away his accidentes or ad-
dyng, pag. 353. lin. 1.

Smith sayth, we say that Christes body is in the Sacrament agaynst nature withall his qualities and accidentes. fol. 105.

He sayth, that Gods workes be all seemelynes without confusion, although he ca not locally distinct Christes head fro his foote, nor his legges from his armes, pag. 70. lin. 27.

Other say, that Christes head and foote and other partes be not in deed locally distinct in the Sacrament, but be so confounded, that where soeuer one is, there be all the rest. They teach that the body of Christ is made of bread, he sayth, it was neuer so taught, pag. 79. lin. 6. &c.

He sayth, that Christes body is the Sacrament sensibly, naturally, carnally and corporally, pag. 159. lin. 9. &c. Other say contrary Smith. fol. 39.

Other say, that Christes feete in the Sacrament be there, where his head is. He sayth, that who soeuer say so may be called mad, pag. 61. lin. 34.

He sayth that Christes body is in the Sacrament naturally and carnally, pag. 156. lin. 6.

Other say that corporally Christ goeth into the mouth or stomacke and no further. He sayth contrary, pag. 52. lin. 36.

He saith, that Christ dwelleth corporally in him that receiueth the Sacrament worthely, so long as hee remaineth a member of Christ, pag. 53. lin. 1. pag. 56. lin. 31. &c.

Other say contrary, but that Christ flyeth vp into heauen so soone as the bread is chawed in the mouth or chaunged in the stomacke, Smith, fol. 64. pag. 65. lin. 2. & 25.

He sayth, that no creature can eate the body of Christ, but onely man, pag. 66. lin. 30. Other say cleane contrary.

He saith, that an vnrepentaunt sinner receauyng the Sacrament hath not Chyestes body nor spirite within him. pag. 225. lin. 36.

Smith, saith that he hath Chyestes body and spirite within him. fol. 136.

He sayth, that of the figure it may not be said, Adore it, worship it, & that is not to be Adored, which the bodily eye seeth, pag. 178. lin. 40. pag. 239. lin. 32. *Marcus Antonius. fol. 176 fa. 2.*

Smith, sayth contrary. fol. 145 fa. 2.

He sayth, that reason will agree with the doctrine of Transubstantiation well inough, pag. 264. lin. 47.

Smith sayth, that Transubstantiation is agaynst reason and naturall operation. fol. 60.

Other say: that wormes in the Sacrament be gendred of accidences.

He sayth, that the bewrong boyme in hand to say so, pag. 355. lin. 3.

He sayth, that the accidences of bread and wine, do mould sowre and ware vineger, pag. 265. lin. 11. & 355. lin. 8. And *Marcus. fol. 168. fa. 1.*

Smith sayth thus, I say that the consecrated wine turneth not into vineger, nor the consecrated bread mouleth nor engendreth wormes, nor is burned, nor receiueh into it any popson, as long as Chyestes body & bloud are vnder the formes of them, which do abide there, so long as the naturall qualities & properties of bread & wine tary there in their naturall disposition and condition (that the bread and wine might be naturally there, if they had not bene chaunged into Chyestes body and bloud) and also as long as the hoste and consecrated wine are apt to be receiued of man, and no longer, but goe and depart thence by Gods power, as it pleaseh hym. And then a new substaunce is made of God, which turneth into vineger, engendreth wormes, mouleth, is burned, feedeth men and myse, receiueh popson, &c. fol. 64. & 105.

He sayth, euery yea, conteineth a nay in it naturally, so as who soeuer sayth, This is bread, sayth it is no wine. For in the rule of common reason the graunt of one substaunce is the deniall of an other: And therfore reason hath these conclusions throughly, what soeuer is bread, is no wyne, what soeuer is wine, is no milke. &c. So Christ saying, This is my body, sayth it no bread, pag. 256. lin. 38. & pag. 265. lin. 5.

Smith sayth, a boye which hath onely learned the Sophistry, will not dispute so fondly. fol. 77.

Other say, that the Masse is a sacrifice satiffactory by deuotion of the Priest, and not by the thyng that is offered.

He sayth other wise, pag. 80. lin. 43.

He saith, that the onely immolation of Christ in him selfe vpon the aul-tar of the Crosse, is the very satiffactory sacrifice for the reconciliation of mankynd to the fauour of God, pag. 437. lin. 1. 2. & 31.

Smith sayth, what is it to offer Chyestes body and bloud at Masse, to purchase thereby euerlastyng lyfe, if it be not, the Masse to be a Sacrifice to pacifie Gods wyath for sinne, and to obtaine his mercy Smith. fol. 24. 148. and. 164.

Priestes doe offer for our saluation to get Heauen & to auoyde Hell. fol. eodem.

¶ Matters wherein the Byshop varied from him selfe.

The body of Christ in the Sacramēt is not made of bread, but is made present of bread, pag. 79. lin. 6. &c. and pag. 202. lin. 40. &c.

Of bread is made the body of Christ, pag. 344. lin. 8.

The Catholicke fayth hath frō the beginnyng confessed truely Christes intent to make bread his body, pag. 26. lin. 40. Christ gaue that he made of bread, pag. 257. lin. 50. And of many breads is made one body of Christ pag. 144. lin. 23. And fayth sheweth me that bread is the body of Christ, that is to say, made the body of Christ, pag. 295. lin. 30.

Christ spake playnly (This is my body) makynge demonstration of the bread when he sayd (This is my body) in the Devils Sophistry. fol. 27. I will passe ouer the phantasies of them, who wrote the principall chief text (This is my body) from consecration of the Sacrament, to the demonstration of Christes body, &c. in the deuillish Devils Sophistry. fol. 70.

The demonstration (This) may be referred to the inuisible substaunce, pag. 106. lin. 42. The (Is) was of his body and bloud, and not of the bread and wine, pag. 251. lin. 8.

Illis verbis (hoc est Corpus meum) substantia corporis significatur, nec de pane quicquam intelligitur, quum corpus de substantia sua, nō aliena predicetur fol. 24. fa. 2. Mar. Ant. Constant.

When Christ sayd (This is my body) the truth of the litterall sence hath an absurditie in carnall reason, pag. 138. lin. 19.

What can be more evidently spoken of the presence of Christes naturall body and bloud in the most blessed Sacrament of the aultar, than is in these wordes, This is my body, in the Devils Sophistry. fol. 5.

Where the body of Christ is, there is whole Christ, God and man. And when we speake of Christes body, we must vnderstand a true body which hath both forme and quantitie, pag. 71. lin. 47. And he is present in the Sacrament as he is in heauen, pag. 141. lin. 6. &c.

We beleue simply the substaunce of Christes body to be in the Sacrament without drawyng away of accidentes or adding, pag. 353. lin. 1.

Christ is not present in the Sacrament after the maner of quantitie, but vnder the forme and quantitie of bread and wine, pag. 71. lin. 50. pag. 90. lin. 43.

In such as receiue the Sacrament worthely Christ dwelleth in them corporally, and naturallly and carnally, pag. 166. lin. 19. and, pag. 173. lin. 54. and, pag. 191. lin. 47.

The maner of Christes beyng in the Sacrament is not corporall, not carnall, not naturall, not sensible, not perceptible, but onely spirituall, pag. 159. lin. 17. and, pag. 197. lin. 32.

We receiue Christ in the Sacrament of his fleshe and bloud, if we receiue him worthely, pag. 167. lin. 9. and, pag. 174. lin. 1.

When an vnrepentaunt sinner receiueth the Sacrament hee hath not Christes body within him, pag. 225. lin. 43.

He that eateth verely the flesh of Christ, is by nature in Christ, & Christ is naturallly in him, pag. 17. lin. 38. &c.

An euill man in the Sacrament receiueth indeede Christes very body, pag. eadem lin. 7.

412 *Matters wherein he varieth from himselfe.*

Quill men eate verely the flesh of Christ, pag. 225. lin. 47.

Christ geueth vs to be eaten the same flesh that hee tooke of the virgin, pag. 241. lin. 27.

We receiue not in the Sacrament Christes body that was Crucified, pag. 243. lin. 16.

Saint Augustines rule *De doctrina Christiana* pertaineth not to Christes Supper, pag. 117. lin. 21.

The sixt of John speaketh not of any promise made to the eatyng of a token of Christes flesh, pag. 4. lin. 40.

S. Augustin meaneth of the sacrament, pag. 119. lin. 24.

The sixt of John must needes be vnderstand of corporall and sacramental eatyng, pag. 17. lin. 48.

Reason in place of seruice (as beyng inferiour to sayth) will agree with the doctrine of Transubstantiation well enough, pag. 265. lin. 1. And as reason receiued into faithes seruice, doth not strue with Transubstantiation, but agreeth well with it: so mans senses be no such direct aduersaries to Transubstantiation, as a matter whereof they can no skill, for the senses can no skill of substaunces, pag. 271. lin. 24. &c.

Thine eyes say, there is but bread and wyne: Thy tast sayth the same. Thy feelyng and smellyng agree fully with them. Hereunto is added the carnall mans vnderstandyng, which bycause it taketh the begynning of the senses proceedeth in reasonyng sensually in the deuils sophistry. fol. 6. The Church hath not forboyne to preache the truth, to the confusion of mans senses and vnderstandyng. fol. 15.

It is called bread bycause of the outward visibible matter, pag.

When it is called bread, it is meant Christ the spirituall bread, pag. 284. lin. 25.

The fraction is in the outward signe, & not in the body of Christ, pag. 144. lin. 39. and, pag. 348. lin. 21. And in the deuils sophistry. fol. 17.

That which is broken is the body of Christ, pag. 348. lin. 18.

The inward nature of the bread is the substaunce, pag. 286. lin. 23.

Substaunce signifieth the outward nature, pag. 359. lin. 22.

The substaunces of bread and wyne be visibible creatures, pag. 285. lin. 48. and, pag. 286. lin. 44.

Accidents be the visibible natures and visibible elementes, pag. 363. lin. 39.

Christ is our satisfaction holy and fully, and hath payde our whole debt to God the father, for y appealing of his wrath agaynst vs, pag. 81. lin. 39

The act of the Priest done accordyng to Gods commaundement must needes be propitiatory and ought to be trusted on, to haue a propitiatory effect, pag. 437. lin. 13.

The demonstration (This) may be referred to the inuisible substaunce, pag. 106. lin. 44. The (Is) was of his body and bloud, and not of the bread and wyne, pag. 251. lin. 8.

When Christ sayd, (This is my body) the truth of y literal sense hath an absurditie in carnall reason, pag. 138. lin. 19. And it is a singular miracle of Christ vnderstanded as the playne wordes signifie in their propre sense. ibidem. lin. 21.

The sacrifice of our sauour Christ was neuer reiterate, pag. 368. lin. 46

Priestes do sacrifice Christ, pag. 381. lin. 42. &c. And the Catholicke doctrine

Contrary in
this deuils so-
phistry. 27. 70.
Contrary in
the deuils so-
phistry. 5.

ctrine teacheth the dayly sacrifice to bee the same in essence that was offered on the Crosse, pag. 436. lin. 11.

The Nestorians graunted both the Godhead manhode alwayes to be in Christ continually, pag. 309. lin. 18.

The Nestorians denyed Christ conceived God or borne God, but that he was after ward God as a mā that is not borne a Byshop is after made a Byshop. So the Nestorians sayd that the Godhead was an accession after by merite, and that he was conceived onely man, pag. 309. lin. 12.

Christ bseth vs as familiarly as he did his Apostles, pag. 83. lin. 54.

Christ is not to be sayd conuersant in earth, pag. 101. lin. 16.

¶ Concessa.

On what part thou Reader, seest craft, flyght, shift, obliquitie, or in any one poynt an open manifestly, there thou mayst consider what soeuer pretence be made of truth, yet the victory of truth, not to be there intended, pag. 12. lin. 19.

When Christ had taught of the eatyng of him selfe being the bread descended from heauen declaring that eatyng to signifie beleuyng then hee entred to speake of the geuyng of his flesh to be eaten, pag. 27. lin. 7.

Christ must be spiritually in a man before he receiue the sacrament, or he can not receiue the sacrament worthely, pag. 48. lin. 46. and, pag. 140. lin. vltima, and, pag. 172. lin. 28. and, 181. lin. 28.

How Christ is present, pag. 61. lin. 10. and, pag. 71. lin. 41. and, pag. 90. lin. 44. pag. 57. lin. 17. and, pag. 197. lin. 30.

By sayth we know onely the beyng present of Christes most precious body, not the maner therof, pag. 61. lin. 43.

What we speake of Christes body, we must vnderstand a true body, which hath both forme and quantitie, pag. 71. lin. 34.

Although Christes body haue all those truth of forme and quantitie, yet it is not present after the maner of quantitie, pag. 71. lin. 37.

For the worthy receiuing of Christ we must come endued with Christ, and clothed with him seemely in that garment, pag. 92. lin. 31.

Really, that is to say, verely, truly and in deede, not in phantasie or imagination, pag. 140. lin. 21.

All the old prayers and ceremonies sounde as the people did communicate with the Priest, pag. 145. lin. 9.

Really and sensibly the old Authours in syllables vsed not, for so much as I haue read, but corporally & naturally they vsed speaking of this sacrament, pag. 155. lin. 13.

Christ may be called sensibly present, pag. 155. lin. 26. & pag. 159. lin. 10.

By sayth Christ dwelleth in vs spiritually, pag. 158. lin. 16.

Our perfect vnitie with Christ is to haue his fleshe in vs and to haue Christ bodily and naturally dwelling in vs by his manhode, pag. 166. lin. 30. &c. and, pag. 17. lin. 34.

Euill men eate the body of Christ, but sacramentally and not spiritually, pag. 222. lin. 47.

Christes flesh in the sacrament is geuen vs to eate spiritually, and therefore there may be no such imaginations to eate Christes body carnally after the maner hee walked here, nor drinke his bloud as it was shed vpon the

the Crosse, but spiritually vnderstanded it giueth lyfe, pag. 241. lin. 18.

To eate onely in faith is specially to remember Christes flesh as it was visibly Crucified, pag. 243. lin. 28.

Falsum. We eate not Christ as he sitteth in heauen reigntyng, pag. 243. lin. 32.

The word Transubstantiation was first spoken of by publique authoritie in a generall Counsell, where the Bysshop of Rome was present, pag. 250. lin. 28.

The word (Nature) signifieth both the substance and also propertie of the nature, pag. 291. lin. 27.

Falsum. The sensible thyng after the capacitie of common vnderstandyng is called substance but the inward nature in learnyng is properly called substance, pag. 338. lin. 31.

Falsum. In common bread the substance is not broken at all, pag. 257. lin. 32.

The Catholicke doctrine teacheth not the dayly sacrifice of Christes most precious body and blood, to be an iteration of the once perfected sacrifice on the crosse, but a sacrifice that representeth the sacrifice and sheweth it also before the faythfull eyes, pag. 386. lin. 20.

The effect of the offeryng on the Crosse is geuen and dispensed in the sacrament of Baptisme, pag. 386. lin. 30.

By vertue of the same offeryng on the Crosse such as fall be releued in the sacrament of penance, pag. ead. lin. 16.

The dayly sacrifice of the Church is also propitiatory but not in that degree of propitiation, as for redemption, regeneration or remission of deadly sinne (which was once purchased and by force thereof is in the Sacramentes ministred) but for the increase of Gods fauour, the mitigation of Gods displeasure prouoked by our infirmities, the subduyng of temptations and the perfection of vertue in vs, pag. 387. lin. 15. &c.

All good workes, good thoughtes and good meditations may be called sacrifices, & sacrifices propitiatory also, for asmuch as in their degree, God accepteth and taketh them through the effect and strength of the very sacrifice of Christes death, pag. ead. lin. 19. &c.

To call the dayly offeryng a sacrifice satisfactorie must haue an vnderstandyng that signifieth not the action of the Priest, but the presence of Christes most precious body and blood, the very sacrifice of the world once perfectly offered beyng propitiatory and satisfactorie, for all the worlde, pag. eadem. lin. 43. &c.

Or els the word satisfactorie must haue a signification and meanyng that declareth the acception of the thyng done, and not the propre counteruaile of the action. For otherwise the dayly sacrifice in respect of the action of the Priest can not be called satisfactorie, and it is a worde in deede that soundeth not well so placed although it might be saued by a signification, pag. eadem. lin. 46. &c.

I thinke this speach to be frequented that the onely immolatio of Christ in him selfe vpon the aultar of the Crosse, is the very satisfactorie, sacrifice for the reconciliation of mankynd to the fauour of God, pag. ead. lin. 50.

I haue not read the dayly sacrifice of Christes most precious body to be called a sacrifice satisfactorie, pag. eadem. lin. 52.

But this speach hath in deede bene vled, that the Priest should sing satisfactorie, which they vnderstode of the satisfaction of the Priestes duety

to attend the prayer he was required to make. Ibid. lin. 53.

In the sacrifice of the Church Christes death is not iterated but a memory dayly renewed of that death, so as Christes offering on the Crosse once done and consummate is now onely remembred. pag. 391. lin. 5.

The same body is offered dayly on the aultar that was once offered by on the Crosse, but the same maner of offering is not dayly that was on the aultar of the Crosse. For the dayly offering is without bloudshedding and is termed so, to signifie that bloudshedding once done to be sufficient. pag. eadem. lin. 8. &c.

¶ Matters wherein the Byshop varyeth from the truth and from the old Authours of the Church.

If we eate not the fleshe of the sonne of man we haue not lyfe in vs, by cause Christ hath ordered the Sacrament. &c. pag. 17. lin. 12.

When Christ sayd, Take eate this is my body, he fulfilled that which he promised in the bj. of John that he would geue his flesh, for the lyfe of the world. pag. 27. lin. 28. *Mar. Ant. fol. 168.*

When Christ sayd the flesh profiteth nothing, he spake not of his fleshe as it is vnited vnto his diuinitie. pag. 27. lin. 53. and. pag. 329. lin. 24.

God in Baptisme giueth onely the spirite of Christ, and in the Sacrament of the aultar the very body and bloud of Christ. pag. 34. lin. 44.

Unworthy receiuers of the sacrament receiue Christes body in mouth onely, the worthy receiuers both with mouth and hart. pag. 54. lin. 47. &c.

We must beleue Christes workes to be most perfectly true accordyng to the truth of the letter, where no absurditie in Scripture driueth vs from it how soeuer it seeme repugnaunt to reason. pag. 62. lin. 20.

The fathers did eate Christes body, and drinke his bloud in truth of promise, not in truth of presence. pag. 74. lin. 23. &c.

The fathers did eate Christ spiritually, but they did not eate his body present spiritually and sacramentally. pag. eadem. lin. 26.

Their Sacramentes were figures of the thynges, but ours contayne the very thynges. ibid. lin. 27.

Albeit in a sence to the learned men it may be verified that the fathers did eate the body of Christ and drinke his bloud, yet there is no such forme of wordes in scripture: And it is more agreable to the simplicitie of scripture to say, the fathers before Christes Natinitie did not eate the body and drinke the bloud of Christ. pag. 78. lin. 28.

And although S. Paule in the truth to the Corinthes be so vnderstanded of some, that the fathers should eate and drinke the spirituall meate, and drinke that we doe, yet to that vnderstandyng all doe not agree. Ibidem. lin. 34. &c.

Their Sacramentes contayned the promise of that which in our sacramentes is geuen. Ibidem. lin. 36.

And although that willyng obedience was ended and perfected vpon the Crosse (to the whiche it continued from the begynnyng) yet as in the sacrifice of Abraham the earnest will and offering was accounted for the offering in deede, so the declaration of Christes will in his last supper was an offering of him selfe to God the Father. pag. 82. lin. 2. &c.

In that mystery he declared his body and bloud to be the very sacrifice

Nota.

Concessum.

Concessum.

Concessum.

Sacramenta in signis fuerunt diuersa, si in re paria.

of the world by the same will that he sayd his body should bee betrayed for vs. Ibidem. lin. 12.

As Christ offered him selfe vpon the Crosse in the execution of his will, so hee offered him selfe in his Supper in declaration of his will. pag. 82. lin. 13. &c.

Christes body in the supper or communion is represented vnto vs as a sacrifice propitiatory for all the sinnes of the world, and it is the onely sacrifice of the Church, and the pure and cleane sacrifice wherof Malachie spake. pag. 84. lin. 4. pag. 88. lin. vltima. &c.

As Christ declareth in the supper him selfe an offering and sacrifice for our sinne, offering him selfe to his Father as our Mediatour, so the Church at the same supper, in their offering of laudes and thanks, ioynethem selues with their head Christ representyng and offering him. pag. 89. lin. 10.

The sunne beames bee of the same substance with the sunne. pag. 92. lin. 5.

We haue in earth the substantiall presence of the sunne. Ibidem. lin. 7.

When Christ sayd, This is my body, this word (This) may be referred to the inuisible substance. pag. 106. lin. 44.

To eate Christes flesh and drinke his blood is of it selfe a prope speech. pag. 112. lin. 35. Carnally. Ibidem. lin. 50. with teeth and mouth. pag. 112. lin. 8. and, pag. 34. lin. 38.

To eate Christes body carnally may haue a good signification. pag. 113. lin. 4.

Origene doth not meane to destroy the truth of the letter in these wordes of Christ. Except you eate the flesh of the sonne of man. &c. pag. 114. lin. 40.

S. Augustin taketh the same for a figuratiue speache bycause it seemeth to commaunde in the letter carnally vnderstanded an haynous and wicked thyng to eate the flesh of a man. pag. 116. lin. 40.

The sayd woordes of Christ. Except you eate &c. is to the vnfaithfull a figure, but to the faithfull they be no figure, but spirite and life. Ibidem. lin. 48.

The fathers called it a figure by the name of a figure reverently to couer so great a secrecie apt onely to bee vnderstand of men beleuyng. pag. 117. lin. 3.

That is spirituall vnderstandyng to do as is commaunded. Ibid. lin. 13.

This word (Represent) in S. Hierome and Tertullian signifieth a true reall exhibition. pag. 120. lin. 27. and, pag. 128. lin. 11.

Nota.

The word (*Eucharistia*) can not be well Englished. pag. 161.

In Gods word, and in Baptisme, we be made participant of Christes Passion by his spirite, but in the Lordes Supper we be made participant of his Godhead by his humanitie exhibite to vs for foode: So as in this mystery we receiue him as man and God, and in the other by meane of his Godhead we be participant of the effect of his Passion suffered in his manhode. In this Sacrament, we receiue a pledge of the regeneration of our flesh to be in the generall resurrection spirituall with our soule: In Baptisme we haue bene made spirituall by regeneration of the soule. pag. 158. lin. 45. &c.

Concessum est.

In Baptisme Christes humanitie is not really present, though by vertue and

and effect of his most precious blood be there. pag. 159. lin. 4.

The maner of Christes beyng in the sacrament is onely spirituall. Ibidem. lin. 16.

To vnderstand Christes wordes spirituallly is to vnderstand them as the spirite of God hath taught the Church. Ibidem. lin. 34.

Our perfect vnitie with Christ is to haue his fleshe in vs, and to haue Christ bodily & naturally dwelling in vs by his manhode. pag. 166. lin. 32.

By Christes fleshe in the sacrament we be naturally in him and he is naturally in vs. Ibidem. lin. 45. &c. Concessum,

Christ dwelleth naturally in vs and we bee corporally in him. Ibidem. lin. 35. Concessum,

Christes fleshe is very spirituall and in a spirituall maner deliuered vnto vs. pag. 167. lin. 12. and, pag. 243. lin. 11. and, pag. 243. lin. 28. and, pag. 295. lin. 33. Concessu etiam

Christ dwelleth in vs naturally for the naturall communication of our body and his. pag. 167. lin. 19. Concessum,

When Christ vnited him selfe vnto vs as man (which he doth geuyng his body in the sacrament to such as worthely receiue it) then he dwelleth in them corporally. pag. 172. lin. 27.

In Baptisme mans soule is regenerate in the vertue and effect of Christes Passion and blood Christes Godhead present there without the reall presence of his humanitie. pag. 181. lin. 16. &c.

In Baptisme our vnitie with Christ is wrought without the reall presence of Christes humanitie onely in the vertue & effect of Christes blood. pag. 181. lin. 2. and. 16.

In Baptisme our soule is regenerate and made spirituall, but not our body in deede, but in hope onely. pag. 181. lin. 6.

In Baptisme we be vnited to Christes manhode by his diuinitie, but in the Lordes Supper we be in nature vnited to Christ as man, and by his glorified fleshe made partakers also of his diuinitie. pag. 181. lin. 8.

Christes body and fleshe, is a spirituall body and fleshe and is present in the Sacrament after a spirituall maner, and is spiritually receiued. pag. eadem. lin. 26. 351. lin. 19. Concessum,

In this Sacrament Christes humanitie and Godhead is really present, and in Baptisme his Godhead with the effectuall vertue of his blood (in whiche we be washed) not requirynge any reall presence therof. pag. 191. lin. 35.

Spirite and lyfe may fall vpon naughtie men, although for their malice it tarpeth not. pag. 211. lin. 17.

Christes wordes were not figuratiue but true and proper when he sayd this is my body. pag. 9. lin. 1. pag. 257. lin. 1. and. 14. *Marcus Antonius. fol. 24. fa. 1.*

All the namynge of bread by Christ and S. Paule and all other, must be vnderstand before sanctification and not after. pag. 258. lin. 15.

When S. Paule sayd we be partakers of one bread, he speaketh not of materiall bread. pag. 258. lin. 7.

No mā knoweth the difference betwene the substance of bread, cheese, and ale. pag. 271. lin. 39. pag. 272. lin. 23. pag. 339. lin. 33.

The accidentes of bread may be called the visibill part of bread, the outward

ward kynde and forme of bread, the appearaunce of bread, a true sensible part of bread, bread, the nature of bread, the matter of bread, the visible matter of bread, not that it is properly bread, but after the common speech and capacitie of men, pag. 272. lin. 16. and, pag. 273. lin. 25. pag. 283. lin. 11. and, pag. 289. lin. 31. and, 290. lin. 7. and, 292. lin. 16. and, pag. 396. lin. 43. &c. and, 305. lin. 44. &c. and, pag. 243. lin. 45. pag. 359. lin. 22.

The accidentes of bread do corrupt putrifie and nourish, pag. 273. lin. 30. pag. 290. lin. 7. and, pag. 296. lin. 48. and pag. 358. lin. 28.

The glorified body of Christ is of the owne nature neither visible nor palpable. pag. 273. lin. 40.

In Baptisme the whole man is not regenerated, but the soule, pag. 286. lin. 10.

The soule onely of man is the substance of man, Ibidem.

The soule onely is made the sonne of God. pag. 286. lin. 23.

It is called meate because of the outward visible matter. pag. 290. lin. 9.

As really and as truly as the soule of man is present in the body, so really and so truly is the body of Christ present in the sacrament. pag. 296. lin. 5. and, pag. 396. lin. 15.

The sacrifice of the Church is perfected before the perception. pag. 396. lin. 32.

In the Sacrament being a mystery ordered to feede vs is the truth of the presence of the natures earthly and celestiall: The visible matter of the earthly creature in his propertie and nature for the use of signification is necessarily required, pag. 310. lin. 44. 48.

This saying of Gelasius: The substance or nature of bread and wyne cease not to be there still, may be verified in the last, and nature he taketh for the propriety, pag. 310. lin. 50.

Theodorets saying, that the substance of bread remaineth seemeth to speak of substance after the common capacitie, and not as it is truly in learning vnderstanded an inward invisible and not palpable nature. pag. 321. lin. 2.

Christ in his Supper fulfilled this promise, *Panis quem ego dabo. &c.* pag. 329. lin. 25.

Accidentes in common vnderstandyng bee called substances, pag. 339. lin. 31.

In common bread the substance is not broken at all. Ibidem. lin. 39.

Accidentes be broken without substance. pag. 339. lin. 6. &c.

All alteration is in accidentes and the corruption of accidentes in the generation of new accidentes, pag. 355. lin. 4.

Substance in Theodorete signifieth the outward visible nature, that is to say accidentes, pag. 359. lin. 20.

One thyng is but one substance, sayyng onely in the person of Christ. pag. 359. lin. 41.

Baptisme is not wondred at, how the holy Ghost is there, but the wonder in this Sacrament is specially directed to the worke of God in the visible creatures how they bee chaunged into the body and bloud of Christ, whiche is wrought before we receiue the Sacrament, pag. 366. lin. 45.

Priestes do offer dayly Christes flesh and bloud. pag. 384. lin. 26.

Christ offered him selfe in his Supper, pag. eadem. lin. 27.

Othervise then Christ did can not be now done. pag. 384. lin. 28.

The dayly offering by the Priest is dayly offered for sinne, bycause we dayly fall. pag. eadem. lin. 20.

That is done in the aultar is a sacrifice and the same that is offered once, and dayly to be the same.

Visible Priestest Ministers to our invisable Priest offer the dayly sacrifice in Christes Church. pag. 392. lin. 46.

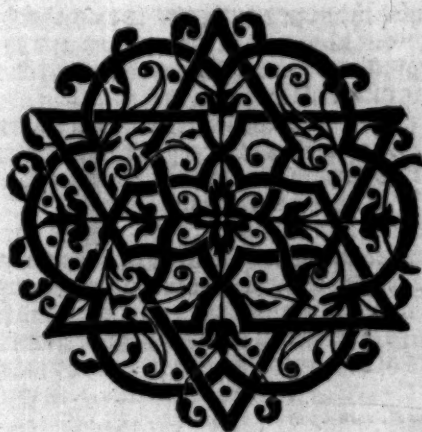
The body and bloud of Christ is properly sacrificed by the Priestest and is there offered for the effect of increase of lyfe in vs, as it was offered by on the Crosse to atcheue lyfe vnto vs. pag. 390. lin. 46. &c.

The same body is offered dayly vpon on the aultar that was once offered vpon the Crosse, but the same maner of offering is not dayly that was on the aultar of the Crosse, for the dayly offering is without bloudshedding, and is termed so to signifie that bloudshedding once done to be sufficient. pag. 391. lin. 7. &c.

The sacrifice of the Church is propitiatory. pag. 391. lin. 8.

The sacrifice of the Church is a sacrifice geuyng lyfe. Ibidem. lin. 8.

Our sacrifice of laude and thankes geuyng can not be sayd a pure and cleane sacrifice to fulfill the Prophecie of Malachie. Ibidem. lin. 10.



A Letter to Quene Mary.



VT may please your Maiesty to pardon my presumption, that I dare be so bold to write to your highnes, but very necessity constraineth me, that your Maiesty may know my minde rather by mine owne writing, then by other mens repoites. So it is that upon Saturday being the 7. day of this moneth, I was cited to appeare at Rome, the lxxx. day after, there to make answer to such matters as should be objected agaynst me, upon the behalfe of the King and your most excellent Maiesty: which matters the Thursday following were objected agaynst me by

Doctor Martin and Doctor Story your maiesties Doctours, before the Bishop of Gloucester sitting in iudgement by commission from Rome. But alas, it can not but greue the hart of any naturall subiect, to be accused of the King and Queene of his owne Realme, and specially before an outward iudge, or by authority coming from any person out of this Realme, where the king and Queene, as if they were subiectes within theyr owne Realme, shall complayne and require iustice at a straungers handes agaynst theyr owne subiect, being already condemned to death by their owne lawes: as though the King and Queene could not do nor haue iustice within their owne Realme, agaynst their owne subiectes, but they must seeke it at a straungers hands in a strange land, the like whereof (I thinke) was neuer scene. I would haue wished to haue had some meaner aduersaries, & I thinke that death shall not greue me much moze, then to haue my most dread and most gracious soueraigne Lord and Lady (to whom vnder God I do owe all obedience) to be mine accusers in iudgement within their owne realme before any straunger and outward power. But forasmuch as in the time of the Prince of most famous memory King Henry the 8. your graces father, I was sworne neuer to consent, that the bishop of Rome should haue or exercise any authoritie or iurisdiction in this realme of England, therefore least I should allow his authority contrary to mine oth, I refused to make answer to the Bishop of Gloucester sitting here in iudgement by the popes authority, least I should runne into perjury.

The first cause why he would not make answer to the popes Comissary is to a voyde perjury.

The second cause is, for that the popes lawes are contrary to the crowne and lawes of England.

The Othe of the King and Justices, and the duty of subiectes.

An other cause why I refused the popes authority is this, that his authority as he claimeth it, repugneth to the crowne imperiall of this realme and to the lawes of the same, which every true subiect is bound to defend. First for that the Pope sayth, that all manner of power, aswell temporall as spirituall, is geuen first to him of God and that the temporall power he geueth vnto Emperours and Kinges to vse it vnder him, but so as it be alwayes at his commaundement & becke. But contrary to this clayme, the Imperial crowne and iurisdiction temporall of this Realme, is taken immediately from God to be vied vnder him onely, and is subiect vnto none but to God alone.

Moreover the imperiall lawes and customes of this realme the king in his Coronation, and all Justices when they receiue their offices, be sworne, and all the whole realme is bound to defend and maintayne. But contrary hereunto the pope by his authority maketh boyd and commaundeth to blot out of our bookes, all lawes and customes being repugnant to his lawes, and declareth accursed all rulers and gouernours, all the makers, writers, & executors of such lawes or customes, as it appeareth by many of the popes lawes whereof one or two I shall rehearse. In the decrees, distin. x. is written thus: *Constitutiones contra canones & decreta præsulum Romanorum vel bonos mores nullius sunt momenti.* That is, the constitutions or statutes enacted agaynst the Canons and decrees of the Bishops of Rome or their good customes are of none effect. Also, *Extra de sententia excommunicationis, nouerit. Excomunicamus omnes hereticos Viriisque sexus quocunque nomine censeantur, & fautores, & receptatores, & defensores eorum: nec non & qui de cetero seruari fecerint statuta edita & consuetudines, contra ecclesie libertatem, nisi ea de capitularibus suis intra duos menses post huiusmodi publicationem sententia fecerint amoueri. Item excomunicamus statuarios, & scriptores statutorum ipsorum, nec non potestates, consules, rectores, & consiliarios locorum, Vbi de cetero huiusmodi statuta & consuetudines edita fuerint vel seruata, nec non & illos qui secundum ea præsumpserint iudicare, vel in publicam formam scribere iudicata.* That is to say, we excommunicate all heretickes of both sexes, what name so euer they be called by and their fauourers and receptours and defenders, and also them that shall hereafter cause to be obserued, statutes and customes made agaynst the liberty of the Church, except they cause the same to be put out of their bookes or records within two monethes after the publication of this sentence. Also we excommunicate the statute makers and writers of those statutes, and also the potestates consuls, gouernours and counsellors of places where such statutes and customes shall be made or kept, and also those that shall presume to geue iudgement according to them or put into publike forme of writing the matters so iudged.

Now

Now by these lawes, if the Bysshop of Romes authority which he claymeth by God, bee lawfull, of your graces lawes and customes of your Realme, being contrary to the popes lawes be naught, and aswell your maiesty as your iudges, iustices and all other executores of the same, stand accursed among heretickes, which God forbid. And yet this curse can neuer be auoyded (if the pope haue such power as he claymeth) vntill such times as the lawes and customes of this Realme, beyng contrary to his lawes, bee taken away and blotted out of the law bookes. And although there bee many lawes of this Realme contrary to the lawes of Rome, yet I named but a few: as to conuict a Clarke before any temporall Judge of this Realme, for debt, felony, murder or for any other crime, which Clarks by the popes lawes be so exempt from the Kynges lawes, that they can be no where sued but before their Ordinary.

The popes lawes and the lawes of England are contrary.

Also the pope by his lawes may geue all byshoppicks and benefices spirituall which by the lawes of this Realme, can be geuen but onely by the Kinges and other patrones of the same, except they fall into the lapse. By the popes lawes *in patronatus* shalbe sued onely before the ecclesiasticall iudge: but by the lawes of this realme, it shall be sued before the temporall iudge, and to be shorrt the lawes of this realme do agree with the popes lawes like fire and water. And yet the Kinges of this Realme haue prouided for their lawes, by the premunire: so that if any man haue let the execution of the lawes of this Realme, by any authority from the sea of Rome, he falleth into the premunire. But to merite with this, the popes haue prouided for their lawes by cursing. For whosoener letterth the popes lawes to haue full course within this realme, by the popes power standeth accursed: So that the popes power treadeth all the lawes and customes of this Realme vnder his feete, cursing all that execute them, vntill such time as they geue place vnto his lawes. But it may be said that notwithstanding all the popes decrees, yet we do execute still the lawes and customes of this Realme. May not all quietly without interruption of the pope. And where we do execute them, yet we do it vniuersally, if the popes power be of force, and for the same we stand excommunicate, and shall doe, vntill we leaue the execution of our owne lawes and customes. Thus we be wel rebellid to Rome, allowing such authority, wherby the Realme standeth accursed before God, if the pope haue any such authority.

These thinges (as I suppose) were not fully opened in the parliament house, when the popes authority was receiued agayne within this Realme, for if they had, I do not beleue that either the King or Queenes maiesty or the nobles of this Realme, or the commons of the same would euer haue consented to receiue agayne such a forrayne authority, so iniurious, hurtfull and preiudiciall, aswel to the crowne, as to the lawes and customes, and state of this realme, as wherby they must needs acknowledge themselves to be accursed. But none could open this matter wel but the clergy, and that such of them as had read the popes lawes, wherby the pope hath made himselfe as it were a God. These seeke to maintayne the pope, whome they desired to haue their chiefe head, to the intent they might haue, as it were, a kingdome and lawes within themselves, distinct from the lawes of the crowne, and wherewith the crowne may not meddle, and so being exempted from the lawes of the crowne might liue in this realme like Lordes and Kinges, without dammage or feare of any man, so that they please their high and supream head at Rome. For this consideration I weene, some that knew the truth, held their peace at the parliament, wherreas if they had done their duties to the crowne and whole realme, they should haue opened their mouthes, declared the truth, and shewed the perils and daungers that might ensue to the crowne and realme. And if I should agree to allow such authority within this realme, wherby I must needs confesse that your most gracious, highnes and also your realme should euer continue accursed vntill you shall cease from the execution of your owne lawes & customes of your realme: I could not thinke my selfe true, either to your highnes, or to this my naturall countrey, knowing that I do know, Ignorance, I know may excuse other men, but he that knoweth how preiudiciall and iniurious the power and authority which he chalengerth enery where, is to the crowne, lawes and customes of this Realme, & yet will allow the same, I cannot see in any wise how he can keepe his due allegiance, fidelity and truth to the crowne and state of this Realme.

The papistes to set up a kingdome of their owne, dissemble the knowne truth and are false to the crowne.

An other cause I alleadged, why I could not allow the authority of the pope, which is this. That by his authority he subuerteth not onely the lawes of this realme, but also the lawes of God, so that whosoener be vnder his authority, he suffereth them not to be vnder Chyestes religion purely, as Chyist did commaund. And for one example I brought forth, that wherreas by Gods lawes all Chyistian people bee bounden diligently to learne his word, that they may know how to beleue and liue accordingly, for that purpose he ordaineth holy dayes when they ought, leauing apart all other busines, to geue themselves wholly to know and serue God.

The third cause why he could not allow the pope. The popes Religion is against Chyestes Religion.

Therefore Gods will and commaundement is, that when the people be gathered together, the Ministers should vse such language as the people may vnderstand, and take

why Latin service ought not to be retained in England, profite

profite thereby, or els hold their peace. For as an harpe or lute, if it geue no certayne sound that men may know what is stricken, who can dafce after it, for all the sound is in bayne? So is it bayne and profiteth nothing, sayth almighty God; by the mouth of S. Paule, if the priest speake to the people in a language which they know not, for els he may profite himselfe, but profiteth not the people sayth S. Paule. But herein I was answered thus, that S. Paule spake onely of preaching, that the preacher should speake in a tongue which the people did know, or els his preaching auayleth nothing. But if the preaching auailerly nothing, being spoken in a language, which the people vnderstand not, how should any other seruice auayle them, being spoken in the same language? And that yet S. Paule ment not onely of preaching, it appeareth playnely by his owne words, for he speaketh by name expressely of praying, singing, lauding, and thankyng of God, and of all other things which the priestes say in the churches, wherunto the people say Amen, which they vsed not in preaching, but in other diuine seruice: that whether the priestes rehearse the wonderfull workes of God, or the great benefites of God, vnto inankinde aboue all other creatures, or geue thanks vnto God, or make open pofession of their sayth, or humble confession of theyr sinnes, with earnest request of mercy and forgenenes, or make sute or request vnto God for any thing: then all the people vnderstanding what the priestes say, might ioyn their mindes and voyces with them and say Amen, that is to say, allow what the priestes say, that the rehearsall of Gods vniuersall workes and benefites, the geuing of thanks the pofession of sayth, the confession of sinnes, and the requestes and petitions of the priestes and the people, might ascend vp into the eares of God altogether, and be as a sweet sauour, odour, and incense in his nose: And thus was it vsed many hundred yeares after Christs ascension. But the aforesayd thinges cannot be done, when the priestes speake to the people in a language not knowen, and so they, or their clarke in their name say, Amen, but they cannot tell wherunto: where as S. Paule sayth, how can the people say Amen to thy well saying, when they vnderstand not what thou sayst? And thus was S. Paule vnderstanded of all interpreters, both the Greekes and Latins, old and new, Scholeauthors & others, that I haue red, vntill about xxx. yeares past, at which time one Ekins with other of hys sort began to deuise a new exposition, vnderstanding S. Paule of preaching onely. But when a good number of the best learned men reputed within this realme, some fauouring the old, some the new learning, as they terme it (where indeed that which they call the olde is the new and that which they call the new, is indeed the old) but when a great number of such learned men of both sortes, were gathered together at winso, for the reformation of the seruice of the Church: It was agreed by both without controuersy, (not one saying contrary) that the seruice of the Church ought to be in the moother tongue and that S. Paule in the 14. chapter to the Corinthians was so to be vnderstanded. And so is S. Paule to be vnderstanded in the ciuill law moze then a thousand yeares past, where Iustinianus a most godly Emperour, in a synode writeth on this maner. *Inuenimus ut omnes Episcopi pariter & presbyteri non tacito modo sed clara voce quia a fidelis populo exaudiantur, sacram oblationem & preces in sacro baptisate adhibitis celebrent, quo maiori exinde deuotione in deprecandis Domini Dei laudibus audientium animi offeratur. Ita enim S. Dinus Paulus docet in Epistola ad Corinth. Si solummodo, benedicat Spiritus, quomodo is qui priuati locum tenet, dicet ad gratiarum actionem tuam amen, quandoquidem quid dicas non videt? Tu quidem pulchre gratias agis, alter autem non edificatur. That is to say: we commaunde that all Bishops and priestes celebrate the holy oblation, & prayers vsed in holy baptism, not after a still and close maner, but with a cleare loud voyce, that they may be playnly heard of the saythfull people, so as the hearers mindes may be lifted vp thereby with the greater deuotion, in vttering the prayles of the Lord God. For so Paule teacheth also in the Epistle to the Corinthians: If the spirit doe onely blesse or say well, how shall he that occupieth the place of a priuate person, say Amen to thy thanksgewing, for he perceiue not what thou sayst? Thou doost geue thanks well, but the other is not edified. And not onely by the ciuill law, and all other writers a thousand and fine hundred yeares continually together haue expounded S. Paule not of preaching onely, but of other seruice sayd in the church: but reason also geueth the same, that if men be commaunded to heare any thing, it must be spoken in a language which the hearers vnderstand, or els as S. Paule sayth what auayleth it to heare? So that the pope geuing a contrary commaundement, that the people coming to the Church shall heare they wor not what, and answer they know not whereto, taketh vpon him to commaunde not onely agaynst reason: but also directly agaynst God.*

1. Cor. 14.

The Pope commaundeth both agaynst God & naturall reason. The Sacrament ought to be receaued in both kyndes of all Christians.

And agayne I sayd, whereas one sauiour Christ ordayned the Sacrament of his moste precious body and blood, to be receiued of all Christian people, vnder the formes both of bread and wine, and sayd of the cup, drinke ye all of this: the Pope geueth a cleane contrary commaundement, that no lay man shall drinke of the cup of their saluation: as though the cup of Saluation by the blood of Christ, pertayned not to lay men. And wherfore as Theophilus Alexandrinus, (whose works S. Hierome did translate about cleue hundred yeares passed

passed) sayeth that if Christ had bene crucified for the Devils, his cup should not be denied them: yet the Pope denieth the cup of Christ to christen people, for whome Christ was crucified: so that if I should obey the Pope, in these thinges I must needs disobay my saviour Christ. But I was answered hereto (as commonly the papistes do answer,) that vnder the forme of bread, is whole Christs fleshy and bloud, so that whosoever receiveth the forme of bread, receiveth aswell christes bloud as his fleshy. Let it be so: yet in the forme of breade onely, Christs bloud is not drunke but eaten, nor receiued in the cup vnder forme of wine as Christ commaunded, but eaten with the fleshy vnder forme of bread, and moreover the bread is not the sacrament of his bloud, but of his fleshy only, nor the cup is not the sacrament of his fleshy, but of his bloud onely, and so the pope keepeth from all lay persons, the sacrament of their redemption by Christs bloud, which Christ commaunded to geue vnto the. And furthermore Christ ordayned the sacrament in two kindes, the one seperated from the other, to be a representation of his death, where his bloud was seperated from his fleshy, which is not represented in one kind alone: so that the lay people receiue not the whole sacrament, whereby Christs death is represented as he commaunded.

Moreover as the pope taketh vpon him to geue the temporall sword, or royall and imperiall power to kinges and princes: so doth he likewise take vpon him to depose them fro their imperiall states, if they be disobedient to him, and commaundeth the subiectes to disobay their princes, assoyling the subiectes aswell of their obedience, as of their lawfull othes made vnto their true Kinges and princes directly contrary to Gods commaundement, who commaundeth all subiectes to obey their kinges or other rulers vnder them. One John Patriarche of Constantinople in the time of S. Gregory, claymed superiority aboue all other bishops, to whom S. Gregory writeth, that therein he did injury to his iii. brethren which were equall with him, that is to say, the bishop of Rome, of Alexandria, and of Antiochia, which iii. were Patriarchall sees, aswell as Constantinople, and were brethren one to an other. But sayth S. Gregory, if any one shall exalt himselfe aboue all the rest to be the vniuersall Bishop, the same passeth in pride: but now the bishop of Rome exalteth himselfe not onely aboue all Bishops, but also aboue all Kinges and Emperours, and aboue the whole world, taking vpon him to geue and take away, to set vp and put downe, as he shall thinke good. And as the deuill hauing no such authority, yet tooke vpon him to geue vnto Christ all the kingdomes of the world, if he would fall down and worship him, in like manner the Pope taketh vpon him to geue Emppres and Kingdomes being none of his, to such as will fall downe and worship him and kisse his feete. And moreover his Lawyers and glosers so flatter him, that they say he may commaund Emperours and Kinges to hold his stirrop, when he lighteth vpon his horse and to be his footemen, and that if any Emperour or King geue him any thing, they geue him nothing but that is his owne, and that he may dispense agaynst Gods word, against the old and new Testament, agaynst S. Pauls Epistles and agaynst the Gospell.

The deuill and the Pope are like.

And furthermore whatsoeuer he doth, although he draw innumerable people by heapes with himselfe into hell: yet may no mortall man reprove him, because he being iudge of all men, may be iudged of no man, and thus he sitteth in the temple of God, as he were a God and nameth himselfe Gods Vicar, and yet he dispenseth agaynst God. If this be not to play Antichristes part, I cannot tell what is Antichrist, which is no more to say, but Christs enemy and aduersary, who shall sit in the temple of God, aduancynge himselfe aboue all other, yet by hypocrysy and fained Religion, shall subuert the true Religion of Christ, and vnder pretense and colour of Christian religion, shall worke agaynst Christ and therefore hath the name of Antichrist.

The Pope is Antichrist, that is Christs enemy. Wherefore the Pope is Antichrist.

Now if any man list him selfe higher then the Pope hath done, who listeth him selfe aboue all the world, or can bee more aduersary to Christ then to dispense agaynst Gods lawes, and where Christ hath geuen any commaundement, to commaunde directly the contrary that man must needs be taken for Antichrist. But vntill the tyme that such a person may bee founde, men may easily coniecture where to finde Antichrist, wherefore sayng the Pope thus, to ouerthrow both Gods lawes and mans lawes, taketh vpon him to make Emperours and Kinges to be vassals and subiectes vnto him, specially the crowne of this Realme, with the lawes and customes of the same, I see no meane how I may consent to admit this vsurped power within this Realme, contrary to myne othe, myne obedience to Gods law, myne alleageaunce and duectie to your Maiestie, and my loue and affection, to this Realme.

This that I haue spoke agaynst the power & authoritie of the Pope, I haue not spoke, (I take God to record and iudge) for any malice I owe to the Popes person, whom I know not, but I shall pray to God to geue him grace, that he may seeke aboue all thynges to promote Gods honour and glory, and not to follow the trade of his predecessours in these latter dayes, nor I haue not spoken it for feare of punishment and to auoyde the same, thinking it rather an occasion to aggrauate, then to diminish my trouble: but I haue spoken it for my most bounden duectie to the crowne, liberties, lawes, and customes of this

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Luke. 11.

Math. 10.

Realme, but most especially to discharge my conscience in uttering the truth to Gods glory, casting away all feare, by the comfort whiche I haue in Christes wordes, who sayth: Feare not them that kill the body and can not kill the Soule, but feare him that can cast both body and soule into hell. He that for feare to lose this life will forsake the truth, shall lose the euerclastyng life: and he that for the truthe sake will spend his life, shall finde euerclastyng life. And Christ promisseth to stand fast with them, before his Father, which will stand fast with him here: which comfort is so great, that whosoener hath his eyes fixed vpon Christ, can not greatly passe of this life, knowing that he may be sure to haue Christ stand by him, in the presence of his Father in heauen.

The Sacraments haue the names of those things wherof they are Sacramentes.

As touching the Sacramēt, I sayd that forasmuch as the whole matter stādeth in vnderstandyng of these wordes of Christ: This is my body, This is my blood, I say that Christ in these wordes made demōstration of the bread & wine, and speake figuratiuely, calling bread his body, & wine his blood, because he ordeined them to be the Sacramētes of his body & blood. And where the Papistes say in these two points contrary vnto me, that Christ called not bread his body, but a substance vncertaine, nor spake figuratiuely, herein I sayd I would be iudged by the old Church, and which doctrine could be proued the elder, that I would stād vnto. And forasmuch as I haue alledged in my booke many old Authours both Greekes & Latins, which about a C. yeares after Christ continually taught as I do, if they could bring forth but one old Author that sayth in these two pointes as they say, I offered vi. or vii. yeares agoe, & do offer yet still, that I will geue place to them. But when I bring forth any Author that sayth in most playne termes as I do, yet sayth the other part, that the Authours meant not so: as who should say, that the Authours spake one thyng and meant cleane contrary. And vpon the other part, whē they cā not finde any one Authour that sayth in wordes as they say, yet say they that the Authours meant as they say.

The Papistes make Christ two bodies.

Now whether they or I spake more to the purpose herein, I referre it to the iudgement of all indifferent hearers. Yea the old Church of Rome about a thousand yeares together, neither beleued nor vsed the Sacrament as the Church of Rome hath done of late yeares. For in the begynnyng the Church of Rome taught a pure & a sound doctrine of the Sacrament, but that after the Church of Rome fell into a new doctrine of Transubstantiation, and with the doctrine they chaunged the vse of the Sacrament, contrary to that Christ commaunded, and the old Church of Rome vsed about a C. yeares. And yet to deface the old they say that the new is the old: wherein for my part I am content to the triall to stād: But their doctrine is so sonde and vncomfortable, that I marueile that any man would allow it, if he knew what it is, & what soeuer they beare the people in hād, that which they write in their bookes hath neither truth nor comfort. For by their doctrine, of one body of Christ is made two bodies: one naturall hauing distance of members with forme and proportion of a mans perfect body, and this body is in heauen, but the body of Christ in the Sacrament by their owne doctrine, must needes be a monstrous body, hauing neither distance of members nor forme, fashion or proportion of a mans naturall body, and such a body is in the Sacrament (teach they) and goeth into the mouth with the forme of bread, and entreteth no farther then the forme of bread goeth, nor tarieth no longer then the forme of bread is by naturall heate in digestyng, so that when the forme of bread is digested, that body of Christ is gone.

And for asmuch as euill men be as long in digestyng as good men, the body of Christ (by their doctrine) entreteth as farre, and tarieth as long in wicked as in godly men. And what comfort can be herein to any Christian man, to receaue Christes vnshapen body, and it to enter no farther than the stomacke, and to depart by and by, as soone as the bread is consumed? It seemeth to me a more sound and comfortable doctrine, that Christ hath but one body, and that hath forme and fashion of a mans true body, which body spiritually entreteth into the whole man body and soule, and though the Sacrament be consumed, yet whole Christ remaineth and feedeth the receauer vnto eternall life, if he continue in godlynes & neuer depart, vntill the receauer forsake him. And as for the wicked, they haue not Christ within them at all, who can not be where Belial is. And this is my sayth, and as me seemeth a sound doctrine accordyng to Gods word, and sufficient for a Christian to beleue in that matter. And if it can be shewed vnto me, that the Popes authoritie is not prejudiciall to the thyngs before mentioned, or that my doctrine in the Sacrament is erroneous (which I thinke cā not be shewed) then I was neuer nor will be so peruerse, to stand wilfully in myne owne opinion, but I shall (with all humilitie) submit my selfe vnto the Pope not onely to kisse his feete, but an other part also.

An other cause why I refused to take the Byshop of Gloucester for my Judge, was the respect of his owne person, being more then once periured. First, for that he being diuers tymes swoyne, neuer to consent that the B. of Rome should haue any iurisdiction within this Realme, but to take the kyng and his successours for supreme heades of this Realme, as by Gods lawes they be: contrary to this lawfull ord the sayd B. late then in iudgement by authoritie from Rome, wherein he was periured, and not worthy to sit as a Judge.

The

The second perjurie was, that he tooke his Bishoppicke both of the Queenes Maies- tie and of the Pope, makinge to eche of them a solemne othe: which othes be so contrary, that in the one he must needs be periured. And furthermore in swearyng to the Pope to maintayne his lawes, decrees, constitutions, ordinaunces, reservations, and provisions; he declarerh him selfe an enemy to the Imperiall crowne and to the Lawes and State of this Realme, whereby hee declared him selfe not woorthy to sit as a Judge within this Realme, and for these considerations I refused to take him for my Judge.

*This was written in an other Letter to the Queene.

I Learned by Doct. Martin, that at the day of your Maiesties Coronation, you tooke an othe of obedience to the Pope of Rome, and the same tyme you tooke an other othe to this Realme to maintaine the lawes, liberties & customes of the same. And if your Maie- stie did make an othe to the Pope; I thinke it was accordyng to the other othes, which be blesht to minister to Princes, which is to be obedient to him, to defend his person, to main- taine his authoritie, honour, lawes, landes; and priuileges. And if it be so, then I beseech your Maiestie to looke vpon your othe made to the crowne and the Realme, and to expēd and way the two othes together, to see how they agree, and then to do as your graces cō- science shall geue you, for I am surely perswaded that willyngly your Maiestie will not offend, nor do agaynst your conscience for nothyng. But I feare me there be contradiction in your othes, and that those which should haue enformed your grace througely; did not their duties therein. And if your Maiestie ponder the two othes diligently. I thinke you shall perceaue that you were deceaued, and then your highnes may vñe the matter as God shall put in your hart. Furthermore I am kept here from company of learned men, from bookes, from counsell, from penne and incke, sayng at this tyme to write to your Maie- stie, which all were necessary for a man in my case. Wherfore I beseech your Maiestie that I may haue such of these as may stand with your Maiesties pleasure. And as for myne ap- pearaunce at Rome, if your Maiestie will geue me leaue I will appeare there, and I trust that God shall put in my mouth to defend his truth there, aswell as here, but I referre it wholly to your Maiesties pleasure.

Your poore Oratour. T. C.

¶ To the Lordes of the Counsell.

I A most humble wise sueth vnto your right honourable Lordshypps, Thomas Cranmer late Archb. of Cant. beseechynge the same to be a meanes for me vnto the Queenes highnesse for her mercy & pardō. Some of you know by what meanes I was brought and trayned vnto the will of our late soueraigne Lord kyng Edward the vi. & what I spake agaynst the same: wherein I referre me to the reportes of your honours. Furthermore this is to sig- nifie vnto your Lordshypps that vpon Monday, Tuesday, and Wednesday, last past were open disputations here in Oxford agaynst me, M. Ridley, and M. Larymer in thre matters concernyng the Sacrament. First of the reall presencc, secondly of Trāsubstantiation, and thyrddly concernyng the Sacrifice of the Masse. Now the other two were vñed I can not tel, for we were separated, so that none of vs knew what the other said, nor how they were ordered. But as concernyng my selfe I can report, that I neuer knew nor heard of a moze confused disputation in all my lyfe. For albeit there was one appointed to dispute agaynst me, yet euery man spake his mynde and brought forth what him lyked without order, and such hast was made, that no aunswere could be suffered to be geuen fully to any argumēt, & in such weighty & large matters there was no remedy, but the disputations must needs be ended in one day, whiche can scantly well be ended in thre monethes. And when we had aunswere them, then they would not appoint vs one day to bring forth our proofes, that they might aunswere vs agayne, beyng required of me thereunto, whereas I my selfe haue moze to say then can be well discussed in .xx. dayes. The meanes to resolue the truth, had bene to haue suffered vs to aunswere fully to all that they could say, and then they a- gayne to aunswere to all that we could say. But why they would not aunswere vs, what other cause can there be, but that either they feared the matter that they were not able to aunswere vs, or els (as by their hast might well appeare) they came, not to speake the truth, but to condemne vs in post hast, before the truth might be througely tryed and heard, for in all hast we were all threē condemned of heresie vpon Friday.

This much I thought good to signifie vnto your Lordshyppes, that you may knowe the indifferent handlyng of matters, leauyng the iudgement thereof vnto your wise- domes, and I beseech your Lordshyppes to remember me a poore prisoner vnto the Queenes Maiestie, and I shall pray, as I doe dayly, to God for the long preservation of your good Lordshyppes in all godlynesse and felicitie.

15p. 114.

They put to hym thre que- stions but they suffred him not to aunswere fully in one.

Behold Sathe! sleepeth not. Their cruell desire to reuēge could abide no delay.

¶ A

be for the whiche I thinke good to Appeale.

First, because I am by an Othe bound neuer to consent to the receiuyng of the Byshop of Romes authoritie into this Realme. Besides this, whereas I bitterly refused to make aunswere to the Articles objected vnto me, by the Byshop of Gloucestre appointed by the Pope to be my Iudge, yet I was content to aunswere Martin and Story, with this Proposition, that myne aunswere should not be taken as made before a Iudge, nor yet in place of Iudgement, but as pertainyng nothyng to Iudgement at all: and mozeouer after I had made myne aunswere I required to haue a Copy of the same, that I might, either by ad- dyng thereunto, by alteryng or takyng from it, correct and amend it, as I thought good. The which though both the Byshop of Gloucestre and also the kyng and Quenes pro- ctors promised me, yet haue they altogether broke promise with me, and haue not permit- ted me to correct my sayd aunsweres accordyng to my request, and yet notwithstanding haue (as I vnderstand) Registered the same as actes formally done in place of iudgement.

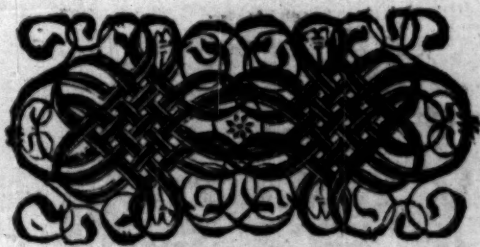
Finally, forasmuch as all this my trouble commeth vpon my departyng from the By- shop of Rome, and from the popish Religion, so that now the quarell is betwixt the Pope him selfe and me, and no man can be a lawfull and indifferent Iudge in his owne cause: it seemeth (me thinke) good reason that I should be suffered to Appeale to some generall Councell in this matter: speciall? seying the law of nature (as they say) denieth no man, the remedy of Appeale in such cases. Now, since it is very requisite that this matter should be kept as close as may be, if perhaps for lacke of perfect skill herein, you shall haue neede of further aduise: then I beseech you, euen for the fidelity and loue you beare to me in Christ, that you will open to no creature aliue whose the case is. And for asmuch as the tyme is now at hand, and the matter requireth great expedition, let me obtaine this much of you, I beseech you, that laying aside all other your studies and busynesse for the tyme, you will apply this my matter onely till you haue brought it to passe.

The chiefest cause in very deede (to tell you the truth) of this myne Appeale is, that I might gayne tyme (if it shall so please God) to liue vntill I haue finished myne aunswere agaynst Marcus Antonius Constantius, which I haue now in hand. But if the aduersaries of the truth will not admit myne Appeale (as I feare they will not) Gods will be done: I passe not vpon it, so that God may therein be glorified, be it by my life or by my death. For it is much better for me to dye in Christs quarell and to raigne with him, then here to be shut vp and kept in the prison of this body, vnlesse it were to continue yet still a while, in this warrefare for the commoditie and profite of my brethren, and to the further aduain- cyng of Gods glory, to whom be all glory for euermore. Amen.

There is also yet an other cause why I thinke good to Appeale, that whereas I am ci- ted to goe to Rome to aunswere there for my selfe, I am notwithstanding kept here fast in prison, that I can not there appeare at the tyme appointed. And mozeouer for asmuch as the state I stand in, is a matter of lyfe and death, so that I haue great neede of learned counsell for my defence in this behalfe: yet when I made my earnest request for the same, all maner of counsell and helpe of proctors, aduocates, and lawyers was bitterly denied me.

Your louyng frend. T. C.

This Constā- tius was Ste- phen Gardiner as constant in deede as a we- thercocke, who thus named him selfe wri- tyng agaynst this good fa- ther.



To maistres Wilkinſon a godly matrone, exhortyng her to flye in the tyme of perſecution and to ſeek her dwellyng; where ſhe might ſerue God accordyng to his word.

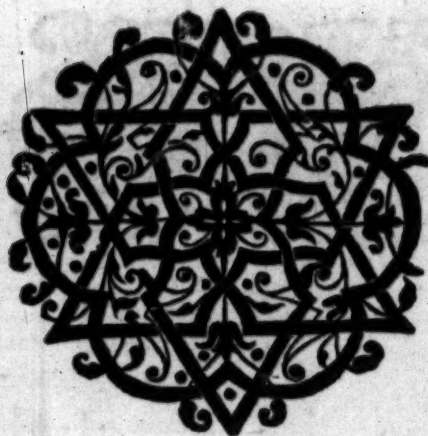


The true comfort in all diſtreſſe is onely God, through his ſonne Jeſus Chriſt, and who ſoever hath him, hath company enough although he were in a wilderneſſe all alone, and he that hath xx. thouſand in his company, if God be abſent, is in a miſerable wil- derneſſe and deſolation. In him is all comfort, and without him is none. Wherefore I beſeech you ſeek your dwellyng there, as you may truly and rightly ſerue God and dwell in hym, and haue him euer dwellyng in you. What can be ſo heavy a burden as an vnquiet conſcience, to be in ſuch a place as a man can not be ſuffered to ſerue God in Chriſtes true Religion? If ye be loth

to depart from your kin and frendes, remember that Chriſt calleth them his mother ſiſters and brethren that do his fathers will. Where we finde therefore God truly honored ac- cordyng to his will, there we can lacke neither friend nor kin. If you be loth to depart for ſlaunderyng of Gods word, remember that Chriſt when his houre was not yet come, de- parted out of his countrey into Samaria, to auoyde the malice of the Scribes and Pha- riſeis, and commanded his Apoſtles that if they were purſued in one place, they ſhould flye to an other. And was not Dauid let downe by a baſket out at a window, to auoyde the perſecution of Areta? And what wiſedome and policie he vſed from tyme to tyme to eſ- cape the malice of his enemies, the Actes of the Apoſtles doe declare. And after the ſame ſorte did the other Apoſtles: albeit whē it came to ſuch a poynt, that they could no longer eſcape daunger of the perſecutours of Gods true Religion, than they ſhewed them ſelues, that their flyeng before came not of feare, but of godly wiſedome to doe more good, & that they would not caſhly without vrgent neceſſitie offer them ſelues to death, whiche had bene but a temptation of God. Yea when they were apprehended and could no longer a- uoyde, then they ſtoode boldly to the profeſſion of Chriſt, then they ſhewed how little they feared of death, how much they feared God more then men, how much they loued and pre- ferred the eternall life to come, aboue this ſhort and miſerable lyfe. Wherefore I exhort you, as well by Chriſtes commaundement, as by the example of him and his Apoſtles, to with- draw your ſelfe from the malice of your and Gods enemyes, into ſome place where God is moſt purely ſerued, which is no ſlanderyng of the truth, but a preſeruyng of your ſelfe to God and the truth, and to the ſocietie and comfort of Chriſtes little flocke. And that you will doe, do it with ſpeede, leaſt by your owne ſollie you fall into the perſecutours handes, and the Lord ſend his holy ſpirit to lead and guide you, where ſoever you goe, and all that be godly will ſay. Amen.

T. C.

¶ A ſhort



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